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THE

PORT-ROYAL

LATIN GRAMMAR.

VOL. I.

A

NEW METHOD

OF LEARNING WITH FACILITY THE

LATIN TONGUE,

Containing the Rules of

GENDERS,	SYNTAX,
DECLENSIONS,	QUANTITY, and
PRETERITES,	LATIN ACCENTS,

Digested in the clearest and concisest Order.

Enlarged with a variety of solid Remarks, necessary not only for a perfect Knowledge of the LATIN TONGUE, but likewise for understanding the best Authors: extracted from the ablest Writers on this Language.—With

A TREATISE ON LATIN POETRY.

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TRANSLATED, AND IMPROVED, FROM THE FRENCH OF THE

MESSIEURS DE PORT-ROYAL,

BY T. NUGENT, LL. D.

A NEW EDITION, carefully Revised and Corrected.

TO WHICH ARE ADDED,

AN INDEX OF WORDS AND A TABLE OF MATTERS.

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IN TWO VOLUMES.

VOL. I.

LONDON:

PRINTED FOR F. WINGRAVE, & J. COLLINGWOOD, STRAND.

1816.

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T. C. HANSARD, Printer, Peterborough-court, Fleet-street, London.

ADVERTISEMENT

TO THIS EDITION.

THE GRAMMARS of the MESSIEURS de PORT-ROYAL are so well known, and their character stands so high in the estimation of the Learned of every country in which the language and literature of the Ancients are cultivated, that it is presumed little need here be said upon the subject of their merits and reputation. The present excellent Translation of the LATIN GRAMMAR by Dr. NUGENT has been published some years: and as he very considerably improved the original Work, so, since HIS last Edition, very important additions and amendments have been introduced into the latter editions published in Paris, all of which the present Editor (who has carefully revised and corrected the whole) has inserted in this Impression. The PROPRIETORS therefore consider themselves justified in stating, that the Edition now offered to the Public will

be found far more correct and valuable than any which has hitherto appeared. To render it still more generally useful, the reader will find affixed an INDEX VERBORUM, *or Table of Words, either explained, or upon which there are any essential remarks in the course of the work. This* INDEX, *at the same time that it will prove of the greatest assistance to the student, displays, in an eminent degree, the immense, but hitherto hidden treasure of erudition which the book itself contains. A* TABLE OF MATTERS *is also for the first time added, by which will be found many particulars unnoticed in the general Contents.*

January 1816.

Lately published by the same Booksellers.

A NEW METHOD OF LEARNING THE GREEK TONGUE; containing Rules for the Declensions, Conjugations, Resolution of Verbs, Syntax, Quantity, Accents, Dialects, and Poetic Licence; digested in the clearest and concisest order, a new edition, carefully revised and corrected, 8vo.

THE PRIMITIVES OF THE GREEK TONGUE, containing a complete Collection of all the Roots or Primitive Words, together with the most considerable Derivatives of the Greek Language. New Edition, with considerable additions, and carefully corrected, 8vo.

N. B. The above are translated from the French of Messieurs de PORT ROYAL, by Dr. NUGENT.

Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum, cum Versione Latinâ Ariæ Montani, in quo tum selecti versiculi 1900, quibus omnes Novi Testamenti voces continentur, asteriscis notantur; tum omnes & singulæ voces, semel vel sæpius occurrentes, peculiari nota distinguuntur. Autore JOHANNE LEUSDEN, Professore. Editio nova accuratissime recognita.

HUGO GROTIUS DE VERITATE RELIGIONIS CHRISTIANÆ, Cum notulis JOANNIS CLERICI. Accesserunt ejusdem de eligenda inter Christianos dissentientes sententia, & contra indifferentiam religionum, Libri duo. Editio novissima, ex collatione optimorum exemplarium emendata, 12mo.

PREFACE,

Showing the Additions that have been made to this Work since the first Edition, by extracts from the best modern Grammarians.

With general Directions for the conveniency of TEACHERS *as well as* LEARNERS *of the* LATIN TONGUE.

THIS NEW METHOD having met with a most favourable reception upon its being first published, and moreover having had the good fortune to contribute towards His Majesty's improvement in the Roman language, of all others the most useful, I thought it incumbent upon me to consider, before I gave a new edition of it, whether I might not make some alterations or additions, that would render it more clear and comprehensive than when it was first sent abroad; which I have most carefully endeavoured to perform in this last edition. And, as I am naturally averse from all the little disputes of grammarians, which, as Quintilian excellently observes, serve only to perplex and to weaken the understanding; I have been at the pains of perusing the best authors, both ancient and modern, who have wrote concerning this art, the inlet to all others.

Having therefore been informed of the high reputation which Sanctius acquired in these latter times by a treatise

on

on this subject, greatly esteemed by the learned, but rare * and difficult to purchase; I contrived to get a copy of this treatise, which I perused with all possible attention, and at the same time with such satisfaction as I want words to express. But before I declare the great value I set upon this author, and that what I shall say concerning him may not be liable to suspicion of partiality, I shall give a short idea of his character, and of the reputation he acquired by this performance even in his life-time.

Sanctius was a celebrated professor of the university of Salamanca, who attempted to examine after what manner the learned Scaliger had reasoned upon the Latin tongue in his book intituled, *De causis Linguæ Latinæ*, and finding that the above critic had omitted, as he says himself, whatever relates to syntax, our professor luckily undertook this latter province as the most necessary, in a work intituled likewise, *Of the Causes of the Latin Tongue.* Here he detected an infinite number of errors, which had crept into this art; and he explained the chief parts thereof with such judgment and perspicuity as infinitely surpass any thing that had appeared before his time; insomuch that he was admired by the whole kingdom of Spain, and honoured with the splendid titles of *Father of Letters*, and *Restorer of the Sciences.* His Catholic Majesty having nominated Ferdinand Henriquez, a grandee of Spain, his ambassador to the court of Rome in M.DC.XXV.; this nobleman, being a lover of polite literature, carried Sanctius's book along with him: for indeed he had conceived a high esteem of the author, and considered his performance as the glory of the Spanish nation.

Sanctius has dwelt particularly on the structure and connection of speech, by the Greeks called syntax, which he explains in the clearest manner imaginable, reducing it to its first principles, and to reasons extremely simple and natural; showing that expressions which seem contrary to rule, and founded on the caprice of language, are easily reduced to the general and ordinary laws of construction,

* The case is greatly altered since our author wrote this preface, Sanctius's Minerva being now in every body's hands.

whom

either by supplying some word understood, or by searching into the usage observed by writers of remote antiquity, of whom some vestiges are to be seen in those of later date; and, in short, by establishing a marvellous analogy and proportion through the whole language.

For it is observable that the parts of speech may be connected together, either by simple construction, when the several terms are all arranged in their natural order, so that you see, at a single glance, the reason why one governs the other; or by a figurative construction, when, departing from that simplicity, we use some particular turns and forms of expression, on account of their being either more nervous, more concise, or more elegant, in which there are several parts of speech not expressed but understood. The business, therefore, of a person who excels in the art we are speaking of, is to reduce this figurative construction to the laws of the simple, and to show that these expressions, which seem to have a greater elegance in proportion to their extraordinary boldness, may be defended nevertheless upon the principles of the ordinary and essential construction of the language, provided we are well acquainted with the art of reducing them to those principles.

This is what Sanctius has performed in so masterly a manner, that Scioppius, a person eminent in the same art, to whom the Spanish ambassador, upon his arrival at Rome, showed this book, expressed a particular esteem for it as soon as he had perused it: in consequence hereof, despising those who choose to go by other roads because they are more frequented, rather than be conducted by so skilful a guide, he became the humble disciple of Sanctius in an excellent work which he wrote on this same subject; but which is so very scarce, that I should have found a difficulty to get sight of it, had it not been for Messrs. DU PUY, who did me the favour to lend it me. Some years after this, Vossius, whose reputation as a polite scholar is well established in the literary world, having had occasion to publish different pieces on the Latin tongue, followed the footsteps of these two writers almost in every part, and indeed he seems only to have transcribed them.

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That nothing therefore may be omitted, which can any way contribute to improve and illustrate this art, I have joined these three authors together; and extracting from each what to me appeared most clear and solid, I have annexed it to the rules, giving after the syntax such remarks as are more general and extensive. I have also, in compliance with their opinion, made some additions and alterations either in the substance or order of the rules; though I have preserved some things, which, according to them, might be left out, because of their evident connection with the rest; my intention being to recede as little as possible from the usual forms that obtain in the instruction of youth.

Hence this book has been so improved in these latter editions, that though in substance it be still the same, yet in some respects it may be deemed a new work: because it contains a second performance of quite another kind, which will not perhaps be less serviceable than the former. For whereas it seemed calculated before for boys only, or for such as were desirous of learning the Latin rudiments; I hope now it will be of use not only to those who are employed in teaching, but likewise in general to every body that is willing to have a perfect knowledge of this tongue, and to learn it of themselves by such sure and established rules, as may be of further advantage to them in the study of the Greek and of every other language.

Were my share in this work greater than it is, I should never have passed this judgment on it, for fear of being justly charged with vanity and presumption. But as I present the public with nothing but my labour, without any invention of my own, I should doubtless do injustice to the reputation and merit of those three celebrated writers, could I imagine that a faithful extract of their sentiments would not be of service to the lovers of polite learning. For I advance nothing at all of my own head, nor do I affirm any thing but what is corroborated by their authority; though I do not always quote them, but only on such points as seem most important, in order to avoid being tedious.

It has been my particular care not to insert any thing in this work, that was not demonstrated in the writings of those

those three excellent grammarians by clear and indubitable authorities; and that did not appear to me most necessary and conducive to the practice of the language, and to understand the purest authors; so that I have often reduced within the compass of a few lines what others have swelled into many pages. It has been also my attention to avoid some observations that seemed to me of little utility, remembering this excellent saying of Quintilian: * *it becomes an able grammarian to know, that there are some things not worth his knowledge.*

But I flatter myself that the solid and judicious remarks of those authors, which I have illustrated here by examples, and confirmed by authorities from the ancients, will sufficiently demonstrate with what reason the same Quintilian said: † *that they are very much mistaken, who make a jest of grammar, as a mean and contemptible art: since, in respect to eloquence, it is the same as the foundation in regard to building; unless this be deeply laid, the whole superstructure must tumble down. This art,* he goes on, *is necessary to children, agreeable to those advanced in years, and serves for an amusement to retired persons, who apply themselves to polite literature. And it may be said that of all arts it has this particular advantage, to be possessed of more real and solid value, than of glitter and outward show.* For which reason he adds, what I hope this work will fully evince, *that there are a great many things in grammar, which not only help to form the minds of beginners, but likewise to exercise and to try the capacities of the most learned.*

And indeed we ought to set a very high value upon an art, which, at the same time that it shows how to distinguish the property and natural force of each part of speech, and the reason of the great variety of expressions, makes us see the various significations of terms, which frequently arise from their different connection, and directs us to the meaning of several important passages. For even the most trifling things become great, when they can be rendered subservient to those of a higher nature.

* Quint. lib. 1. c. 8. † Ib. c. 4.

I have

I have therefore no manner of doubt but that this book will upon trial appear to be of immense service, towards grounding us so firmly in the principles of the Latin tongue, that when once we have thoroughly comprehended those rules, by which some words are made to govern others (which in the technical term is generally called government) we shall retain them with a particular facility, because they are all natural; we shall also avoid committing some mistakes, into which men of abilities, in other respects, have fallen; and, without any hesitation, we shall make use of some particular phrases which may appear too bold, or even inaccurate, though borrowed from the very best authors, and established on the general use and analogy of the language.

In regard to boys, I have mentioned in the following advertisement, the use they ought to make of the rules; where I have also taken notice of the manner and ease with which they may be made to learn them. And though I have added a great many things in the latter editions, yet the rules will be full as concise, and more clear than before; because some of them are put into better order; and there is a different type for the annotations and additional remarks, which are not designed for young beginners, but for those who have the care of their instruction, to the end that they may inculcate occasionally and *vivâ voce* whatever they think best suited to their capacity and age.

It will be advisable to put into their hands as soon as possible the Fables of Phædrus, which will please them greatly; and, notwithstanding the seeming unimportance of the subject, are full of wit and spirit. It will be very proper also for them to read the three comedies of Terence, which, as well as Phædrus, have been lately translated into French, and rendered as pure in respect to morality as to language.

Here I think it will not be amiss to take notice, that there are three things to which, in my opinion, it is owing that children, or even those of a more advanced age, after having spent many years in learning Latin, have nevertheless but a slender and incompetent knowledge of this tongue, particularly in regard to writing, which ought to be the principal fruit of their studies.

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The first is, that they oftentimes content themselves with not committing any error against the rules of grammar, which, as Quintilian observeth, is a very great abuse; because, as he says, there is a vast difference betwixt speaking according to the rules of grammar, and according to the purity of the language: *Aliud est grammaticè, aliud Latinè loqui.* We ought indeed to follow those rules; but afterwards we should proceed to the knowledge of things, to which that of words is only an introduction. We should begin with laying the foundation before we can build a house; but if we only lay the foundation, the house will never be finished. The human body must be supported by the bones of which it is composed; but a person that has nothing but bones, is a skeleton, and not a man.

The second mistake some are guilty of, is that to remedy the above-mentioned evil, they apply a cure as bad as the disease. For in order to enable boys to write not only according to the rules of grammar, but to the purity of style, it has been the practice to make them read books of phraseologies and idioms, and to accustom them to make use of such as are the most elegant, that is, such as appear the farthest fetched and most uncommon. Hence to express the meaning of the verb *to love*, they will be sure not to say *amare*, but *amore prosequi, benevolentiâ complecti;* whereas the plain verb has frequently more strength and beauty than any circumlocution whatever.

Thus they form a style entirely variegated with those elegancies and studied turns of expression, which may impose upon superficial persons, but must appear ridiculous to those who are thoroughly acquainted with the language; for when they talk Latin it is all bombast, that is, an unnatural and affected style.

And this corrupt style we not only observe in young people, but likewise in persons of riper years, who betray it even in their public speeches, because they had imbibed it in the course of their studies. Not but that we are allowed to make use of those phrases, which are indeed the great ornament of language; but we ought to know when, and where, and in what manner we should apply them: which is not to be learnt by those rhapsodies of confused and detached

tached expressions, but by a diligent and constant reading of the most celebrated authors.

For as in order to be a complete architect, it is not sufficient to possess a great number of stones well hewn and polished, and which have even made part of some magnificent and regular structure, but we are also carefully to consider the whole edifice, to the end that we may observe the order, the connexion, and relation which the stones ought to have in constituting one whole: so to form a speech according to rules, it is not sufficient to have a great stock of phrases, extracted from the best writers; but we should view their works together and entire, in order insensibly to accustom ourselves to that judicious elegance, which they so admirably observe in the choice, the dress, and arrangement of their expressions, in order to form the whole structure and symmetry of speech. Thus we shall learn of the Romans themselves to speak their language, conversing constantly with them in their works, wherein they speak to us even after they are dead. Otherwise our phrases heaped one upon another will no more form a real Latin composition, than a confused mass of stones will constitute a house.

The third mistake frequently committed by those who want to learn Latin, is their not making a proper choice of such authors as have wrote with the greatest purity, but indifferently reading the first that comes into their head, and most generally pitching upon the worst: by which means they form an irregular and unequal style, composed of variety of patched phrases very ill put together, and founded rather on their own caprice and whim, than on the rules and authority of the best masters of the language.

In order, therefore, to make this choice of authors, I should think that those on whom we ought to ground our knowledge of the Latin tongue in its greatest purity, I mean not only to understand it, but to speak and write it, are Terence, Cicero, Cæsar, Virgil, and Horace, whose Latin, exclusive of a few poetic expressions in the two latter, may be perfectly reconciled. For if we read Virgil with attention, we shall find that several of his phrases which are looked upon as extraordinary and uncommon, have nevertheless

theless been used by Cicero and Terence, as *cujum pecus*, by the former; and *da Tityre nobis*, instead of *dic*, by the latter. Hence he was called even by St. Austin, *Egregius loquutor*: and Horace, particularly in his Satires and Epistles, writes in the strictest purity of the language, his verses being rather prose than metre, as he says himself.

All the rest, among whom Quintus Curtius, Sallust, and Livy deserve the preference, ought to be read with attention in their proper order, and may be of great service towards forming the mind and judgment, but not the style; except a few elegant and sprightly phrases, the selecting of which is so much the more difficult, as it supposeth a perfect knowledge of the real purity of the language, which we should have learnt of the first-mentioned writers.

But what generally is most prejudicial to those who are desirous of having a thorough knowledge of the Latin tongue, is their not sufficiently valuing nor reading Cicero, an author to whom no other Pagan writer can be compared, either as to language, or sentiment: on which very account he was called the ROMAN PLATO by Quintilian, and held in very high esteem by the most eminent writers of the Church. For he has written with such dignity and spirit on all sorts of subjects, on eloquence, on ethics, and the different sorts of philosophy; on public and private business in the great number of letters he left behind him; on the manner of pleading and speaking wisely and eloquently on every subject; that he alone is equivalent to many authors, and ought to be the constant entertainment of those who intend to devote their days to polite literature. Therefore it was justly observed by Quintilian, that whoever is fond of Cicero's works, may be said already to have made a great progress; * *Ille se profecisse sciat, cui Cicero valdè placébit.*

But I should carry this digression too far, since it would form the subject of a whole book, were I to enter minutely into whatever relates to the proper manner of instructing youth. I hope, nevertheless, that what I have here hinted

* Lib. 18, cap. 1.

will

will have its use, in pointing out the object we ought to aim at in this NEW METHOD, which is to lead our pupils gradually, by means of a solid and exact knowledge of grammar, to understand the best authors; so that by a judicious and well-chosen imitation, they may form to themselves a polite style, and rise at length to a noble and manly eloquence, the great end of grammatical institution.

For which reason it hath been my endeavour not only in the SYNTAX, and in the REMARKS that come after it, to omit nothing that might be conducive to this purpose; but moreover it will appear that I have thrown into the other parts of this work, whatever might be of most use and advantage in regard to the analogy and perfect knowledge of this language; wherein I have chiefly followed Vossius, as the most accurate writer on this subject. It is true that as I undertook, in this last edition, to verify passages and to consult the originals, I found myself now and then under a necessity of differing from his opinion, having met with authorities in very good writers contrary to what he has laid down.

To the remarks I have subjoined some other OBSERVATIONS on the Roman names, on their figures or arithmetical characters, and on the manner of computing time and sesterces, because these are things useful and necessary, and may be easily explained to boys, as occasion offers.

After these select observations, I have added in this last edition a TREATISE ON LETTERS, which may serve as a ground-work to account for a great many things in the language, and especially in what relates to QUANTITY, which I have afterwards explained more exactly than in the preceding editions. In the same treatise I have also shown the ancient pronunciation of the Latin tongue, and that which we ought still to observe in the Greek. Whence we learn the etymology of several terms, and the reason of a great many changes which happen in the dialects, and in words communicated from one language to another.

In this last edition I have also added a treatise on the LATIN ACCENTS, where I demonstrate in a few words the

fundamental reason of the rules of pronunciation, and of the differences observed therein by the ancients, besides those subsisting to this very day. The whole concludes with a new treatise on LATIN POETRY, where I reduce the most agreeable sorts of verse to three; showing their feet, their figures, and their several beauties, in the clearest order.

In short, I have omitted nothing that I thought might be of use towards easing the master or advancing the scholar; and I hope that the reader will of himself perceive, that this work, though still of no great bulk, if we consider the great variety of matter, comprehends nevertheless almost every thing that can be desired in a book, which is to serve not only as a foundation and beginning, but moreover as a general guide to all the rest. Nay, I presume to flatter myself that its utility will soon be discovered, if in using it we take care, as already hath been observed, to make our pupils join the practice and use of authors to the rules, and not to detain them so long in these first principles as to prevent their aspiring to the highest attainments. For doubtless it would be equally a mistake, either if we wanted entirely to dispense with the rules and maxims of grammar, or if we never chose to go any farther than these institutions: * *Non obstant hæ disciplinæ per illas euntibus, sed circa illas hærentibus.*

But if after all there should be any persons so unconcerned about the ease and improvement of youth, as not to approve of this manner of instructing them by rules drawn up in their mother tongue, I beg they will consider that I am not the only one who finds fault with the custom of making them learn the rules of Latin, in a language to which they are as yet strangers; or who should be glad to ground them as much in their own, as in a foreign tongue. In confirmation of what I have been saying, I shall only add here a letter of Monsieur DES MARETS to Monsieur HALE, the King's professor, whereby it will appear that

* Quint. lib. 1. cap. 7.

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the most conversant in polite literature at this time are of the same opinion with me; and that this NEW METHOD met with their approbation at its first appearance, though it was far from being so finished a work as the late editions have made it.

EX LIBRO

EX LIBRO PRIMO

EPISTOLARUM PHILOLOGICARUM

ROLANDI MARESII.

EPISTOLA XVI.

ROL. MARES. PETRO HALÆO, Poetæ & Interpreti Regio, S.

MAGNA vis est profectò consuetudinis, quæ facit, ut ritus quoquo modo inducti, manifestum licèt vitium & incommodum habeant, antiquitate tamen defendantur. Quod mihi in mentem venit, dum meo judicio non satis expeditam, quæ ab aliquot sæculis ubique viget, linguam Latinam docendi rationem apud me reputo. Grammatica enim, ut nihil de illius obscuritate & prolixitate dicam, non uniuscujusque nationis vernaculo sermone, sed ipso Latino conscripta, nunc est in usu: quasi [illegible] pueri id sciant, quod discere in animo habent. Quæ methodus, licèt experientiâ teste, usus valdè incommodi; imò, si verum dicere licet, planè inepta sit, mordicus tamen retinetur. Paucos quidem ante annos quædam Grammatica idiomate Gallico

edita est; quæ mihi, cùm hoc nomine, tum quòd vulgari brevior multò est & facilior, mirum in modum probatur: quam memini, cùm ante aliquot menses apud me domi esses, tibi ostendisse, & aliqua in eam rem tecum disseruisse: quorum ut tibi memoriam refricem, visum est hæc ad te perscribere, ut pro autoritate, quâ in Academiâ polles, quàm primùm huic malo mederi coneris; & si minùs in præsens, saltem cùm ejus supremum Magistratum, qui tibi aliquando ex merito continget, consecutus fueris, veterem consuetudinem aboleas, hacce novâ substitutâ, quam esse commodissimam, rem modò attentiùs consideres, haud dubiè fateberis. Grammatica enim, quæ nunc omnibus in scholis docetur, ab homine quidem docto conscripta, nimiùm tamen est prolixa: quam videlicet pueri vix quatuor annis addiscant: plerisque verò in locis obscura & intricata: cujus autor, cùm nihil omissum vellet, multa non necessaria intulit; cùm tamen pleraque usui relinquenda essent. Verissimè enim à Ramo proditum est, Grammaticæ pauca præcepta, usum verò in autoribus legendis multum esse debere; sed majus incommodum in eo est, quòd Latino sermone scripta est. Ille quidem grammaticus, ut suas præceptiones cum omnibus gentibus communicaret, non aliâ linguâ scribere debuit: sed mirum mihi profectò videri solet, nemini in mentem venisse, ut eas in suam transfunderet, quò à popularibus nullo negotio intelligerentur: donec tandem unus apud nos extitit (si modò unus, nam plures audio operam contulisse) qui id nostris hominibus præstaret; mihi quidem ignotus, suum enim nomen suppressit, sive quòd esset ab omni ostentatione alienus, & minimè ambitiosus, sive quòd ex hujusmodi scripto tanquam humili

mili laudem capere aspernaretur, vir, ut quidem videtur, majorum capax. Quæ modestia vulgus scriptorum ambitionis condemnat, qui ferè in id solum scribere videntur, ut nomen suum posteritati commendent, & sæpissimè etiam in mustaceo laureolam quærunt. Quàm verò longum sit iter hactenus tritum, quàm pueris inamœnum manifestò videmus: quorum plerique viâ tam difficili à studiis absterrentur, cùm tenera ætas potiùs omnibus illecebris ad litteras allicienda esset. Verùm sicut Grammatica Græca Latino idiomate concepta in usu est, nimirum iis usui futura, qui in Latinâ linguâ profectum fecerunt, & ejus jam usum aliquem habent: similiter Latina noto sermone scribi deberet. Quod si fiat, non minimum temporis sit compendium, cujus magna fit jactura in discendis versibus Latinis obscuris magnopere & perplexis. Sed præter id lucrum, quod ut rei pretiosissimæ magni faciendum est, alia etiam utilitas hinc emergeret, linguæ scilicet nostræ exactior notitia, quam eâdem viâ consequeremur: cujus nobis turpior est ignorantia quàm Latinæ, licèt ob solœcismum in illâ admissum non perinde, ut in hac pueri ferulis objurgentur. Quamvis enim nostram linguam omnes planè nôsse videamur; tamen quid peculiare, nec cum aliis commune, quid elegans habeat plerique ignoramus. Romani verò etiam suam in scholis discebant, nec solùm Μῆνιν ἄειδε θεὰ, sed etiam *Arma virumque cano*, illis prælegebatur. Cæterùm cùm pueros in gymnasiis tot annos detineri considero; in quæ, tanquam in aliquod pistrinum detruduntur & compinguntur, & ex quibus etiam pro illo studio & amoris ardore, sine quo in vitâ nihil quidquam egregium neminem unquam assecuturum Cicero ait, litterarum odium plerumque

domum referunt; facere non possum, quin illius temporis dispendium conquerar, quo illi memoriâ tum maximè tenaci, simul Græcam linguam tam necessariam, & alia quæ mox adultis ediscenda sunt, etiam edoceri possent. Sed de his hactenus. Nec vero me fugit, quòd hæc epistola sit de rebus etiamsi necessariis, ut ait Quintilianus, procul tamen ab ostentatione positis, ut operum fastigia spectantur, latent fundamenta. Sed quæ primo aspectu vilia & abjecta erunt, ea diligentiùs inspicienti maximè utilia esse videbuntur. Vale.

ADVERTISEMENT

Concerning the RULES of this NEW METHOD.

IT has been long observed by several, that the usual manner of learning Latin is very difficult and obscure, and that it is pity but young beginners had a more agreeable introduction to the knowledge of this useful tongue.

This hath excited the labours of sundry persons, who, while they proposed one general end, have pursued nevertheless very different means. Some, considering that Despauter's verses were oftentimes too obscure, have attempted to write others more perspicuous and elegant.

Others, reflecting on the trouble that boys take to commit such a number of verses to memory, in a language they do not understand, have thrown the rules into prose. Others, still consulting brevity, and unwilling to load either the memory or the understanding of young beginners, have reduced all those rules to simple tables.

If I may be permitted to speak my opinion concerning these different plans, I should think that the authors of the first had reason to find fault with Despauter's verses for their obscurity in several places;

places; but that they ought to have gone a step further, and entered into the views of those we mentioned next, who saw plainly into the absurdity of laying down Latin rules to learn Latin. For who is it that would pretend to draw up a Hebrew grammar in Hebrew verse, or a Greek grammar in Greek verse, or a grammar in Italian verse to learn Italian? To propose the first institutions of a language, in the very terms of that language, which of course are unknown to beginners, is supposing them to be already masters of what they are about to learn, and to have attained the object which they have only begun to pursue.

Since even common sense tells us that we ought ever to commence with things the most easy, and that what we know already should serve as a guide to what we know not, it is certainly the right way to make use of our mother tongue, as a means to introduce us to foreign and unknown languages. If this be true in regard to persons of maturity and judgment, so far that there is no man of sense whatever but would think we jested with him, were we to propose a grammar in Greek verse for him to learn Greek; how much stronger is the argument in relation to boys, to whom even the clearest things appear obscure, through immaturity of years, and weakness of judgment?

As to what concerns the third method, which consists in exhibiting simple tables, I am not ignorant that this way is very striking at first because it seems as if nothing more was requisite than the eye, to become master of the rules in a minute, and that they might be learnt almost at a single glance. But this apparent facility is generally owing, if I am not mistaken, to this, that upon seeing in those tables an abstract or general idea of things which we know already, we imagine it will be as easy for others to learn

learn by this means what they are ignorant of, as it is for us to recollect what we have once learned.

But it is beyond all doubt that though tables are concise, yet they are also obscure, and therefore cannot be proper for beginners; because a learner stands as much in need of perspicuity to help his understanding, as of brevity to assist his memory. Hence those tables seldom serve for any useful purpose, except it be to represent, at a single view, what we have been learning for some time. As indeed I have myself for this same purpose, comprised in two separate tables, whatever hath been mentioned at large in respect to the nouns, pronouns, and verbs, in the rudiments annexed to the Abridgment of this New Method.

But even if tables could be of service to persons of riper years towards initiating them in the Latin tongue, still it is great odds but they would be useless to young beginners. For the imagination must be greatly on the stretch to imprint them in the memory, a thing generally beyond the reach of boys, who are incapable of giving close application to an object of itself extremely ungrateful, and whose imagination besides is generally as weak as their judgment. The memory may be said to be the only faculty that is strong and active in that age; and therefore it is here we must lay the principal groundwork of our instructions.

For which reason, having considered all this with great impartiality, I thought it would be proper for youth to be taught the rules of Latin in their mother tongue, and obliged to learn them by heart. But I was afterwards made sensible of another inconveniency; which is, that understanding the rules with such ease, by being naturally acquainted with their own language, they used to take the liberty of changing

changing the arrangement of words, mistaking a masculine for a feminine, or one preterite for another; and thus satisfied with repeating nearly the sense of their rules, they imagined themselves masters thereof upon a single reading.

Therefore still abiding by that principle of common sense, that youth should be taught the rules of Latin in their maternal language, the only one they are acquainted with; just as in common use the precepts of the Greek and Hebrew tongues are delivered in Latin because it is supposed to be known to the persons who want to learn Greek and Hebrew: I have been induced further to think that while I assisted their understandings by rendering things clear and intelligible, at the same time it was incumbent upon me to fix their memories, by throwing these rules into verse, to the end they may not have it in their power any longer to alter the words, being tied down to a certain number of syllables of which those verses are composed, and to the jingle of rhime, which renders them at the same time more easy and agreeable.

True it is that at first I thought this would be almost impossible, for I was desirous that, notwithstanding this constraint of verse, the rules should be almost as concise, as clear, and as intelligible as if they had been in prose. Nevertheless, use hath made the thing less difficult; and though I may not have succeeded according to the plan I proposed to myself, yet my endeavours have not been wanting.

There is no need, I think, to beg the favour of the reader not to look for elegance in the versification of this work. I flatter myself that they who understand French poetry, will be so good as to excuse me for not exactly following the rule of masculine and feminine verse, with the exactness of rhime, and some

some other things observed by those who have the knack of versifying. For my only aim was to be as concise and clear as possible, and on this account to avoid all circumlocution, the necessary concomitant of verse. And it is particularly on such occasions that a regard should be paid to this saying of an excellent poet:

Ornari res ipsa negat, contenta doceri.

I have conformed to Despauter's order as nearly as possible, without even altering his expressions, except to substitute others that to me appeared more clear and intelligible. Nor have I omitted any one word in the rules, but such as, being unusual or entirely Greek, seemed remote from the analogy of the Latin, and of course such as ought to be reserved for the use of authors, and for a greater maturity of judgment; at the same time I have added others, of which Despauter had taken no notice in his verses.

Abundance of unnecessary matter hath been left out in the rules of Heteroclites, which are apt to create the greatest difficulty to young beginners; for I was satisfied with inserting whatever appeared most difficult in the annotations or remarks, because it is a constant maxim, that we should not perplex the minds of young people, with such a multitude of particular rules, often either erroneous or insignificant, but make them pass as quick as possible through the most general notices, and then set them upon the practical part or the use of authors, where they will with pleasure become acquainted with the remainder, which they could not have otherwise learnt without confusion and dislike. For as the rules are an introduction to practice, so practice confirms these rules, and clears up every seeming obscurity.

But

But though I have omitted nothing that seemed to me of any use, and even in several rules I have taken notice of some words which perhaps may not appear altogether so necessary, choosing rather to trespass this way than the other; still it is manifest how much shorter these rules are than those of Despauter, since the French verses have only eight syllables, whereas Despauter's in general have fifteen, sixteen, or seventeen, and boys will sooner learn eight or ten of these than two of his. Besides it is of no sort of use to know Despauter's verses, unless you understand the comment, which is frequently more obscure than the text; whereas these short rules appear so clear, that there are very few lads but may comprehend their meaning, either of themselves, or with the least instruction *vivâ voce.*

For what swells in some sort the size of this book, is the translation of the examples, which I have inserted throughout, and particularly all the simple verbs in capitals, with their compounds also translated, which I have marked in the different preterites; besides several annotations and considerable remarks. This I have done not only to consult the conveniency of young beginners, but moreover of those concerned in their instruction, to the end that they may have no further occasion to look out for examples and illustrations of these rules, in any other book whatsoever.

Upon the whole I have taken pains that this work should have every thing that could contribute to ease and perspicuity. To each rule I have prefixed a cypher, with a title signifying what it contains, that the subject matter may be seen at once, and found with less difficulty. The large rules I have divided into two parts, to prevent their being tiresome: and I have accented the Latin words, in order to accustom young people betimes to the right pronun-

pronunciation. The terminations, as VEO, BO, LO, and the like, are printed in capitals, the Latin words in a different type from the rest, and the annotations in a still smaller letter, that every thing may appear most clear and distinct, and whatever is disproportioned to weak capacities be overlooked. Therefore it is sufficient at first for boys to get their rules by heart, and afterwards they may learn the most familiar examples with the signification thereof in their mother tongue; and in short they may be occasionally instructed in such parts of the annotations or remarks, as are most necessary and best adapted to their tender capacities, so that their instruction shall increase in proportion as they advance in maturity and judgment.

As for the rest, these short institutions will be of service not only to young beginners, but likewise to persons of riper years, who may be desirous of learning Latin, but are frequently discouraged by the obscurity and difficulty of Despauter's rules. Here they will find a most easy introduction; for not to mention what I have observed within my own experience, by which I have been chiefly directed in this New Method, I may take upon me to affirm, after having made a trial with a few boys of but indifferent parts and memory, that in less than six months all Despauter may be learnt by means of these short rules; though, generally speaking, boys can hardly go through that author in three years, without a great deal of labour and dislike; which oftentimes makes them detest, during their younger days, the Latin tongue, together with their Latin master.

What remains now, would be for me to mention the utility which I, as well as several others, have experienced, of that maxim of Ramus; *few precepts, and a great deal of practice:* and therefore that as soon

soon as boys begin to have a smattering of these rules, it would be proper to lead them into the practice, by putting into their hands a few select dialogues, or some of the purest and clearest writers, such as Cæsar's Commentaries, and making them translate, into their mother tongue, part of Cicero's easiest epistles, in order to learn both languages at the same time, reserving to compose in Latin, till they are more advanced, this being without doubt the most arduous part of grammatical learning.

But this is not a proper place to treat of such a subject, which would require a whole dissertation; besides it may be liable to variety of opinions. As for what regards the present institutions, I believe there are very few but will agree with me, that a great deal of time might be saved by making use of this NEW METHOD: and I flatter myself that young beginners at least will be obliged to me for endeavouring to rescue them from the trouble and anxiety of learning Despauter, for attempting to dispel the obscurity of the present forms of teaching, and for enabling them to gather flowers on a spot hitherto overrun with thorns.

THE

TRANSLATOR's

PREFACE.

THE following Work completes the translation of the grammatical pieces of Messieurs de Port Royal, in which I engaged some years ago, beginning with the *Greek Method*, and concluding now with the *Latin*, a performance of equal reputation and use with the other. The favourable reception the public vouchsafed to give this undertaking, was an encouragement to proceed: and I am pleased to think that the success has been such as answered my expectation. Though I must own that this success was not so greatly to be wondered at, when there were such heavy complaints here in England, against the obscurities, defects, superfluities, and errors, that render the common method of teaching an insuperable impediment to the progress of education. These in part some gentlemen have lately endeavoured to remove, by introductions of various names and titles; but their labours seem to be calculated only for boys, and not to take in a more comprehensive scheme of grammatical learning. The performances of Messieurs de Port Royal seem therefore to be the only attempt that has answered this double view, of initiating young pupils, and grounding

grounding those of riper judgment. In the present translation, I have endeavoured to exhibit a faithful copy of the original; only that the rules are not drawn up in verse, for the reason observed in the preface to the Greek Grammar, that this work is not calculated so much for tender capacities, as for persons more advanced, and who are desirous of having a critical and complete knowledge of the Roman language. As for the scheme of drawing up such instructions in one's mother tongue, the reasons for it are so strongly enforced in the learned author's preface, that it would be superfluous to add any thing further upon this head; except that he seems to have been the first who broke the ice, and his example has been since followed by a multitude of learned men both in England and abroad. The order of the original has been uniformly observed throughout; but, for the greater distinction, the work has been divided into books, a division arising from the nature of the subject, pursuant to the method observed in the Greek Grammar. The quotations from the classics have been verified and corrected in a vast number of places, and recourse had to the originals where there was any suspicion of the passages being corrupt or imperfect. So far I thought proper to advertise the reader concerning the present undertaking; but as the author out of his great modesty chose to conceal himself under the general name of the Society of Port Royal, I shall therefore subjoin this short character of him in honour to his memory.

CLAUDE LANCELOT was born at Paris in 1613, and brought up from the age of twelve in the seminary of St. Nicholas du Chardonnet, where

where he entered himself in the year 1627. After having finished his studies, he retired to Port Royal, and was employed in the education of youth. This province he executed with all the care and application possible; and became so expert in the art of teaching, as to draw up those excellent methods of learning the Latin, Greek, Italian, and Spanish tongues, generally called the Port Royal Grammars: performances equally recommendable for order and ease, as for a profound knowledge of the principles and analysis of the grammar of those languages. He is also said to have wrote the General and Rational Grammar, which we lately rendered into English; and to be the author of the *Jardin des Racines Grecques*, of which we have likewise given a translation under the name of the *Greek Primitives*. Thence ascending to higher studies, he applied himself with great assiduity in the edition of the famous Bible *de Vitris*, to which he added some chronological dissertations in the folio edition, that were much esteemed abroad, as well as the tables of the quarto edition, which have been inserted at the end of Royaumont's Discourses on the Bible. He likewise wrote a Dissertation on the half sextary of wine and pound of bread, of which mention is made in the rule of St. Benedict; whereby he shows how much he had studied the matter of weights and measures of the antients. By these works he acquired a high reputation among the learned. He is also reported to have left a treatise on the rule of St. Benedict, esteemed a master-piece. His merit recommended him to the princess of Conti to take care of the education of the young princes; in which honourable employment he continued in some measure

against

against his inclination till the death of that princess. This event taking place, the marquis of Louvois would fain commit the care of his children to him, with offers of a very considerable gratification; but he chose to retire to the abbey of St. Cyran, to execute a design he had long before conceived of entering into a monastic life. After giving all his substance to the poor, he betook himself to this retreat, where he continued some years; and at length died at the abbey of Quimperlé in Brittany, the 15th of April, 1695, in his eightieth year, of a cold that fell upon his breast, attended with a fever and spitting of blood. He was naturally of a mild temper, of remarkable simplicity, sincere in his religion, constant in study, fond of retreat, a contemner of glory, fond of peace, and an enemy to all animosities and disputes.

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A NEW

A

NEW METHOD

OF LEARNING WITH EASE THE

LATIN TONGUE.

BOOK I.

OF GENDERS.

THE Latins have three different Genders for their nouns, the Masculine, the Feminine, and the Neuter, which, for brevity sake, are marked by the pronoun *hic*, *hæc*, *hoc*. Yet we must observe, that as the first origin of genders was owing to the distinction of the two sexes, there are, properly speaking, only two genders, the MASCULINE and the FEMININE; and hence it is that no more are admitted in the Oriental tongues, and in the vulgar languages of the West.

But because the Greeks, and after their example the Latins, happened to meet with several nouns, which they knew not how to refer to either of those two genders, they have given them the name of NEUTERS, that is, properly speaking, they are of *neither gender*, neither Masculine nor Feminine.

These genders are known either by the *Signification*, of which some general rules may be given; or by the *Termination*, which includes the particular rules.

The termination ought to be considered in regard to the *Declension*, which has oftentimes the power of changing the gender in the same termination, as we shall demonstrate in a great many rules.

But because there are some nouns which have several of these genders together, the Grammarians have added two more to those three: the COMMON, as *hic et hæc adolescens*, a young man and a young woman: and the DOUBTFUL, as *hic aut hoc vulgus*, the common people.

There is this difference between these two sorts of genders, that the Common has two genders, by reason of the signification of the noun, which, as it includes the two sexes, is the cause of its being always

always put in the Masculine, when it is applied to man; and in the Feminine, when applied to woman. Hence it is, that the Common has, for the two genders of which it is composed, only the Masculine and the Feminine.

And the Doubtful has several genders, only because the practice was doubtful in the beginning; for some gave one gender to a noun, and others another; just as we see several nouns in French, whose gender has either changed, as *Evêché*, feminine in Ronsard, and now masculine; or is still doubtful, as *Theriaque*, *absinthe*, which are sometimes masculine, and sometimes feminine. Thus, some said, for example, *hic finis;* and others, *hæc finis;* for which reason we are at liberty to put the same noun in which gender we please.

From hence it follows, 1. that a noun of the Doubtful gender may be either Masculine or Feminine, as *hic aut hæc finis:* either Masculine or Neuter, as *hic aut hoc vulgus:* either Feminine or Neuter, as *hæc aut hoc Præneste*, the name of a town: and in fine may be of all the three genders, Masculine, Feminine, or Neuter, as *penus*, *pecus*, and others.

2. It follows, that when you have put one of these nouns in one gender at the beginning of a discourse, you may put it in the other gender in the sequel, according to the observation made by Vivés, though this is not always to be imitated, as we shall observe in another place.

But there are some nouns which participate of the Common and of the Doubtful: of the Common, inasmuch as their different genders suit them, because of their different significations; as *stirps*, which is either Masculine or Feminine, to signify a root, and always Feminine to signify descent or extraction: and of the Doubtful, inasmuch as custom alone has given rise to these different genders, even in different significations. And there are instances of the same nature in French, as *Periode*, which is Masculine when it signifies the highest pitch to which a thing can arrive; and Feminine when it is taken for a part of discourse, the sense of which is quite complete.

There are also some nouns common to the two sexes, with respect to the signification, but not to the construction: Thus *homo*, signifies indeed *a man and a woman*, but we are not permitted to say *mala homo*, a bad woman. We shall give a list of them in the remarks which follow the Syntax.

And as for the gender which the grammarians call *Omne*, we shall take notice of it in the annotation to the second rule.

THE

THE

RULES OF GENDERS.

RULE I.

Of Nouns which agree with either sex.

1. *The names of men are masculine.*
2. *The names of women are feminine.*
3. *When a noun agrees with both, its gender then is common, 4, not doubtful.*

EXAMPLES.

1. NOUNS which agree with man only are of the Masculine gender. Of these there are two sorts; some of which agree with each man in particular, and are called Proper names; as *Petrus*, Peter; *Plato*, Plato. *Hic Dinácium*, Plaut. Dinace, the name of a man. Others, which agree with man in general, and are called Appellatives; as *vir magnus*, a great man. *Primi senatóres*, the principal senators. *Rex fortíssimus*, a very brave king. *Hic ádvena*, a stranger. *Hic ássecla*, an attendant, and several others of the like nature.

It is the same in regard to the names of angels, as *Michaël, Gábriël:* of devils, as *Lúcifer:* of false deities, as *Júpiter, Mars; Mammóna* or *Mammónus*, the god of riches; because we always represent them to ourselves under a human form.

2. Nouns which agree with woman only, are of the Feminine gender, whether they be Proper names; as *María sanctíssima*, the most holy Mary; *Sancta Eustóchium*, Saint Eustochia: or whether they be Appellatives; as *múlier púdica*, a chaste woman; *mater óptima*, a very good mother. The same may be said of the names of goddesses, as *Pallas, Juno, Venus*, &c.

3. But nouns agreeing with man and woman both together, are of the Common gender; as *hic & hæc conjux*,

conjux, the husband or wife. *Parens sanctus*, the holy father. *Parens sancta*, the holy mother. *Civis bonus*, a good citizen of the male sex. *Civis bona*, a good citizen of the female sex.

4. We say that these nouns are not Doubtful, because there is a wide difference between the Common and Doubtful genders, as we have already observed, p. 2.

ANNOTATION.

Mammona or *Mamona*, or else *Mammonas*, or *Mamonas*, with one or two M. which Despauter puts in the neuter gender, and Beza has translated in the feminine, *veram Mammonam*, St. Luke, chap. xvi. ought rather to be in the masculine, as it is in the Syriac language, in which CHRIST spoke. Hence St. Ambrose calls him *Mammonam improbum*, and others do the same. The Greek termination *as*, is likewise in favour of this gender. As in St. Chrysostom, Καὶ ὁ μὲν τὸν μαμμωνᾶν ἡγεῖται Κύριον, ὁ δὲ τὴν κοιλίαν Θεόν. *Some make a god of their riches, and others of their belly.* And this termination is also used by Tertullian. *Quis magis serviet Mammonæ, quàm quem Mammonas redemit?* The signification likewise favours it, because it frequently signifies the same thing among the Hebrews, as πλοῦτος among the Greeks, *the god of riches*; which does not hinder its being taken likewise for *gain*, and for *avarice*, as St. Austin and Clement of Alexandria observe: or for *riches*, according to St. Jerome.

Some have thought that the names of goddesses were also used in the masculine gender, because as on the one hand Virgil says *Magna Pales*, to signify the goddess of shepherds, on the other we meet with *hic Pales*, in Varro and other writers, as Servius has observed 3 Georg. And *Venus* is also to be found in the masculine gender. Besides *Deus* itself is taken for a goddess in Virgil, Lucan, and Claudian.

As for *Pales*, Arnobius *lib.* 3. *contra Gent.* shews there was a god of that name, different from the goddess, whom he also calls *Ministrum & villicum Jovis*. And Varro must have meant this god, to which Servius did not sufficiently attend.

With regard to *Venus*, we may say with Macrobius, that she was considered as of two sexes; and hence it is that she was painted as a man dressed in woman's apparel, with a bearded chin; which is the reason of Aristophanes's calling her Ἀφρόδιτον instead of Ἀφροδίτην.

And if Virgil and others have also included her under the word *Deus*, doubtless they have done it in imitation of the Greeks, who make Θεὸς of the common gender. Πρῶτον μὲν θεοῖς εὔχομαι πᾶσι καὶ πάσαις, Demosth. pro coronâ; *Primùm quidem deos deásque omnes precor.*

Of the names of animals.

The names of brutes and animals follow the same distinction of masculine and feminine, as those of the human species, in regard

to

to the two sexes, when they exactly agree either with the male or female; as *hic aries*, a ram; *hic taurus*, a bull; *hæc ovis*, a sheep; *hæc vacca*, a cow. And in like manner when there are two distinct nouns derived from the same root, as *lupus, lupa; equus, equa; leo, leæna.*

But if there be only one noun for the male and female, then it is either of the common gender, as *hic & hæc canis*, a dog or a bitch; *hic & hæc bos*, an ox or a cow: or else under one gender, which is generally that of the termination, it comprehends both kinds; as *hæc vulpes*, a fox; *hæc aquila*, an eagle: Whether we speak of the male or of the female, yet without determining them.

And it is the latter which the Greeks call ἐπίκοινα, that is, which have something *above* the *common* nouns; because they agree with both kinds as well as these, and moreover they comprehend them under a single gender.

But as all this is subject to a great many exceptions, and besides it is a thing of little or no necessity to beginners (from whence Quintilian takes occasion to blame the exactness of those masters, who oblige children to too scrupulous a knowledge of these nouns) we shall reserve them for a separate rule at the end of the genders, and we shall likewise speak particularly of them in the first chapter of the remarks which follow the Syntax.

Whence the necessity arises of being acquainted with the genders.

Now the necessity of being acquainted with the genders arises from this only, that the adjectives have frequently different terminations, one for one gender, and another for another. For if all the adjectives had only one termination in each case, the knowledge of the genders would be of no manner of use, because this termination would agree with all the genders: for which reason we must take notice of the different sorts of adjectives.

RULE II.

Of Adjectives.

Adjectives admit of three genders, the difference of which is known by the change of their termination.

EXAMPLES.

Under the word Adjective, we comprehend the Noun, the Pronoun, and the Participle.

Now, there are three sorts of adjectives; some that have only one termination, which is joined to all genders, as *hic* & *hæc* & *hoc felix*, happy. *Hic* & *hæc* & *hoc amans*, loving. Though even these change their termination as well in the accusative singular,

singular, as in the nominative and accusative plural, thus *felícem* or *felíces*, for the masculine and feminine: *felix* & *felícia* for the neuter.

Others have two terminations: the first for the masculine and feminine, and the second for the neuter; as *hic* & *hæc omnis*, & *hoc omne*, all. Or the first for the masculine, and the second for the feminine and neuter, as *hic victor; hæc* & *hoc victrix*, victorious.

Others in fine have three terminations for the three genders; as *bonus*, good, for the masculine; *bona*, good, for the feminine; and *bonum*, good, for the neuter. *Niger, nigra, nigrum*, black. *Uber, úbera, úberum*, fruitful. *Ille, illa, illud*, he, she, it, &c.

ANNOTATION.

Grammarians call the gender of adjectives, *omne*, the whole. But not to mention that they ought rather to have called it *commune omnibus*, as Quintilian expresses himself; Sanctius, and after him Vossius, have sufficiently proved, that strictly speaking, adjectives have no genders, but only an aptitude, and sometimes different terminations, to join in construction with different genders. And the reason is because an adjective cannot stand by itself in discourse, just as an accident cannot subsist without a substance: so that when I say, *bonus, bona*, good, &c. this expresses as yet no meaning, and of course does not properly specify any gender, but only shews that we ought to give this adjective one of these two terminations, according to the gender of the noun to which it may be joined; *bonus rex*, a good king; *bona regína*, a good queen, &c.

Of adjectives taken substantively, or which stand by themselves in discourse.

This does not hinder an adjective from being oftentimes found alone in discourse; but then it is either because custom has made a substantive of the adjective, as *patria*, country, which was once the adjective of *terra*; or what is indeed more usual, the substantive is understood, and thus as the adjective supposeth and is relative to that substantive, consequently it assumes its gender.

This remark is of great importance for regulating a considerable number of nouns by this single maxim. For it is by this that we know for example that the following are

MASCULINE.

Annuláris, auriculáris, index; *sup. Digitus.*
Mortális, *Homo.* Maiális, nefrens; *Porcus.*
Maxilláris, *Dens.* Moláris, *Dens* or *lapis.*
Mártius, Aprílis, Quintílis, Septémber, &c. *Mensis.*
Oriens, occidens, *sup. Sol.*
Prófluens, cónfluens, torrens; *Amnis* or *flúvius.*

FEMININE.

FEMININE.

A'rida, cóntinens, erémus; *Terra.* Frígida; *Aqua.*
Bipénnis; *secúris.* Bidens; *secúris*, or *ovis.*
Curúlis; *sella.* Cónsonans *or* vocális; *Líttera.*
Diphthóngus; *sy'llaba.* Prægnans; *Múlier.*
Tertiána, quartána; *febris.*

NEUTER.

Altum or *profúndum*, sup. *Mare.*
Præsens, sup. *Tempus.*
Suburbánum; *Rus* or *prædium*, &c.

In like manner as often as the adjective is in the neuter gender, and there is no particular substantive expressed or understood, we should refer it to *Negótium*, thing or affair: as, *Triste lupus stábulis*, that is, *Negótium triste*, it is a vexatious thing. Thus when we say, *A'ccidens*, *Antecédens*, *Cónsequens*, &c. we are always to understand *negótium*, which is a word of as extensive a signification as that of *Res* itself, by which the grammarians explain all those neuter words, seeking for another turn of expression in the feminine. But of this we shall take farther notice in the Syntax and in the remarks on the figure of Ellipsis.

We must now come to another maxim which is not less general than the foregoing for the knowledge of genders.

RULE III.

That the gender of the termination is frequently changed into that of the signification, or vice versâ.

1. *The common word oftentimes regulates the gender of those nouns which it includes.*
2. *Or else the signification gives way to the termination.*

EXAMPLES.

1. The common and general word frequently regulates the gender of all the other nouns comprehended under it. This will manifestly appear in the four following rules, of which this ought to be considered as the basis. Besides, there are a great many other nouns which ought to be referred to this rule. For,

It is by this rule that pieces of poetry are oftentimes in the feminine, by understanding *fábula* or *poésis*. *In Eunúchum suam.* Ter. in his comedy of the Eunuch. It is true these nouns are sometimes put in the masculine gender, by giving the name of the principal character to the piece; thus Suetonius says, *Ajácem suum*, his Ajax. And Juvenal, *necdum finítus Oréstes*, Orestes

is

is not yet finished. Just as the French say, *le Cid, le Cinna,* &c.

It is by the same rule that the names of letters are sometimes feminine, by referring them to *littera; A longa, E brevis;* A long, E short, &c. though it is more usual to put them in the neuter gender, as we shall hereafter more particularly observe in the rule of Indeclinable Nouns.

It is also by this same rule that the names of precious stones are sometimes masculine, when they refer to *lapillus,* and sometimes feminine, when they refer to *gemma;* as *hic achátes,* an agate: *hæc sapphírus,* a saphir, &c. See the annotation on the rule of the nouns in *us.*

The names of specific numbers terminated in *io* are masculine, because they suppose *Númerus;* as *hic únio,* a unite; *hic térnio,* the number three; *hic sénio,* the sixth point.

ANNOTATION.

In a word, whenever you are in any doubt concerning the gender of a noun, the most general rule that can be given, is to consider the nature of the thing it signifies, and under what general word it may be comprized. This holds good even in French, for if we say, for instance, *la Seine,* we understand, *la rivière, Sequana:* and if we say, *le Rhône,* we understand, *le fleuve, Rhodanus.*

By the same principle we must regulate the gender of diminutives, which they generally borrow of their primitive.

Insomuch that we may often draw an inference from the gender of the diminutive to the gender of the primitive with which we are not so well acquainted, as Quintilian has observed. For instance, we may judge that *ensis* is of the masculine gender, because from thence is formed *ensículus;* and in like manner *funis,* because it forms *funículus;* it being very probable that if *funis* or *ensis* had been of the feminine gender, they would rather have said *funicula,* and *ensicula,* which I believe are not to be found in any writer, though Priscian wanted to establish the last without any authority.

This rule, indeed, is not infallible, yet it may be of great service; and we must particularly observe that those who reject it in conjunction with L. Valla, frequently mistake that for a diminutive which is not so; or even are oftentimes deceived by deriving from one word, what comes rather from another. See Vossius 2. *de Anal. cap.* 29. and Sanctius 1. *de causis ling. Lat. cap.* 10.

2. Now tho' the common word, or the general signification, usually regulates the gender of those nouns which

which are comprehended under it; yet it sometimes quits its gender to assume that of the termination. This we shall shew in the following rules, as also in these nouns.

Operæ, árum, always feminine, though it signifies workmen, artists, people daily hired, and at our disposal and command. *Operæ Clodiánæ*, Cic. Clodius's attendants.

Custódiæ, guards of soldiers. *Vigíliæ, Excúbiæ*, centinels, always feminine. *Ad continéndas custódias meas*, Trajan. ad Plin. Epist. 233, to watch and guard the prisoners.

Mancípium, always neuter, though it is said of a man, or woman.

Scortum, a whore, a courtesan: *Prostíbulum*, a prostitute: always neuter.

ANNOTATION.

The reason of this is because these words always retain something of their proper and natural signification. For in regard to the first, they seem originally to signify not so much the man as the employment, the action or circumstances of the man, for which reason they could not retain the gender of the termination.

Not but we sometimes observe that these very nouns follow the gender of the person. For as the French say *Un trompette;* to express a man, and not *une trompette; un garde*, to signify a soldier, and not *une garde*, which signifies a nurse: Thus we find that the Latins put *optio* in the masculine, when it is taken for an officer or agent appointed by the captain, according to Festus; or for a body of reserve, according to Varro; or for the master of the arsenal, in the civil law; or for a gaol keeper, in S. Ambrose: and in the like manner the Greeks have their κουρσοπαλάτης of the masculine. But instead of this noun we find in the civil law and elsewhere, *curam palatii*, which Vossius thinks ought to be always taken in the feminine, though it is understood of the person that has the care.

With respect to the other nouns above mentioned, it is very certain that *Scortum*, properly speaking, signifies no more than a skin, which is the reason that Tertull. in his book *de Pall.* speaking of the lion's skin with which Hercules was clad, calls it *Scortum Herculis*, so that this name must have been given to a harlot only out of derision and in a metaphorical sense. The same may be said of *Prostibulum*, which properly signifies the place before the door, *quasi* PRO sive ANTE STABULUM, which was one of the most usual places where this sort of women used to expose themselves.

Hereby

Hereby we see that the appellative nouns, that is, which agree only with man or woman in general, do not always vary the gender of their termination. Hence even in Greek we say, τὸ γυναικίδιον, *muliercula*, τὸ ἀδελφάσιον, *sororcula*, τὸ κόριον, κορίδιον, κορίσκιον, & κοράσιον, *puella*, and others of the like nature; and in the same manner in Latin, *meum suávium*, *meum córculum*, Plaut. But if these become proper names, then they change their gender; and we must say, *mea suávium*, which is the same as γλυκήριον, since Terence has *mea Glycérium*.

If it should be objected here, that the names of goddesses sometimes happen to be in the masculine; you may see what answer we have given in the annotation to the first rule.

It is the same thing in regard to the names of men, which becoming proper, constantly follow the gender of their signification. Hence, if we were speaking of *Majoragius*, whose parents gave him the name of *Maria* in honour of the virgin, there is no manner of doubt but we should say, *Doctum et facundum Mariam*, as Vossius very justly observes. And it is a great mistake in Priscian, lib. xii. to say that the names of men or women in *um* were of the neuter gender: for the contrary appears in *mea Glycérium*, which I just now quoted from Terence: besides, *Dinárchum* & *Pégnium*, names of men in Plautus, are always masculine; and there is a much greater number of names of women than men of this termination, in the same author and others, which are always feminine. Hence we find, in the Fathers: *Eustóchium*, *Sophrónium*, *Melánium*, *Albínum*, and the like names of women. For want of rightly considering this, several passages have been corrupted.

It seems that S. Augustin has made use of *Albínus*, to express Albina daughter-in-law of Melania the grandmother, widow of her only son, and mother of young Melania married to Pinian. For he not only hath *ad Albinum*, *Pinianum*, & *Melanium*, in the title of the 227th letter which is written to them: but moreover in the book concerning the grace of Jesus Christ and original sin which he addresses to them, he says, *Dilecti Deo*, *Albine*, *Piniane*, & *Melania*, where he mentions Albina first, as the mother, and makes the reference to the masculine, because of Pinian, as to the noblest gender. And in like manner in this very place he employs the word *fratres*, though there are two women; as in the City of God he calls a brother and sister, *ambos fratres*.

But we are furnished from ancient inscriptions with several other examples of the names of men being given to women, as *Ramus Ursula*: and of the names of women being given to men, as *Vectius Elpis*, *Laufeius Apotheca*, &c. And to consider the thing exactly, all the names of men in A, as *Sylla*, *Perpenna*, *Lecca*, *Catilina*, are nouns feminine by their termination, as Sanctius observes after Quintilian, and also Varro in the 8th of LL. which are become masculine, only by being attributed to particular men. Just as the names of women become properly feminine, when they are given to women; nothing more exactly determining the gender, than

the

the distinction of the two sexes. Wherefore in these there is strictly speaking no figure, and there is no occasion to have recourse to the common word in the following rules.

RULE IV.

Of *As*, with its compounds and derivatives.

1. As, Assis, *is of the masculine gender.*
2. *And so are all its compounds and derivatives.*
3. *Except* U'ncia.

EXAMPLES.

1. The noun *As, ássis,* with all its compounds and derivatives, is of the masculine gender. This word signifies an ancient coin, which may be valued at three farthings English money. It is also taken for a pound of twelve ounces, and for every thing consisting of twelve equal parts.

2. Its compounds are, such as *Decússis,* a coin of ten *asses, Centússis,* a coin of one hundred *asses,* and the like.

Its derivatives or parts are, such as *Semissis,* half an *as, Quincunx,* five ounces, *Sextans,* the sixth part of an *as,* &c.

3. We must except *U'ncia,* an ounce, which is always of the feminine gender.

ANNOTATION.

The reason why *As* and all its compounds and derivatives are of the masculine gender, must be taken from the common and general noun, considering them as a kind of coin that refer to *Numus.* For though the word was so called *quasi æs,* according to the testimony of Varro, because in early times it was no more than a bit of brass which was paid in weight; yet it was even then called *Numus,* a word derived from νόμος, *lex;* because money was introduced by law, in order to be the tie as it were and common measure of traffic.

But *uncia* continued in the feminine, because it is derived *ab una* (sup. *parte*) *quasi unica.* So that

12	Ounces made the *As*, called also *Libra*.	Which agree with the pound or the whole in this proportion.	*The whole, to be divided by twelve.*
11	The *Deunx*, so called because *deest uncia*.		*Eleven twelfths.*
10	*Decunx*, as much as to say *decem unciæ*, or *dextans*, because *deest sextans*.		*Ten twelfths*, or *Five sixths.*
9	*Dodrans*, for *dedrans*, because *deest quadrans*.		*Nine twelfths*, or *three fourths.*
8	*Bes* or *Bessis* for *Des*, because *triens deest*, according to Varro.		*Eight twelfths*, or *two thirds.*
7	*Septunx*, as if it were *septem unciæ*.		*Seven twelfths.*
6	*Semissis*, as if it were *Semiassis*.		*Half a pound*, or *one half.*
5	*Quincunx*, as if it were *quinque unciæ*.		*Five twelfths.*
4	*Triens*, that is, the third part of the *As*.		*One third.*
3	*Quadrans*, that is, the fourth part of the *As*.		*One fourth.*
2	*Sextans*, that is, the sixth part.		*One sixth.*
1½	*Sescunx*, that is, *sesquiuncia*, an ounce and a half.		*One eighth.*
1	*Uncia* (quasi *unica*) an ounce.		*One twelfth.*

Rule V.

Of the names of Winds, Rivers, and Mountains.

1. *The names of Winds are always masculine.*
2. *As are frequently those of Rivers,*
3. *And Mountains.*

Examples.

1. The names of Winds are always of the masculine gender, as *Eurus*, the East wind; *Zéphyrus*, the West wind; *Auster*, the South wind; *Bóreas* or *Aquilo*, the North wind; *Etésiæ*, the West winds that constantly blow at a certain season of the year.

2. The names of Rivers and Mountains are also frequently masculine. Of Rivers, as *hic Euphrátes, hic Tigris*, the Euphrates, and the Tigris, rivers of Armenia: *Hic Ganges*, the Ganges, a river of India: *Hic Mátrona*, the Marne: *Hic Séquana*, the Seine.

3. Those

3. Those of Mounts or Mountains, *hic Eryx*, a mountain in Sicily: *Hic Othryx*, mount Othryx: *Hic Ossa*, Ovid. mount Ossa.

ANNOTATION.

The reason of this rule is likewise taken from the common and general nouns, and it always holds good in the names of winds, whether in Greek, or in Latin, because they refer to ἄνεμος, or *ventus*, wind.

Nor does it make against the rule, that *Lailaps* is feminine: because this noun which is entirely Greek, does not denote a particular wind, but signifies a whirlwind or tempest.

But it is observable in regard to the names of winds, that some of them are substantives, as *Auster*, *Bóreas*, &c. and others adjectives, as *Africus*, *Subsolánus*, and perhaps *Iápyx*, which has been used for *Iapygius*, from the word *Iapygia*, which signified the province of Apulia, from whence this wind blowed towards Greece.

In like manner also *Tropæi*, in Greek τροπαῖοι. *Videmus*, says Pliny, *è terrâ consurgere ventos, qui quidem, cùm è mari redeunt, Tropæi vocantur; si pergunt, Apogæi.* Whereas Aristotle calls them τροπαῖαι, from the singular τροπαία, which we find in Plut. in Otho. Where it is obvious that in the masculine is understood ἄνεμος, and in the feminine πνοή.

Thus *Etesiæ & Ornithiæ* are always masculine when taken substantively, because in Greek they are of the first declension of simples, which are all masculine: hence it is that Pliny uses *Etesias* in the singular, and not *Etesia*. For the same reason Cicero always uses the masculine gender; *Navigatio quæ incurrebat in ipsos Etesias.* In like manner Aristotle, οἱ ἐτήσιαι.

But if they are taken adjectively, then we may say οἱ ἐτήσιαι, sup. ἄνεμοι: & αἱ ἐτήσιαι, sup. πνοαὶ, as in Appollon. ἐτήσιαι αὔραι. In like manner in Lucretius;

—— *Etesia flabra Aquilonum.*

With regard to the names of rivers and mountains, the rule cannot be general, for which reason we said frequently, because these nouns follow the rule of the termination as much as that of the signification, as may be seen in the following list:—

List of the names of rivers and mountains.

Names of rivers.

ALLIA, a river in Italy, is always feminine, according to the termination: Lucan.

Et damnata diu Romanis Allia fastis.

And Vossius thinks it would be a solecism to say, *damnatus Allia.*

Thus *Durantia*, *Garumna*, *Matrona*, *Mosella*, and others, are feminine in Ausonius: and Vossius says they ought always to be so in prose; tho' in verse Tibullus says, *Magnúsque Garumna.* And Claudian, *Formosus Duria.* And Ausonius himself, *Celebrande Mosella.*

ACHERON or ACHERONS; which Nonius calls doubtful, is always masculine, when it signifies a river, Virg.

—— *Acheronte refuso:*

And feminine, when it is taken for a part or quarter of hell. *Nulla Acheronte.*

rons. Plaut. as we still say, *Acheronte*, or *Acheronti aliquid fieri;* to signify in hell.

JADER, neuter. *Tepidum Jader.* Lucan.

NAR. *Lacus Velinus in Nar defluit*, Cic. whereas Tacitus taking it in the masculine, says *Narem*, and so do a great many others. For which reason Cluverius, in his division of ancient Italy, thinks that this passage of Cicero is corrupted. But Vossius defends it by the authority of almost all manuscript and printed copies, and says that the authority of Cicero is preferable to that of Tacitus and all the rest. And as to Virgil, when he says,

—— *audiit amnis*
Sulphureâ Nar albus aquâ;

it is evident that *albus* may be referred to *amnis*, which goes before; or if it refers to *Nar*, this must be done by a syllepsis, apprehending it under the general word *river.*

XANTHUS. There is no manner of doubt, but it is always masculine, when taken for the river of Troy, or even for that of Lycia, which falling down from mount Cadmus watered a city of the same name. So that when Virg. in *Culice* says,

Alma Chimæreo Xanthus perfusa liquore;

it is more likely, that he meant this city, which is mentioned by all ancient geographers and historians, Herodotus, Dion, Pliny, Strabo, Ptolemeus, and others, than as some commentators pretend, that this is the name of the river, which he took in the feminine.

Names of Mountains.

These likewise most commonly follow the gender of the termination. For if OSSA is masculine in Ovid, it is feminine in Lucan. And if ŒTA is masculine in Seneca, it is feminine in Ovid and Claud. and both are feminine in Statius.

OTHRYX is masculine in Lucan and in Statius, and feminine in Greek, τῆς Ὀθρύος ὄρους, Strabo.

ÆTNA is always feminine.

And so is IDA in Virg.

Most of the others follow the gender of the termination, according to our third rule.

RULE VI.

Of the names of Towns, Provinces, Ships, and Islands.

The names of Towns, Provinces, Ships, and Islands, are generally of the feminine gender.

EXAMPLES.

This rule includes four sorts of nouns, which are generally feminine, because of the common and general word, to which they refer.

1. The names of Towns, referring them to *urbs*, are feminine, as *Lutétia*, Paris; *Neápolis*, Naples; *hæc Corínthus*, Corinth.

2. The names of Provinces, referring them to *régio*, or *província*, or even *terra*, are feminine, as *Gállia*, Gaul or France; *Ægýptus fertilíssima*, Egypt the most fruitful.

3. The names of Ships, referring them to their common word *navis*, are feminine, as *Centaúrus magna*, Virg. the great ship called Centaur. *Hæc Argo*, the first ship, according to the accounts of the poets, in which Jason sailed to Colchis for the golden fleece.

4. The

4. The names of Islands, following their common name *insula*, are feminine, as *Hæc Delos*, the isle of Delos; *hæc Cyprus*, the isle of Cyprus.

ANNOTATION.

So true is it that the common and general word regulates the gender of all these sorts of nouns, that it is even a mistake to make the rule absolute, and to pretend, as most of the grammarians do, that these nouns, some few excepted, are of themselves feminine. This may be easily seen only by reading the lists here subjoined.

List of the names of Towns.

Of those which end in vowels.

In A, as *Roma, Ardea, Larissa*; they are feminine, by the rule of the termination. See lower down, Rule 10.

And in like manner *Italia, Gallia, Judæa*, which have moreover this particular, that of their own nature they are properly adjectives. For which reason Cæsar says, *ex usu terræ Galliæ*; and Livy, *extra terram Italiam*; and Plautus, *Arabia terra*: and hence *Judæus* is used also in the masculine, as we say *Judæa* (sup. *terra*) in the feminine.

Nouns of the first declension in E, are also feminine, by the same rule, as *hæc Mitylene, es; Helice, es.*

In Æ diphthong are also feminine, by the 9th rule, as *Athenæ, Mycenæ.*

In A plural, are neuter, by the same rule, as *Bactra, Ecbatana.*

In A or in E singular of the third declension, are neuter by the 10th rule, as *Zeugma, Reate, Præneste. Altum Præneste*, Virg. *Frigidum Præneste*, Horat. And when we find in Virg. *Præneste sub ipsâ*, this is only a syllepsis, referring it to *urbs*, as Saturninus and Vossius pretend. Or rather it is because formerly they used *hæc Præneste*, and *hic Præneste*, pursuant to the observation of Servius. But we also meet with Πραίνεστος, *Prænestus*, in Stephen, τὸ Πραίνεστον, *Prænestum*, in Ptolemy.

In I or in Y in the singular, are neuter, as *Moly*, by the 8th rule, because they are indeclinable, as *Ididurgi, Aixi, Æpy.*

In the plural they are masculine, by the 9th rule, as *Delphi, Parisii, Philippi.*

In O, they are masculine, by the 11th rule, as *hic Sulmo*, Ovid's country; *hic Narbo*, Narbonne. *Est in eâdem provinciâ Narbo Martius*, Cic. Hence we must refer to the figure of syllepsis that expression of Martial, *pulcherrima Narbo*; as also that of Catullus, *Venusta Sirmio.*

We see by this why *Hippo* is sometimes masculine because of the termination, and sometimes feminine because of the common word, and by a figure. *Vaga Hippo*, Silius Ital. *Hippo Regius*, Solin. *Dilatus*, Plin. ἐντεῦθεν οἱ δύο Ἱππῶνες, ὁ μὲν πλησίον Ἰτύκης, ὁ δὲ ἀποτέρω πρὸς τῇ Τριτῶ μᾶλλον, ἄμφω βασίλεια (sup. ἄστη) Strabo, lib. xvii. Duo hic Hippones, alter Uticæ proximus, alter remotior, & Trito propinquior, ambæ regiæ, (sup. *urbes.*)

Of those which end in consonants.

Of these there are five sorts according to the final consonants, L, M, N, R, S, to which we might join T.

In L, they are neuter, according to the termination, as Hispal. *Celebre Oceano Hispal.* Silius. Though this noun is formed by syncope from Hispalis, which we read in Pliny, and which by its termination is feminine.

Sithul. *Ad oppidum Suthul pervenit*, Sal. He does not say *Suthulum*, as without doubt he would have said, if what Priscian advances had been true, viz. that this and other like Carthaginian nouns could not be neuter, because those people, as well as the Hebrews from whom they were descended, had no neuter gender. Nor is it true that Sallust took it for an indeclinable, since after that he says *relicto Suthul.*

In

In UM or in ον short are neuter, as *Lugdunum*. Hence it is by a figure that Sidon. Apoll. said, *Lugdunúmque tuam*, referring it to *urbs*. And in vain, says Vossius, have some endeavoured to infer from thence that *Lugdunus* might be said as well as *Lugdunum*.

True it is that there are some others, which have two terminations, as *Epidaurus* and *Epidaurum*, the former masc. in Hom.

———ἀμπελόεντ' Ἐπίδαυρον.

———*Vitibus consitum Epidaurum*.

And feminine in Strabo, ἡ Ἐπίδαυρος. The other is neuter, *Epidaurum celebre*, Plin.

Ilios, & *Ilion*——*Ceciditque superbum*
Ilium——Virg.——*Ilios disjecta*. Ovid.

Saguntus & *Saguntum*, the latter always neuter, and the former always feminine.

Thus *Colchos*, which some moderns make use of, ought according to Vossius to be always feminine, like *Ilios*, *Saguntos*, and others. But this word was always taken by the ancients for the people. *Colchus an Assyrius*, Hor. *Auratus aries Colchorum*. Cic. *Cùm Colchos petere*[illegible] Mela. καὶ τοὺς Κόλχους εἰδὼς, Strabo, *Cùm Colchos nósset*. Hence Pontanus was doubly mistaken in saying, *Ditatum vellere Colchos*. In the first place a word which signifies the people only, he mistook for the town or country: secondly he put this word in the neuter gender without any authority, when he ought rather to have put it in the feminine, according to the analogy of the other nouns of the same termination. But *Colchis*, *idis*, is the proper name of the country. And if any one should chuse to make use of the other noun, it should be at least in the plural number and in the masculine gender, according to the remark we shall make in the ninth rule.

In ΩΝ, they vary among the Greeks. For as we find, ἡ Βαβυλὼν, ἡ Λακεδαίμων, ἡ Καλκηδὼν, so we meet in Strabo with, ὁ Μαραθὼν, ὁ Μεδεὼν, ὁ Σούκρων. But in Latin, most writers put them in the feminine because of the common word. *Dorica Ancon*, Juv. *Regia Pleuron*, Silius. *Alta Croton*, Id.

In R, Vossius looks upon them as neuter; since there are names of this gender in this termination. Thus,

Tuder, *Tudi*, a city of Umbria, is neuter, *Summum Tuder*, Silius.

Gadir, is neuter, *Tartessum Hispaniæ civitatem, quam nunc Tyrii mutato nomine Gadir habent*, Sal. For if he had not taken it in the neuter gender, he would have said *Gadirem*. And yet Avienus has made it feminine. *Gadir inserta columnis*, which he refers to *urbs*.

Tibur, *Tivoli*, always neuter,
Hinc Tibur Catille tuum. Sil.
———*Tibúrque tuum*. Virg.

But as the nouns in UR are not so far neuter, but there are some of them masculine; so *Anxur* is either neuter or masculine, and never feminine. *Ad Anxur oppugnandum*, Liv. *Impositum saxis candentibus Anxur*, Hor.

Candidus Anxur aquis, Mart.

Of those in S.

Agragas is a city which the Latins called *Agrigentum*, according to Pliny. This noun is fem. in Strabo. Ἀκράγας δὲ Ἰώνων οὖσα, according to the common word. In other writers it is masc. as in Laërt. in the life of Empedocles, τὸν μέγαν Ἀκράγαντα, and in Virg.

Arduus inde Agragas ostentat maxima longè
Mœnia———Æn. 3.

Which Servius explaining says, *Mons est muro cinctus, in cujus summâ parte oppidum est*. In which he is censured by Vossius, who says that there is no mention made of this mountain by the ancients, Ptolemy, Strabo, and others. But laying Servius aside, Virgil surely was not so unacquainted with geography, and especially with that of a neighbouring country, as to represent *Agragas* in so high a situation, if it did not stand upon a mountain. Besides we learn from Polybius, book ix. that this city was seated on the top of a mount or a rock: κεῖται γὰρ τὸ τεῖχος ἐπὶ πέτρας ἀκροτόμου καὶ περιῤῥῶγος: that it was as strong by its situation, as by its fortifications, and that towards the south there was a river of the same name. And therefore *Agragas* must have remained masc. either because it comprehends not only the town, but the whole mountain, or because it likewise signifies the river, from which the town itself derived its name, according to Thucydides, book vi. Or in fine because nouns in AS which make the genitive in *antis*, are masculine, as we shall shew hereafter. And Vossius himself admits of these two last reasons.

By

By the same analogy, we find in Strabo, ὁ Ἀκυφὰς, a city of Doris, ὁ Τάρας, Tarentum; and hence Lucan says, lib. 5.

Antiquúsque Tara.——

ARGOS is neuter by its termination, because in Greek it is of the first declension of contracts, in which all the nouns in ος are neuter, as τὸ τεῖχος. *Aptum equis Argos*, Hor.

US or ΟΣ of the third declension of simples in Greek, cannot be easily known by the termination, because it varies, for as we say, ὁ λόγος, *sermo*, so we say also, ἡ ὁδὸς, *via*; and as we say, *hic fructus*, fruit, we likewise say, *hæc manus*, a hand. The surest way therefore is to put them then in the feminine, unless you have some authority to the contrary; because the termination does not oppose it, and they are favoured by the signification.

Thus we say, ἡ Νίνος, *Ninus*, Nineve: ἡ Τύρος, *Tyrus*, Tyre; ἡ Ἔφεσος, *Ephesus*; ἡ Μίλητος, *Miletus*; ἡ Ῥόδος, *Rhodus*, Rhodes; and a great many others.

But we meet with Σάρος masculine in Steph. and in Eustath. and on the contrary we find it feminine in Ovid.

Vel tua me Sestos, vel te mea sumat Abydos.

This poet seems also to have made Lesbos masculine.

Et Methymnæi potiuntur littore Lesbi. xi. Met. s. 1.

Which is confirmed by Despauter, though he reads *Metylinæi*. It is true that Aldus and some others read *Methymnææ*, but the ancients read it in the masc.

Some have pretended also to say, that this noun is neuter, and that it comes from *Lesbon*, but without authority.

As for *Abydus*, we meet with it in Strabo, and in Dionysius.

Σηστὸς ἐστὶ καὶ Ἄβυδος ἀναντίον ἕρμου ἔθεντο.

Sestus ubi & Abydus ex adverso stationem posuere.

Others have pretended to say, that *Abydon* is also used in the neuter, because Virgil has,

——*Ostriferi fauces tentantur Abydi.*

For otherwise, as they will have it, he would have said, *Ostriferæ*. But if we say *Abydon*, it is a city of Italy, as Eustathius and Stephanus observe, and not the town opposite to *Sestus*; and therefore Virgil must either have neglected this difference, or have made it masculine because of the termination in *us*, though Val. Flaccus puts it in the feminine.

Cœperat à geminâ discedere Sestos Abydo.

We meet with Ἁλιάρτος, *Haliartus*, masc. in Hom. but in Strabo, it is masc. and fem.

Μύρινος is fem. in Hom. Πύῤῥασος, masc.

Πόνδος is masculine and feminine in Strabo.

CORINTHUS is always fem. in Latin and even in Greek, τὴν Κόρινθον, says Strabo: except perhaps its appearing masculine in this passage of Homer,

——Ἀφνειόν τε Κόρινθον,

——*Opulentúmque Corinthum.*

But in Latin we never meet with it in this gender; though Scioppius pretends otherwise. For in Velleius Paterculus lib. i. where he says, *Corinthum qui antea fucrat Ephyre*, we ought to read *quæ* in the feminine, as Vossius proves from all the ancient copies, and best printed editions.

And with regard to the passage of Propertius,

Nec miser æra paro, clade, Corinthe, tuâ;

it is obvious that *miser* relates to the poet himself, *Ego miser*, and not to the city.

CORIOLANUS is perhaps masculine in Florus lib. i. *Coriolanus victus adeò gloriæ fuit*, &c. according to the reading in the first edition of it, and in the ancient manuscripts, as Vinetus and Vossius inform us. Hence Beroaldus is found fault with for making this correction, *Coriolaos victos adeò gloriæ fuisse.*

PONTUS is always masculine according to the termination, not only when it signifies the sea, but likewise the kingdom of Pontus. *Ex eodem Ponto Medea profugisse dicitur.* Cic. and the same among the Greeks, Strabo, Stephanus, Ptolemy, &c.

Those in *us* coming from ύσις, ῦς, by contraction, are also masculine, as *Daphnus*, Steph. *Pessinus, untis*, Cic. *Pessimuntem ipsum vastâris*, de Arusp. resp. And the same of *Amathus, Trapezus, Opus, Hydrus, Phlius*, and others. It is true Ovid says in the fem.

——*gravidámque Amathunta metallis;*

but he could never have said it without referring it to *urbs*, because these nouns come from the Greek termination ύσις, masc. the feminine of which would be in A; ὑττσα.

For

For this reason *Cerasus*, a city of Pontus, is also masculine by its termination, Κερασοῦς, for Κερασέις. And this city is so called, according to Vossius, from the number of cherry trees with which it abounds; and not the cherry trees from the town, as St. Jerome writing to Eustochium, and several others imagined; because we find that Lucullus having defeated Mithridates, was the first who transplanted cherry trees from that province into Italy. But not to mention its being very certain, that the word cherries was known long enough before, as appears from Theophrastus, and from what even Athenæus mentions of Diphilus who lived a little after the reign of Alexander; we find by a great many other examples that places are oftener denominated from the natural products of the earth, than these from the buildings or towns erected on the spot. Thus Σελινοῦς, so called because of the parsley that grew there; Ῥαμνοῦς, because of the brambles, &c.

So that if Ῥαμνοῦς comes from Ῥαμνέις, it must needs be masculine. And if Mela puts it in the feminine, *Rhamnus parva, illustris tamen*, this must be a figure, or perhaps the passage is corrupted.

YS is feminine in the names of towns, as also in other towns of the like termination, as *Chelys*, *Chlamys*, &c. For which reason *Gortys*, Γόρτυς, is feminine in Homer.

T, *Nepet* (a town of Tuscany, now called *Nepi*) is neuter, either because of the termination T, or because it is only a syncope for *Nepete*, instead of which we meet also with *Nepe* in Velleius, and in the ancient Itinerary; as also with Νέπιτα in Ptolemy, and with Νέπιτα in Strabo.

Whence it comes that those general words, urbs, civitas, terra, *are feminine.*

The above is what I had to offer most worthy of notice concerning these nouns. But if I should be further asked why these general words, such as *urbs*, *civitas*, *terra*, have followed the feminine gender and termination, it is plain they have been considered as good mothers in respect to their inhabitants: hence it is that they were usually represented in the figure of women, as appears from the book of the Roman provinces. Thus Jerusalem is called the *daughter of Sion* in the Holy Scripture; and Tertullian calls Utica the sister of Carthage: *sic et in proximo soror civitas vestiebat*, lib. de pall. for *vestiebat se*.

It is for this same reason that TELLUS, which signifies either the globe of the earth, or its respective parts, has been also considered as a noun feminine. The Romans and even the Greeks made a goddess of it, and we find that in Livy, lib. 8. it is called *alma Mater*.

Of the names of Trees, and why arbor *is feminine.*

And this same reason holds good in regard to the names of Trees comprized in the following rule. For though the termination OR or OS be masculine among the Latins, yet they have made *arbor* or *arbos* feminine, having considered it as a mother, either because of its fruit, as we see in Ovid,

Pomáque læsissent matrem, nisi subdita ramo
Longa laboranti furca tulisset opem. De Nuce.

Or because of its branches, as we read in Virgil,

Hic plantas tenero abscindens de corpore matrum
Deposuit sulcis. 2. Georg.

Or

Or because of the little shoots at the feet of it, as in the same poet,

——*Parnassia laurus*
Parva sub ingenti matris se subjicit umbrâ. Ibid.

In which respect the Latins act more reasonably than the Greeks, who have made their τὸ δένδρος or δένδρον neuter, but these have been obliged to depart from this gender, in order to give to most species of trees a termination that either was or might be feminine, as well as that of the Latins. But in French, as the word *arbre* is masculine, almost all its species have followed the gender.

RULE VII.

Of the names of Trees.

1. *The names of Trees are feminine.*
2. *But those in* STER *are masculine;*
3. *As also* spinus *and* dumus.
4. *We say* hic *and sometimes* hæc rubus.
5. Robur *and* acer *are neuter.*
6. *As also, those in* UM, *with* siler, *and* suber.

EXAMPLES.

1. The names of Trees are feminine in Latin, for the reason above hinted at; as *pinus alta*, a tall pine-tree. *Quercus magna*, a large oak. *Ulmus annósa*, an old elm-tree. *Infausta cupréssus*, an unlucky cypress-tree. *Plátanus Cæsariána*, Mart. Cæsar's plane-tree. *Hæc pomus*, or *malus*, an apple-tree. (But *malus* signifying the mast of a ship is masculine) *hæc pirus*, a pear-tree.

2. Those in STER are masculine, as *Oleáster*, a wild olive-tree; *pináster*, a wild pine-tree; *piráster*, a wild pear-tree.

3. These two are also masculine; *hic spinus*, Serv. a sloe-tree; *hic dumus*, Ovid, a bush.

4. *Rubus* is doubtful, but better in the masculine. *Asper rubus*, Virg. a rough bramble. *Rubus contórta*, Prud. a crooked thorn.

5. These are neuter, *hoc robur*, *róboris*, heart of oak; it is also taken for strength and courage: *hoc acer*, *áceris*, a maple-tree: *siler molle*, Virg. the soft osier; *suber silvéstre*, the wild cork-tree.

6. And

6. And in like manner all those in *um*. *Hoc buxum*, box wood: *hoc ébenum*, ebony: *hoc bálsamum*, balm: *ligústrum*, privet.

ANNOTATION.

As a great many names of trees were masculine among the Greeks, the same sometimes also happens among the Latins, whether the latter have done it to imitate the former, or whether they have had a regard to the termination.

Thus Ennius has *rectósque cupressos*: Pliny, *folia eorum*, speaking of plane trees. Priscian says the same of the latter, and also of *populus*. And Catullus chose rather to say, *ulmus maritus* than *marita*, which we meet with in Pliny and in Colum. This Vossius does not think so natural, because the word *husband* seems to be reserved for the masculine. But it is a noun adjective, for in Colum. we meet with *Olivetum maritum*; and in Livy with *domos maritas vagari*, and in Ovid, with *castæ maritæ*, *stultæ maritæ*, speaking of married women.

In the Vulgate we read, *quasi libanus non incisus*; though Pindar and Euripides read, ὁ λίβανος. It seems also that the Latins have avoided making use of this word. Virgil calls it *thuream virgam*: Colum. *thurea plantam*: Pliny, *arborem thuriferam*, as H. Stephen observes in his Thesaurus, on the word λίβανος. But *thus*, which he says he never found to signify a tree, occurs frequently in Pliny; *lignum thuris*, *virgas thuris*; and very often *thuris arbor*, to remove all ambiguity, though we do not find of what gender the ancients made it in this sense; so that Despauter has no foundation for putting it among the names of trees of the neuter gender, which Verepeus would not do, no more than Vossius.

Spinus is masculine according to Priscian, and there is no doubt but he found it so among the ancients; but because he gives no authority for it, Vossius thinks he has reason to suspend his assent. And yet besides the authority of this learned grammarian Servius on this passage of the 4th Georg.

——*& spinos jam pruna ferentes*,

says, *prunorum arbor spinus vocatur generis Masculini; nam sentes has spinas dicimus.* And accordingly Despauter ranks it among the masculine nouns, which we have followed.

Rubus is feminine in Seneca, Colum. and Prud. though in every other writer it is rather masculine; wherefore we have marked it as doubtful, whereas Despauter makes it only masculine.

Suber, which Despauter makes doubtful, is only neuter: *excepto subere quod sic etiam juvatur*, Plin. What deceived him, is a passage of the same author, where he read, *serotino autem germine malus* (sup. *germinat,*) *tardissimus suber*. But it is obvious that the right reading is *tardissimo*, as he said before *serotino*; this is confirmed by the best copies, though Robert Stephen was also mistaken in his Thesaurus, having marked *suber* of all the three genders

genders without any authority. And this mistake of the gender has crept into the other editions of this book, even after the correction of the above passage of Pliny. It has also stole its way into the several editions of his large dictionary, and from thence into a great many others: wherein Verepeus was also mistaken.

Oleaster is marked as masculine both by the ancient and modern grammarians, and not without reason: for Virgil says *Oleaster plurimus*, 2 Georg. *Sacer Oleaster*, 12 Æneid. where Servius particularly observes that we should say, *hic Oleaster*. Vossius indeed in order to defend Gaza who made it feminine in Theophrastus, avails himself of the following passage of Cicero's 3. book against Verres, where Manutius and Robert Stephen read in the feminine, *hominem suspendi jussit in oleastro quadam*: pretending that Lambinus is the only one who reads *in oleastro quodam* in the masculine, but, he adds, *invitis libris*. And yet he should have taken notice that the excellent edition of Gruterus reads it in the masculine, and assures us that this is the reading of all the ancient copies. And we find that in this, as almost in every thing else, it has been followed by the Elzevir edition. This seems to be confirmed by reason; because as Priscian observes, all nouns in *er* of the second declension are masculine without exception.

Hereby we may judge of all other similar nouns in STER, being the termination of wild trees, which we have generally observed to be masculine, as Verepeus, Alvarez, and the ablest grammarians have done.

The termination TUM denotes the ground planted with particular trees, as *Quercetum*, a grove of oaks; *salictum*, a grove of willows; *arbustum*, a copse or grove of trees.

But in barren trees, the termination UM is generally taken for the wood and the materials, as *ebenum*, ebony, *cinnamomum*, cinnamon; *buxum*, box wood; yet it is also taken for the tree, as Servius observes, notwithstanding Priscian affirms the contrary. But the following passage of Ovid *lib.* 4. *de arte* is decisive,

Nec densum foliis buxum, fragilésque myricæ,
Nec tenues cytisi, cultáque pinus abest.

You may see also several names of plants and shrubs taken from the Greek, lower down in the rule of the nouns in US.

Of the names of Fruits.

In regard to the names of *Fruits*, which the ancient grammarians thought generally to be neuter, we shall take notice of them here, only because this is an error which has been long ago detected.

It is true that when the tree terminates in US, the fruit is oftentimes in UM, and of the neuter gender, as *pomus*, an apple-tree; *pomum*, an apple: *pyrus*, a pear-tree; *pyrum*, a pear: *arbutus*, a wild strawberry-tree; *arbutum*, its fruit, &c. But this is by reason of its termination, not of its signification, since *Castanea*,

nux,

nux, dactylus, and others, follow their termination, which Diomedes and Priscian do not seem to have sufficiently considered.

Rule VIII.

Of Indeclinable Nouns.

Indeclinable nouns are neuter,
Such as manna, gummi, fas, *and the like.*

Examples.

Indeclinable nouns are always of the neuter gender, as *hoc manna*, manna; *hoc pondo*, a pound or weight.

Hoc fas, a thing lawful: *nefas*, a thing unlawful, a crime.

Hoc moly, a kind of herb: *gummi*, gum: *sinápi*, mustard: and all other nouns in I or Y, which are always neuter, and indeclinable.

Mille unum, one thousand: though in the plural it is declined, *Millia, ium.*

Hoc cornu, a horn: *veru*, a spit: though in the plural they are likewise declined, *córnua, uum, ibus*, and the like.

Melos suavíssimum, most sweet melody: *Chaos antíquum*, the ancient Chaos.

Hoc frit, the little grain at the top of the ear of corn: *hoc git*, a small seed.

The infinitives of verbs are likewise considered as indeclinable nouns, and consequently are neuter: *scire tuum*, thy knowledge; *vélle tuum*, thy will.

In short all words that are taken in a material sense, and as indeclinable, are of the neuter gender: *Triste vale*, Ovid, a sad adieu: *rex derivátum à rego;* the word *rex* is derived from *rego.*

For this same reason the names of letters are also neuter: *illud* A, *illud* B: that A, that B; though we likewise find them in the feminine, when they refer to the common word *líttera*, as has been seen above.

Annotation.

To this rule we may also refer *Cherubim* and *Seraphim*, which in the Scripture and in Saint Chrysostom are of the neuter gender (though in the plural) because they are indeclinable, τὰ χερουβίμ: unless we should say perhaps that the word *animalia* was then supposed

supposed, because they were represented under the figure of animals. But generally speaking these nouns are rather masculine, as being the names of angels, which are referred to the rule of Proper Names, according as we have already shewn. This is the opinion of S. Jerom upon Ezekiel, c. 10. *Et quanquam*, says he, *plerique τὰ χερουβὶμ neutro genere, numeróque plurali dici putent: nos scire debemus singulari numero esse* CHERUB *generis masculini, & plurali ejusdem generis* CHERUBIM, which he repeats again, upon the 28th chapter of the same prophet.

But *pondo*, though placed in this list by grammarians, is not of the number. For whereas they looked upon it as an odd kind of a noun, or an indeclinable adjective, as well in the singular as in the plural; it is really an ablative in the second declension, like *mundo*, and serves for the same use as if it were *pondere*; as *aurea corona libræ pondo*, a golden crown of a pound weight. Which they added, because among the ancients the name of a pound and that of its parts were equivocal, signifying sometimes the weight, and sometimes the measure.

It is also to be observed that we say, *hæc gummis*, *hæc sinapis*, which are declined according to the gender of their termination.

From *Melos* seems to come the ablative *melo*,

Fítque repercusso dulcior aura melo,

in the Poem on the Resurrection attributed to Lactantius. But this is because they used to say *melus*, from whence also came the accusative *melum* in Pacu. according to Non.

In like manner we find the ablative *Chao* in Virgil, Ovid, and Lactantius.

RULE IX.

Of Plural Nouns.

1. I *plural is masculine.*
2. A; 3. *and* E *are neuter;* Æ *is feminine.*

EXAMPLES.

1. Nouns in I that have only the plural number, are of the masculine gender, like *dómini*; as *hi Parísii, Parisiórum*, the city of Paris: *hi cancélli, órum*, lattices, balisters, bounds.

2. Those in A are neuter, like *templa*; as *arma ímpia*, impious arms: *castra, órum*, a camp: *ília, órum*, the flank, the small guts: *Bactra, órum*, the name of a town.

3. And in like manner the Greek nouns in E: *cete grándia*, large whales: *amœ́na Tempe*, pleasant fields in Thessaly.

4. Those

4. Those in Æ diphthong are feminine, like *musæ;* as *doctæ Athénæ,* the learned city of Athens: *ténebræ densæ,* thick darkness.

ANNOTATION.

Pandectæ is generally feminine. See the Remarks upon the figure of Ellipsis, list 1.

Cete and *Tempe* come from the Greek contraction, κήτεα, η, τέμπεα, η: so that it is not at all surprizing they should be of the plural number, and of the neuter gender. We find that Cicero preferring the Greek word, says, *Reatini me ad sua τέμπη duxerunt.* Whereas Solinus has *cava tempea.*

You are to observe that we also say *cetus,* in the plural *ceti;* hence Pliny has *cetos* in the accusative plural.

Whether there are any Proper Names in the plural.

After the example of Despauter, we place here this rule of the plural nouns, because of the great number of names of cities which it includes. And yet we must observe with Sanctius, that strictly speaking, there are no proper names in the plural. For *Athenæ,* for instance, were different spots of ground planted with olive trees, *multæ Athenaïdes* sive *olivetæ,* says he, of which afterwards a town was formed.

So when we say *Parisii,* and the like, we denote as well the people as the town, which afterwards took the name of its inhabitants; just as we say CIVITAS, *quasi* CIVIUM UNITAS. For the word *civitas* in its ancient signification stood rather for a whole nation than for a city: which is proper to take notice of for the better understanding of the ancients, particularly Cæsar in his wars of Gaul. And as to the name of people given to capital cities, we find by the learned remarks of monsieur Sanson, the king's geographer, on his map of Cæsar, that this did not happen till very late, and perhaps after the reign of Constantine: those towns having till then always retained either the name which they had received from their conquerors the Romans, and which was no other than that of the country softened by a Latin termination: or that which flattery had invented under Augustus in honour of the Cæsars, as of *Juliomagus, Cæsaromagus, Augustodunum, Augusta Veromanduorum,* and the like.

RULE X.

Of Nouns Singular in A and E.

1. *In the first declension nouns in* A *or* E *are feminine.*
2. Comēta *and* Planēta *are masculine.*
3. Pascha *is always neuter.*
4. *As are likewise* A *and* E *of the third declension.*

EXAM-

EXAMPLES.

1. Nouns in A or E of the first declension are of the feminine gender: *Hæc ara*, this altar: *fama multa*, great fame: *hæc Allia*, a river of Italy; *hæc músice, músices*, music: *hæc epítome, es*, an abridgment.

2. These two are of the masculine gender, *dirus cométa*, a fatal comet: *pulcher planéta*, a beautiful planet.

3. *Pascha* is neuter. *Pascha próximum*, next Easter; and is either of the first or third declension: *Pascha, æ:* and *Pascha, átis.*

4. Nouns in A or E of the third declension are also neuter: *hoc diadéma, ătis*, a diadem: *ænigma, ătis*, a riddle: *mare sollícitum*, a tempestuous sea.

ANNOTATION.

Adria, which Despauter marks here as masculine, is indeed of this gender, when taken for the Adriatic gulf, referring then to *sinus*; but it is feminine, when taken for the town which gave name to this gulf; and therefore it always follows the rule of the signification, and of the common and general word.

Pascha is masculine in the Hebrew and Chaldaic tongues, because, as we have already observed, these have no neuter. And yet the Greeks have made it neuter; because they considered it as indeclinable: τὸ πάσχα & τὸ πάσχα, in the Septuagint, ἐν τῷ πάσχα, in S. John, chap. ii. The Latins have followed them in the gender, though they make this noun of the first or third declension: of the first, as in Tertull. *Quis solemnibus Paschæ. In Pascha jejunare:* in Ausonius,——*solemnia Paschæ:* in St. Ambrose, *de mysterio Paschæ*, and so almost all the ancients.

And yet it seems to be more commonly used now in the third: which probably is owing to this, that deriving it from πάσχω *patior*, they thought they were to decline it like the other Greek nouns in *ma* derived of verbs, as *ænigma, atis; dogma, ătis*, &c. However as this is not originally a Greek but Hebrew noun, as St. Jerome observes, the ancients seem to have declined it right: though Tertullian, St. Ambrose, and Lactantius derive it also from πάσχω. See Vossius *de Anal. lib.* i. *cap.* 20.

It is the same with *manna*, taken for bread sent from Heaven, which being masculine in Hebrew is neuter in Greek and Latin, because it has continued indeclinable in both these languages. Therefore it is a mistake to say, *cælestem mannam* instead of *cæleste manna*. And in this signification we refer it to the above-mentioned rule of indeclinables, p. 22. But we also use *manna, æ* of the first declension, and consequently feminine, which then signifies the crumbs of frankincense or manna used in physic. *Micas (thuris) concussu elisas mannam vocamus*, Plin.

Mammona,

Mammona, which Despauter makes neuter, is masculine. See above, p. 4.

Dama, *panthera*, and *talpa*, shall be included in the rule of the Epicenes.

As to *Cometa* and *Planeta*, they are always masculine, because as they come from the Greek nouns in της of the first declension, which includes none but masculines, they have preserved their gender. It is for this reason that they are likewise changed into *tes*, or *ta*. *Cometes*, or *cometa*; *planetes*, or *planeta*; and that the first termination occurs more frequently among the ancients; which happens also in a great many others.

And yet we must not think that this rule is general, as Priscian after Varro has observed. For of ὁ κοχλίας they have made *hæc cochlea*; of ὁ χάρτης, *hæc charta*; of ὁ μαργαρίτης, *hæc margarita*; of ὁ μέδιμνος, *hæc metreta*. Concerning which we are to take notice of a mistake in Constantin's lexicon, and in some others who write ἡ μεδιμνη, and were undoubtedly led into this mistake by Pollux; which H. Stephen condemns in his Thesaurus.

But there are a great many more of these nouns in της, that have changed their gender with their termination; and perhaps these two have retained it only because they are generally referred to ἀστὴρ, though Tacitus has put them in apposition with *sidus*. *Inter quæ & sidus Cometes effulsit, de quo vulgi opinio est, tanquam mutationem Regis portendat*, An. 14. And Cicero has joined it with *stella*: *Tum facibus visis cœlestibus, tum stellis iis, quas Græci cometas, nostri Crinitas vocant, quæ nuper bello Octaviano, magnarum fuerunt calamitatum prænunciæ*. 2. de Nat. which made a great many imagine that *cometa* might be feminine; whereas both *quæ* and *quas* refer only to *stellæ*.

Of Nouns in I.

We take no notice here of nouns in I, because we have already made appear in the 8th rule, that they are neuter and indeclinable; we shall therefore proceed to those in O.

RULE XI.

Of Nouns in O.

1. *Nouns in* O, 2. *including* Harpăgo, *are masculine.*
3. *But all others in* DO *and* GO, *of more than two syllables, are feminine.*
4. *To these we must join* Caro, Grando.
5. *Also nouns in* IO *coming either from a verb or noun.*
6. *Except numeral nouns, and* 7. Pugio.

EXAM-

EXAMPLES.

1. Nouns in O are of the masculine gender, as *hic sermo, ónis,* speech, or discourse: *hic múcro, ónis,* the sharp point of any thing: *hic scípio,* a walking staff: *hic títio, ónis,* a firebrand quenched: *hic ligo, ónis,* a spade: *hic cardo, ĭnis,* a hinge: *hic ordo, ĭnis,* order.

2. And in like manner, *hic harpăgo, ónis,* a grappling hook.

3. But the other nouns in DO or GO, that have more than two syllables, are feminine, as *hæc arúndo, ĭnis,* a reed: *hæc dulcédo,* sweetness: *hæc formído,* fear: *hæc imágo,* an image: *hæc fuligo,* soot.

4. These two are also feminine; *hæc caro, carnis,* meat, flesh: *hæc grando, grándinis,* hail.

5. Nouns in IO derived from a noun or from a verb, are also feminine: *hæc pórtio* (from *pars*) a part or portion: *hæc tálio* (from *talis*) like for like, or a requital of an injury: *hæc cóncio* (from *cieo*) an assembly, an harangue: *hæc contágio* (from *tago* for *tango*) contagion: *hæc óptio* (from *opto*) choice: *hæc allúvio* (from *álluo*, formerly in the preterit *álluvi*) an inundation of water: *hæc dítio, ónis,* (from *dis, ditis*) power, authority, place of jurisdiction: *hæc religio, ónis,* (from *ligo*) religion, scruple of conscience: *hæc rébellio, ónis,* (from *bellum*) rebellion, revolt: *hæc légio,* a legion.

And especially those which are formed of the supine: *hæc léctio,* (from *lectum*) lesson, reading: *hæc orátio,* (from *orátum*) oration, discourse: and of the like an infinite number.

6. Of these feminines in IO, derived from verbs or nouns, we must except in the first place numeral nouns, as *hic únio, ónis,* the number one, or a pearl called an union, and an onion or scallion; for then it constantly comes from *unus;* but it is not found in Latin authors to signify union: *hic duérnio,* the number two: *hic térnio,* the number three: *quatérnio,* the number four: *quinquénnio,* the number five, &c. which

which agrees with the general analogy of the common word above mentioned, rule 3.

Secondly, *hic pǽgio, ónis,* (from *pugnus* or *pugno)* a poniard.

ANNOTATION.

Echo, which some grammarians place under this rule, is feminine, because it follows the general word *vox,* or rather because it retains the gender of its first signification; Echo, according to Ovid, being a woman who was changed into sound.

Arrhabo is feminine in Varro; but Cato, Plautus, and Gellius make it masculine, as well as the Greeks ὁ ἀῤῥαβών.

Albedo and *Nigredo,* as well as *gratitudo* and *ingratitudo,* are not Latin, though Sulpicius Severus has made use of the former, and Lipsius of the latter. See Vossius *de vitiis sermonis.* Instead thereof we may use *albor,* Plaut. Varr. *Nigror,* Cic. *Nigrities* and *nigritudo,* Pliny. For the other two we use circumlocutions, *gratus animus; ingrati animi crimen,* Cic. &c.

Cupido is sometimes masculine in the writings of the poets, *capta cupidine falso,* Hor. *contracto cupidine,* Idem, but never in prose, except it be to signify the god Cupid.

Margo is feminine in one single passage of Juvenal. *Plenâ jam margine libri,* Sat. 1. But every where else it is masculine, as in Varro, *Lapidei margines fluvii;* in Ovid, *Gramineus margo fontis,* Met. 3. In Pliny and in others the same. It is true, according to Charis. lib. 1. that Macer and Rabirius had also used it in the feminine, but in this they are not to be imitated: for which reason we must refer it to the general rule.

Perduellio is feminine according to Vossius, and masc. according to other grammarians. Perhaps it might be feminine, when it denotes the action, that is the crime of rebellion, and masculine when it signifies the criminal, and the person who commits such an action; for it signifies both. *Talio* is masculine in Tertullian, but Gellius makes it feminine, and that is the safest.

Unio by some writers is taken in the feminine, to signify union; but it is not found to bear that sense in Latin authors. Wherefore when Tertullian says, *Reges qui singulares in unione imperii præsunt,* (lib. i. adv. Marcion. cap. 4.) the word *unio* does not there denote *societatem* but *unitatem,* μονάδα. Where we cannot see of what gender it ought to be in this sense, because there is no adjective.

Scioppius excepts likewise some feminines in *io, Ternio, quaternio,* and *senio.* But these are adjectives, and suppose *numerus,* when they are in the masculine, as *senio,* which was particularly taken for the size cast of the dice. Whereas we frequently see at the ends of books published even by printers extremely well skilled in the language, as Robert Stephen, Aldus Manutius, Ascensius, and others, that mentioning the number of printed sheets they say *sunt omnes terniones,* or *quaterniones,* &c. where they understand *schedæ, chartæ, litteræ,* &c. or some other like feminine.

RULE

Rule XII.

Of Nouns in M, C, L, T.

1. M, C, L, T, *are neuter.*
2. Sal *is masculine or neuter;* 3. Sol *is masculine.*

Examples.

1. Nouns ending in M have always *um:* these are of the second declension and of the neuter gender, as *hoc templum, templi,* a temple: *aurum fulvum,* yellow gold: *pulchrum Lugdúnum,* the fair city of Lyons: *hoc Illyricum,* the province of Illyricum; *hoc ligústrum,* privet; *hoc pomum,* an apple: *hoc mancípium,* a slave.

Those in C, L, or T, are of the third declension, but also of the neuter gender; as *hoc halec, halécis,* a herring, brine: *lac novum,* new milk: *ánimal fortíssimum,* a very strong animal: *mel purum,* pure honey: *caput nítidum,* a clean head.

2. Sal, salt, the sea, wisdom, jests, railleries, is doubtful, but more often masculine. *Sal siccus & acer,* Plin. a dry and sharp salt: *sal coctum,* Colum. baked salt: *sales Attici,* Cic. Attic jests.

3. Sol is masculine; *sol igneus,* a fiery sun.

Annotation.

Among the nouns in UM I do not include the proper names of men or women, which by the general rule always follow the gender of their signification; and this is extremely clear.

Hereto we must refer the Greek nouns in ON of the second declension, which the Latins change into UM, as *hoc gymnasion,* or *gymnasium,* a place of exercise.

Those in ON of the third are comprised under the next rule.

Sal is generally masculine; and sometimes neuter, but then it is only in the singular, and to signify salt. *Sal coctum & modicè infractum,* Colum. In this signification it occurs also in the plural: *si quis sales emerit,* in the civil law. But in the other signification, it is frequently used in both numbers. *Dicendi sales facetiæque,* Cic. *Docti sales,* Claud. *Nullam artem esse salis,* Cic.

Halecem, in Martial, comes from *Halex,* feminine. But *halec* is always neuter; and in the passage of Pliny quoted by Calepin, *halec imperfecta;* the best editions have, *Alex imperfecta, nec colata fex.*

Lac

Lac is a word shortened, instead of *lacte*, for which reason they used also to write *lact*. They likewise said *lactis* in the feminine, as in the old glosses we find *lactem* for γάλα, and in Plaut. *in Bacch.*

Nouns in D which are generally placed here, are either adjectives or pronouns, as *id, aliud, illud, quid, quod*, &c. and therefore should by no means be referred to this rule.

Rule XIII.

Of Nouns in N.

1. *Nouns in* N *are masculine,* 2. *except* Sindon, *and* Icon, *which are feminine.*
3. *Those in* MEN *are neuter;*
4. *As also* Gluten, Unguen, Inguen.

Examples.

1. Nouns of the third declension ending in N, are generally masculine, let them be of whatever termination.

In AN. *Hic Pæan, ánis,* Virg. a song of joy, a hymn in honour of Apollo.

In EN. *Hic pecten, péctinis,* a comb, the stick or quill wherewith they play upon an instrument, a wool card, the slay of a weaver's loom, a rake, all shell fish striated like a cockle. *Hic ren,* in the plur. *renes,* the kidnies or reins: *hic splen, enis,* or *lien, liénis,* the spleen.

In IN. *Hic delphin, ínis,* a dolphin.

In ON. *Hic canon, ŏnis,* a rule, a canon of the sacred Councils: *Hic agon, ónis,* a combat.

2. These two are feminine: *hæc sindon,* very fine linen: *hæc icon,* an image or statue.

3. Those in MEN are neuter: *Lumen jucúndum,* agreeable light: *flumen rápidum,* a rapid river: *hoc flamen, ĭnis,* a blast or puff of wind.

4. To which you may add the following: *Hoc gluten, ĭnis,* glue, paste: *hoc unguen,* ointment: *hoc inguen,* the privy parts.

Annotation.

Nouns in *on* of the second declension are more frequently terminated in *um*, and we have included them in the preceding rule.

Flamen signifying a pagan priest, is masculine by the rule of the names of men.

Hymen

Hymen is also masculine, either because strictly speaking it signifies the god of marriage, or because the names of the gods taken even for the thing over which they preside, always preserve their gender, as *Jupiter* for the air; *Mars* for war, and *Hymen* for marriage, nuptial songs, the membranes that invelop the *fœtus*, and every thin skin, as that which invelops the eye, &c. or because it is an entire Greek word, and has retained its gender, ὁ ὑμὴν, ένος.

Icon is also Greek, and seldom occurs in Latin: it is always feminine, though we find in Dion, ὁ εἰκὼν τῦ Πομπηΐυ, lib. xliii. *sub finem.*

Python, for the serpent that was slain by Apollo, is always masculine.

Cæruleus tali prostratus Apolline Python.

But when Tibullus says:

Delos ubi nunc, Phœbe, tua est? ubi Delphica Python?

There he does not take *Python* for the serpent, nor even for a woman possessed with a prophesying spirit, as Calepin explains it, but for the town itself. This appears plainly by his joining *Delos tua* with *Delphica Python*, as two synonymous things. Accordingly Eustath. informs us that the town, formerly called *Delphi*, was afterwards named Πυθὼ or Πυθὼν, though it be true that it was so called because of the serpent, under whose figure Apollo received public adoration. Vossius.

RULE XIV.

Nouns in AR or in UR.

1. *Nouns in* AR, 2. *And* UR *are neuter.*
3. *Except* furfur, fúrfuris, *which is masculine.*

EXAMPLES.

1. Nouns in AR are of the neuter gender; as *láquear*, or *lacúnar áureum*, a golden cieling: *jubar*, a sun beam: *calcar argénteum*, a silver spur: *hoc bácchar*, the herb lady-glove.

2. Nouns in UR are also neuter: *murmur raucum*, a hollow noise: *ebur vcnále*, ivory to be sold: *guttur siccum*, a dry throat.

3. The following is masculine: *hic furfur, fúrfuris*, Plin. bran.

ANNOTATION.

Jubar was formerly masculine, for Ennius in Priscian says *albus jubar*, to signify the moon; but succeeding authors have always made it neuter, as Hor. Ovid, Statius, Pliny, &c.

Despauter

Despauter says that *lucar*, taken for a bird, is feminine. But it appears by Festus, Charisius, and by the glosses of S. Cyril, that *lucar* never signified any thing more than the money that served to defray the expence of the public games, and to reward the actors. And according to Isidorus this word comes from *lucus*; because the money accruing from the public woods, in the neighbourhood of cities, was assigned to that use. And it is in this sense that even Tertullian has taken it, when speaking of S. John the Baptist, he says: *contumeliosâ cæde truncatur, in puellæ salticæ (for saltatricis) lucar*; lib. Scorpiaces, adversùs Gnost. where it is plain he makes it neuter.

Bacchar likewise is always neuter, *bacchar rusticum*, Plin. But we likewise say, *baccharis* in the feminine; which led the same Despauter into a mistake. *Baccharis vocatur nardum rusticum*, Plin.

Guttur was formerly masculine, hence we meet with *gutturem* more than once in Plautus.

We meet with *murmur* of the masculine in Varro; *verus murmur* according to Nonius.

Turtur, see the last rule of genders, which is that of Epicene nouns.

Rule XV.

Of Nouns in ER.

1. *Nouns in* ER *are masculine.* 2. *Except* linter, *which is feminine.* 3. *And* iter, cadáver, spinter, uber, ver, *which are neuter.* 4. *And the names of Plants or Fruits which are also neuter;* 5. *But* tuber *is of all genders.*

Examples.

1. Nouns in ER are of the masculine gender. *Ager almus*, a fruitful soil: *imber frígidus*, a cold shower: *aër salúbris*, wholesome air: *hic cancer*, a crab, a canker: *hic vomer, ĕris*, a plowshare.

2. *Linter, lintris*, a little boat, is of the feminine.

3. There are five of the neuter: *iter altum*, the high way: *cadáver införme*, a filthy carcass: *hoc spinter*, a buckle or clasp: *uber beátum*, happy nipple or teat: *ver amœ'num*, pleasant spring.

4. The names of plants and fruits are also neuter: *piper crudum*, raw pepper: *siser*, the skirret root: *cicer*, vetches: *laver*, a kind of herb, some call it water parsley: *laser*, benzoin: *suber*, cork.

5. Tuber is used in all genders, but in different senses. For signifying a bump and a swelling, or a bunch

bunch as in a camel's back, it is neuter, from whence comes *Tubérculum:* and even when it is taken for truffles, a kind of mushroom. But when it signifies a kind of tree, it is feminine by the general rule: and signifying the fruit of this tree, which according to Pliny bears more resemblance to a small grain than to a fruit, it is masculine: *oblátos túberes servári jussit.* Suet.

ANNOTATION.

We find in Martial, *Et vernæ tuberes;* which has made a great many believe that *tuber*, for the fruit, was also feminine, without considering, that this is only an apposition, just as this author says, *vernas equites, verna liber*, &c.

Cucumer does not occur in the ancients, but *cucumis, cucumeris.* See the rule in IS.

Verber is not in use, says Vossius; but only the genitive *verberis*, and the ablative *verbere.* We meet indeed with the plural, and by its termination we plainly see that it is neuter; *lenta verbera pati*, Virg. to bear the gentle lash.

Linter is masculine in this single passage of Tibullus,

Exiguus pullâ per vada linter aquâ, lib. ii. Eleg. 5.

Which he did perhaps for the harmony and beauty of his verse; for it would have had too many A's, if he had wrote *exigua.*

We meet with *laver* of the feminine in Plin. *laver cocta*, sup. *herba.* And in the same author we find *tres siseres*, where it does not appear whether he took it as masculine or feminine.

Cancer, which Despauter, after Priscian, puts in the neuter and in the third declension, when it signifies a *canker*, or spreading sore, is always masculine, and of the third declension, even in this sense, in Latin authors. *Eadem vulnera putrida cancrôsque purgabit, sanósque faciet*, Cato de R. R. True it is that in some ecclesiastic authors we find it in the neuter: *sermones eorum ut cancer & pestem fugiendo vitatote*, S. Cypr. but this is not to be imitated. For as to the passage of Ovid, which has led a great many into an error,

Utque malum latè solet immedicabile cancer
Serpere, et illæsas vitiatis addere partes. 2 Met. s. 12.

it is plain that *immedicabile* refers to *malum*, and not to *cancer.*

Of the Nouns in IR.

With regard to the nouns in IR, *hir*, the hollow of the hand; and *abadir*, the stone which Saturn devoured for one of his children, are indeclinable, according to Priscian, and therefore are neuter, by rule 8.

The others, as *vir, levir*, &c. relate to the general rule of the names of men; wherefore without losing time about this termination, we proceed to that in OR.

Rule XVI.

Of the Nouns in OR.

1. *Nouns in* OR *are masculine.*

2. *Except* arbor, *feminine.* 3. *And* cor, ador, marmor, æquor, *neuter.*

Examples.

1. Nouns in OR are of the masculine gender, *amor divínus*, the love of God: *dolor acérbus*, a bitter pain: *hic decor, óris*, grace, beauty, decorum.

2. *Arbor* is feminine: *arbor mala*, a bad tree; because trees are like mothers that bear fruit and branches. See p. 18.

3. These four are of the neuter gender: *cor lapídeum*, a heart of stone: *ador, adóris*, fine corn: *marmor antíquum*, ancient marble: *æquor túmidum*, the swelling sea.

Annotation.

A great many nouns in OR were formerly attributed to the female sex, of which we have *uxor* still remaining. Thus we find in Ulpian, *mulier defensor:* in Ovid,

Sponsor conjugii stat dea picta sui.

Whence there is reason to doubt whether these nouns might not have been formerly of the common gender, though this may still be referred to an apposition.

Some nouns in OR were formerly of the neuter gender, as in Plautus, *nec calor nec frigus metuo.* Hence it is that some having changed termination, have still retained their gender, as *jecinor*, from whence by syncope they have made *jecor* and afterwards *jecur, jecoris*, neuter.

In like manner the comparatives in *or* stood for all genders, according to Priscian. *Bellum Punicum posterior.* Cassius Hem. *apud eund.*

Likewise *decor* in Ausonius, for *decus;*

Dum decor egregiæ commeminit patriæ.

This made Vossius in his Etym. believe that *ador, oris*, the penultimate short, as it is in Ausonius, was only an old word for *adus*, neuter, like *decus;* whereas *ador, adóris*, long, as Priscian quotes it from Gannius, is masculine, in the same manner as *decor, decoris:* And yet Horace has also made use of *ador* in the neuter.

Paleâ porrectus in hornâ——esset ador loliúmque. lib. ii. sat. 6.

Of the Nouns in UR.

The nouns in UR, have gone before with those in AR, because they agree in gender. So that for the nouns in R there are two terminations which are generally of the masculine, ER and OR:

and

and two of the neuter, AR and UR. The termination in IR, embraces both genders, but it follows the general rules.

RULE XVII.

Of the Nouns in AS.

1. AS *in the first declension is of the masculine gender.*
2. *In the third it is of the feminine.*
3. *But* Vas, vasis, *is neuter.*
4. *And* As *making* antis *is masculine.*

EXAMPLES.

1. Nouns in AS of the first declension, are of the masculine gender, as *hic tiáras, æ,* a tiara, or turbant: *hic phárias, æ,* a kind of serpent: *hic astérias, æ,* a stone of the fashion of a star. But as these are Greek nouns, they are often changed into the Latin termination in *a,* and then they are feminine: *hæc tiára, æ,* &c.

2. Nouns in AS of the third declension are feminine: *æstas formósa,* a fine summer: *lampas noctúrna,* a night lamp: *píetas antíqua,* ancient piety.

3. *Vas, vasis,* a vessel, is neuter.

4. Nouns in AS that make ANTIS in the genitive, are masculine. *Hic ádamas, ántis,* a diamond: *hic gigas, ántis,* a giant: *hic élephas, ántis,* an elephant.

ANNOTATION.

As, assis, with all its compounds, is masculine. See the 4th rule. We likewise say; *hic mas, maris,* the male in all kinds of creatures: but this is by the general rule of the distinction of the two sexes.

Artócreas, & *Erysípelas* are neuter, because they retain the gender they have in Greek, being of the fifth declension of contracted nouns. The former we find in Persius, and the latter in Celsus.

Nonius pretends that *ætas* was formerly of the neuter gender, and endeavours to prove it by this verse from Plautus,

——*Fuit hoc ætate exercitus.* In Trinum. a. iv. sc. 3.

But the best editions read *hac ætate* in the feminine. Which makes it doubtful whether Plautus did not write *hoc ætatis,* meaning *ætate tam præcipiti & effetâ:* just as in Amphit. he uses *hoc noctis,* for *hac nocte,* or *nocte intempestâ.* And this is the opinion of Douza; hence it is to be observed by the way, that we are not always to be determined by the authority of Nonius, and that according

according to Vossius, the copies he made use of, were in all probability very faulty and imperfect.

Rule XVIII.

Of the Nouns in ES.

1. *Nouns in* ES *are feminine.*
2. Dies *is doubtful.* 3. Æs *is neuter.*
4. Poples, limes, stipes, páries, pes, fomes, palmes, trames, gurges, cespes, termes, *are masculine.*
5. *Of the masculine gender are also such Greek nouns as come from those in* ns, *as* magnes, tapes, lebes, *and* sorites.

Examples.

1. Nouns terminating in ES are of the feminine gender. *Rupes immóta,* an unshaken rock: *merces tuta,* a sure reward: *fides sancta,* holy faith: *hæc ales, ĭtis,* a bird.

2. *Dies* is doubtful, but oftener feminine in the singular: *dies sacra,* a holy day: *longa dies,* a great many days, a long time. In the plural it is rather masculine: *prætériti dies,* past days. These compounds are rather masculine: *merídies,* noon: *sesquídies,* a day and a half, &c.

3. *Æs, æris,* brass, copper, is of the neuter gender.

4. There are eleven of the masculine gender: *poples,* the ham of one's leg behind the knee: *limes,* a bound or limit: *stipes,* a log fast in the ground, a stake, a stump of a tree: *páries,* a wall: *fomes,* fuel: *pes,* the foot: *palmes,* the shoot or young branch of a vine: *trames,* a path: *gurges,* a gulf: *termes,* a bough or twig of a tree: *cespes,* a turf.

5. Those derived from the Greek nouns in ns, are also masculine, whether they be of the third declension, as *magnes, ĕtis,* a loadstone: *tapes, ĕtis,* tapestry: *lebes, ĕtis,* a cauldron: *acínaces, is, Medus acínaces,* Hor. a Persian scymitar.

Or

Or whether they be of the first, as *hic cométes, æ*, a comet: *hic sorítes, æ*, a sort of argument: *hic pyrítes, æ*, a fire-stone, and the like names of precious stones: *hic absinthítes, æ*, worm-wood wine: *hic aromatítes, æ*, hippocrass, or wine brewed with spices, and the like.

ANNOTATION.

Aromatites likewise signifies a precious stone, so called because of its agreeable smell. Pliny makes it feminine, *Aromatites & ipsa in Arabiâ traditur gigni*, referring without doubt to *gemma*, according to the opinion above given, rule 3; and for the same reason we shall find a great many more of these names of precious stones that are of the feminine gender in the same author.

But the other Greek nouns which come from those in *es* are neuter, because they preserve the gender of the Greek; as *nepenthes, is*, a kind of herb: *hoc hippomanes*, a piece of flesh on the forehead of a colt newly foaled, which the mare presently bites off; a kind of poison used in philtres.

Grammarians are at a loss to determine the gender of *Merges*. Despauter, and after him Alvarez, make it masculine. And yet Priscian does not except it from the feminines; in which he has been followed not only by Verepeus and Vossius, but moreover by all the dictionaries, which put it down in the feminine. Thus we find in Pliny, *inter duas mergites spica distringitur*: where *merges* is not taken for the ears of corn, but for the iron hitchel or ripple with which they cut it; according to the explication of Calepin, who reads *inter duos* in the masculine. But the ancient editions of Pliny, and the great Thesaurus of the Latin tongue, read it in the feminine. Others pretend that this passage is corrupted, and that we ought to read, *iterum è desectâ spicâ*. Be that as it may, we have followed the most general opinion, leaving it in the feminine.

Despauter places here among the number of masculines in ES, *verres*, a boar pig, *aries*, a ram; but it is obvious that these must be masculine by the general rule of the two sexes; nor are we to mind the latter's being sometimes taken for a military engine or instrument, since it was but the same word, as we still call it the *ram*, a name owing either to the obstinacy with which it battered the walls, or to its having horns of iron like a ram's head.

In this number he likewise places *ames*, a small stay, or fork, to stay up nets in fowling; and *tudes*, a hammer. To these others join *trudes*, an instrument to thrust down things with; but it is without authority. For which reason Vossius thinks it is better to forbear joining them with an adjective that determines either gender.

Vepres is not used in the nominative singular: hence we have referred it to the rule of the nouns in IS, as coming rather from *vepris*, according to the opinion of Vossius.

Of

Of the gender of Dies.

Dies, says Asconius, *feminino genere tempus, & ideo diminutivè diecula dicitur breve tempus & mora; dies horarum duodecim generis masculini est, unde hodie dicimus, quasi hoc die*, lib. ii. contra Verr.

This distinction, taken from so learned a man, ought not to be intirely rejected, especially since it is agreeable to the opinion of all the ancient grammarians. And yet some authors have neglected it, taking *dies* in the feminine, even to express a determinate day, as *Jámque dies infanda aderat*, Virg. *Nomina so facturum quâ ego vellem die*, Cic. that he would settle his accounts whatever day I pleased. *Quòd antiquior dies in tuis literis adscripta fuisset quàm in Cæsaris*, Cic. *Nos in Formiano esse volumus, usque ad Prid. Non. Maias. Eò si ante eam diem non veneris, Romæ te fortasse videbo*, Cic. ad Att. *Eâdem die germinat quâ injectum est*, Plin. *Posterâ die itaque cùm ad statutam horam omnes convenissent*, Justin. lib. vi. &c.

But in the plural this noun is generally masculine, though in Cicero we meet with, *O reliquas omnes dies noctesque eas, quibus*, &c. pro Cn. Planco.

Rule XIX.

Of the Nouns in IS.

1. *Nouns in* IS *are feminine.*
2. *Those in* NIS *are masculine.*
3. *As are also* Colis, caulis, collis, axis, orbis, callis, follis, fustis, lapis, vepris, sentis, messis, torris.
4. *To these join* Cúcumis, pollis, sanguis, vectis, fascis, pulvis, unguis, cassis, postis, ensis, aquális.

Examples.

1. Nouns in IS are of the feminine gender, *vestis áurea*, a golden garment: *pellis árida*, a dry skin: *hæc vólucris*, a bird: *hæc cassis, cássidis*, a helmet: *tyránnis, idis*, tyranny, and the like Greek nouns: *hæc scobis, is*, saw-dust, pin-dust.

2. But the other nouns ending in NIS are masculine: *panis Angélicus*, the bread of Angels: *crinis solútus*, dishevelled

dishevelled hair: *hic amnis*, a river: *hic ignis*, fire: *hic cinis*, ashes: *hic funis*, a rope.

3. There are twenty-four more, that are also of the masculine gender: *hic colis*, or *caulis*, the stalk or stem of an herb, any kind of pot-herbs, especially coleworts: *collis apértus*, Virg. an open hill: *hic axis*, an axle-tree: *hic orbis*, a circle, the world: *callis*, a path: *calle angústo*, through a narrow path: *follis ventósus*, a windy pair of bellows: *fustis recísus*, a club or staff cut off: *lapis pretiósus*, a precious stone: *hic vepris*, or rather *hi vepres*, briars, brambles: *sentis*, a bramble or thorn: it is more common in the plural, *sentes densi*, thick brambles: *mensis novus*, a new month: *torris ambústus*, a firebrand burnt out.

4. *Hic cúcumis, is* or *ĕris*, rather than *cúcumer*, a cucumber: *hic pollis, póllinis*, fine flour: *hic sanguis, sánguinis*, blood: *vectis æreus*, a brazen bar: *fascis injústus*, too heavy a burden: *pulvis multus*, a great deal of dust: *unguis adúncus*, a crooked nail: *hic cassis, hujus cassis*, a net; but *cassis, ĭdis*, a helmet, is feminine. See above. *Postis ferrátus*, an iron door post: *ensis distríctus*, a drawn sword: *hic aquális*, an ewer.

ANNOTATION.

The nouns in YS are also feminine, as *hæc chelys, yos*, a lute or harp: *hæc chlamys, ydis*, a cloak, a soldier's coat. But they may be referred to this rule of the feminines in *is*, since we pronounce *y* like an *i*. But if it were pronounced, as it ought to be, like an *u*, we should refer them to the rule of the Greek nouns in US, which we shall give hereafter.

RULE XX.

Of the Nouns in IS that are of the doubtful gender.

The doubtful nouns in IS *are* finis, scrobis, torquis, *and* clunis.

EXAMPLES.

The following four nouns are of the doubtful gender, that is, they are either masculine or feminine;

fines

fines Latini, the boundaries of Latium: *quæ finis standi?* Virg. how long shall I wait?

Hic aut hæc scrobis, Colum. a ditch: *torquis decórus*, Statius, a handsome collar: *torquis áurea*, Varro, a golden collar.

Hic clunis, Mart. *hæc clunis*, Horat. a buttock, or haunch.

ANNOTATION.

In the rule we have taken notice of no more than these four nouns of the doubtful gender. There are others which have sometimes admitted of a variation in their gender, but are not so much to be imitated. This we shall shew in the following list, which shall likewise include whatever is observable in regard to the preceding rule for the better understanding of authors, placing the words according to their alphabetical order.

List of the Nouns in IS.

Amnis was formerly of the feminine gender, according to Priscian and Nonius.

Neque mihi ullia obsistet amnis. Plaut. And Varro, *ubi confluit ultera amnis.* Now it is always masculine, as are all those which terminate in nis, according to the observation of Caper and Quint.

Annalis is an adjective. It is considered as masc. because it supposes *liber*.

Bipennis is also an adjective. And if we consider it as feminine, contrary to the nature of nouns in nis, this is because we suppose *securis*.

——*altâ bipenni*, Virg.

Callis is feminine in Livy, *per devias calles*, as Nonius reads it. Who adds that it frequently occurred in this gender.

Canalis was formerly to be met with in the masculine, according to the observation of Nonius. But as the same Nonius says, and after him Isidorus, it is better in the feminine. For which reason we find that Varro often makes use of it in this gender. And in the description of Ætna we read:

Quòd si diversos emittat terra canales.

Hence the diminutive is *canalicula* in Lucilius, according to Nonius, and in Gellius.

Cassis to signify a hunter's net, is not perhaps to be found in the singular but only in the plural, *Casses*.

Cinis was formerly feminine; *Cinere multâ*, Lucr. *Acerba cinis*, Catullus. And Nonius mentions that Cæsar, and Calvus used it in the same gender.

Clunis was very doubtful among the ancients. Sosipater and Priscian shew that some made it masculine, and others feminine. Festus as well as Flaccus always put it in the masculine. Servius pretends the same thing, because of the termination nis, and condemns Horace for saying, *pulchræ clunes*, maintaining that Juvenal did better by putting it in the masculine. On the contrary Vossius says that it is presumption in him to censure Horace, since Acro his ancient commentator approves of the two genders, as does also Nonius.

Corbis is also masculine according to Priscian, but it is more generally feminine. *Messoriâ corbe conlexit*, Cic. Wherefore Caper, speaking of the doubtful nouns, insists upon our saying *corbes hæ*, in the fem. and not *corbes hi*.

Crinis is also masc. *Crines flavos*, Virg. Formerly it was fem. *Censeo capiundas crines tibi.* Plaut. apud Non.

Finis is doubtful, as may be seen in Priscian and in Non. And Virg. as we have above observed, used it indifferently. Even Cicero puts it in the fem. *Quæ finis funestæ familiæ.* It seems also in Nonius, that Varro, Cassius, Cælius, Accius,

Accius, Lucretius, and Sisenna, all chose to have it in the fem. But some on the contrary have thought this gender so very extraordinary, that Cominian has presumed to charge Virgil with a solecism for saying,

Hæc finis Priami fatorum;

and Probus thinks that he receded from the rules of grammar (according to which all the nouns in NIS should be masc.) only for the greater ornament of verse. And Verepeus also insists that this noun is more common in the masc. But Pierius takes notice that in the ancient manuscrip's of Virg. and Livy which he saw, it happens also to be fem. in other passages besides those where we find it of this gender.

FUNIS seems to have been fem. in Lucr.

Aurea de cœlo demisit funis in arva.

as Nonius and Gellius give it. Others say that we should read, *Aureus funis*, &c. And Quintilian affirms that we cannot doubt of this noun's being masc. since its diminutive is *funiculus*.

LAPIS was used in the fem. by Enn. *Sublatæ lapides*, as may be seen in Non. This he did perhaps in imitation of the Greeks, who say ὁ καὶ ἡ λίθος.

NATALIS is always masc. in Virg. and others, though it refers to *dies*, which is doubtful.

POLLIS seldom occurs but in the old glosses; wherefore its gender is very uncertain. Probus and Cæsar said, *hoc pollen, pollinis*, as may be seen in Prisc. On the contrary, according to the same author, Sosipater Charisius said *hæc pollen, pollinis*; though the article is not to be found in Charisius. For this reason one would imagine that we ought rather to follow Vossius, who makes it masc. as well as Despauter and Verepeus. For as from *sanguen, sanguinis*, they have by syncope formed *sanguis* masc. it is probable that of *pollen, inis*, they have formed *pollis* masc. And this is the remark made by Phocas. But this nominative is scarce to be met with except among the grammarians. Nevertheless we find *pollinem* in Cato and in Pliny, which shews that it is not always neuter.

PULVIS is generally masculine as in Cic. when he says *eruditum pulverem*, speaking of the mathematics. And yet it is fem. in Enn. *vasta pulvis*, and in Propert. *pulvis Etrusca*.

RETIS was formerly said in the masc. as well as *rete* in the neuter, which is proved by Charisius, because as from *reris* comes *retiarius* so from *rete* comes *retiarius*. Thus we read *retem* in the accusative in Paul. and in Varro.

SCROBIS, which is also to be met with in the nominative in Capella and in Columella, was doubtful like *scrobs*. Phocas mentions *hæc scrobi*, fem. and Probus, *hic scrobis* masc. Paulus has *sexagenis scrobes* in the masc. which is authorized by Cicero, as Servius observes 2 Georg. adding that the authority of Lucan and Gracchus who used it in the fem ought not to be of so great a weight. But besides these Ovid has in the fem.

——*Egestâ scrobibus tellure duabus.*

Pliny likewise uses it in this gender, and Colum. in both.

But *scobs*, according to Priscian, or *scobis*, is only fem. in his opinion, as also in that of Phocas; and it is a mistake in Calepin and in the great Thesaurus, to say that it is masc. according to the latter, since according to the general rules, from which he does not except it, it is fem. whether we say *scobes* or *scobis*. And we see it in Pliny and in Colum. in the same gender. *Elimatam scobem coquere.* Plin. *Eburnea scobis.* Colum. *Abiegná scobe.* Ib.

SEMIS ought to be observed here among the rest. For *semis* is half an *As* is included in the rule of *As*, p. 11. But *semis*, which we meet with in Varro, Festus, and Hor. properly speaking, comes from ἥμισυς, changing the Greek aspiration into S, and then it signifies the moiety of any thing. This noun is either indeclinable, and consequently neuter, *unum semis*, Erasm. *duos & semis cubitos habeat.* Exod. xx. or it takes its cases from *semissis*, and of course is masc. *Cubitum ac semis.em habeat*, Ibid. &c.

SENTIS which we likewise find in the singular in Colum. *nos sentis vepris appellamus*, is always masc. according to Phocas. Thus Virg. has *densi sentes*, and Colum. also uses it in the masc. So that it is without foundation put by Mantuanus in the fem. and by Cuncus made to pass for doubtful: though the great Latin Thesaurus quotes from Virgil *Asperæ sentes*, where he would have had more reason to put *aspri*, for the verse being

Impro-

Improvisum aspris veluti qui sentibus anguem
Pressit humi nitens,——Æn. ii.

no inference can be drawn from thence in regard to the gender: and every where else both in Virg. and in others it is masc.

SOTULARIS is placed among the masculines by Despauter, but without foundation. His mistake was owing to a corrupt passage of St. Jerom, where he read, *hic sotularis quem*, &c. lib. i. advers. Jovin. whereas the right reading is, *Et hic succus, quem cernilis*, &c.

TORQUIS is marked as masc. in Priscian, but Nonius, as well as Probus, shew that it is doubtful. Cicero makes it masc. *T. Manlius qui Galli torque detracto nomen invenerat.* In the same manner Ovid, Statius, and Pliny: but we find *torquis unca* in Propertius, eleg. xi. and Varro has in more places than one *Torques aureæ.*

VEPRIS is obsolete in the singular: for which reason there are some who think that *vepres* was formerly used, and others *veper*, as Caper in his treatise of orthography: But if it came from *vepres*, there is some appearance that it ought to increase in the genitive, according to the principal analogy of the masculines and commons of this termination, as we shall see in the declensions. And the same may be said if it came from *veper*, according to the general rule of the nouns in ER. For which reason I chose to put it among the nouns in IS; which Vossius also thinks more reasonable.

This noun occurs in the accusative singular in Colum. who makes it masculine. *Hunc veprem manifestum est interimi non posse.* It is often in the same gender, though in the plural, in Virg.

—& sparsi rorabant sanguine vepres.

And it is better to use it thus, notwithstanding Lucretius's saying *vepres auctas*, in the fem. which Caper does not approve of. Thus Charisius and Diomedes place this noun among the masculines most used in the plural. It is true that Prisc. ranks them among the fem. which form their diminutive of the same gender as themselves, such as *veprecula*: but this has not been followed.

VOMIS, *eris*, is masc. because it is the same as *Vomer*, rule 15.

RULE XXI.

Of the Nouns in OS.

1. *Nouns in* OS *are masculine;*
2. *Except* Cos, *and* Dos, *which are feminine;*
3. *And* Epos, *with* Os, oris, *or* ossis, *which are neuter.*

EXAMPLES.

1. Nouns in OS are of the masculine gender. *Flos purpúreus*, a purple flower: *ros gratíssimus*, most agreeable dew: *mos pervérsus*, a perverse custom.

2. These two are feminine, *Cos*, a whetstone: *dos*, a portion, or dowry, a property, an advantage.

3. These three are neuter. *Hoc epos*, an heroic poem: *hoc os, oris*, the mouth, the countenance: *hoc os, ossis*, a bone.

ANNO-

ANNOTATION.

It is observable that the nouns in OS which occur more usually in OR, follow the gender they have in their first termination, as *hic honos, hæc arbos*, and the like.

A great many nouns which are now in US, were formerly also in OS; as *scorpios, avos, flavos*, &c. And on the contrary there are a great many now in OS or OR, whose ending was formerly in US; as *colus*, from whence came *colos*, and afterwards *color*; *dolus* for *dolos* or *dolor*, &c. which is owing to the affinity that subsists between these vowels O and U and the consonants R and S, as we shall hereafter shew in the treatise of letters.

The Greek nouns in OS are frequently feminine. For though the Latins generally change them into US (as we shall see in the next rule) or even sometimes into ER; yet there are a great many which retain OS; as *arctos, diametros* in Vitruvius, Macrobius, and Colum. rather than *diametrus* or *diameter*: And these nouns retain the gender of their original tongue. Hence it is a matter of surprize that most dictionaries, and even that of Stephens, as well as the great Thesaurus, which have been revised five or six times, have all of them *diameter* in the masc. contrary to what we find in Archimedes, Euclid, and others; and contrary to the analogy of both languages, according to which we are to understand γραμμὴ or *linea*.

Eos is always feminine, whether it be taken for the morning, or the goddess of the morning.

Proxima victricem cùm Romam inspexerit Eos. Ovid.

Epos is neuter, because it is of the first of contracted nouns in Greek. *Forte epos*, Hor. an heroic and warlike poem. Diomedes uses it in the same gender, which we ought to follow in regard to all the nouns in OS of the same declension in Greek. But *epodos* or *epodus* is masculine, being taken for a kind of odes, like the epodes of Horace, coming from ἐπὶ, *super*, and ᾠδὴ, *canticum*.

Exos, compos, impos, are adjectives, and do not come under this Rule.

RULE XXII.

Of the Nouns in US of the second or fourth declension.

1. *Nouns in* US *of the second or fourth declension are generally masculine.*
2. *But those derived from the Greek are frequently feminine.*
3. *Of which gender are also in the best Latin authors the following twelve,* alvus, colus, acus, manus, idus, tribus, pórticus, ficus, humus, vannus, cárbasus, *and* domus.
4. Specus,

4. Specus, penus, grossus, fasélus, *are doubtful.*
5. Virus, *and* pélagus *are neuter.*
6. *But* vulgus *is neuter or masculine.*

EXAMPLES.

1. Nouns in US of the second and fourth declension, are masculine, *hic óculus, óculi,* the eye: *hic ventus, i,* the wind: *hic fructus, ûs,* fruit: *hic acus, aci,* a kind of fish.

But it is otherwise with nouns in US derived from Greek words in OS, because they retain the gender they had in Greek. Thus there are some of them masculine which conform to the general rule, as *hic paradísus, i,* paradise, a garden: *hic tomus, i,* a tome, or part of a thing: *hic hyacínthus, i,* a flower called the hyacinth.

2. But most of these being of the fem. in Greek, retain the same gender in Latin. *Hæc ab'yssus,* an abyss: *hæc papy'rus,* paper: *hæc crystállus,* crystal: *hæc sy'nodus,* a synod: *hæc méthodus,* a method: *hæc éxodus,* a going out: *hæc períodus,* a period: *hæc diphthóngus,* a diphthong: *hæc éremus,* a wilderness: *hæc átomus,* Cic. an atom.

3. There are twelve more which in the best Latin authors are always feminine: *alvus cæca,* a dark belly: *colus ebúrnea,* an ivory distaff: *hæc acus, ûs,* chaff, a needle: *manus déxtera,* the right hand: *idus Maïæ,* the ides of May (it is of the plural; *idus, íduum, ídibus.*) *Tríbus ínfima,* the lowest tribe, family, or race: *porticus ampla,* a large gallery, or portico: *hæc fícus, ûs,* or *ficus, i,* a fig or a fig-tree. But *hic ficus,* is taken for a sort of ulcer, and then it is found only in the second declension: *humus sicca,* dry ground: *vannus rústica,* a country van, or fan to winnow corn with: *hæc cárbasus,* fine linen, a sail: *domus ampla,* a large house.

4. There are four either masculine or feminine: *specus defsus,* a dark cave: *specus última,* the furthest part of the cavern: *penus ánnuus,* Plaut. yearly provision: *magna penus,* store of provision.

Hic

Hic or *hæc grossus*, a green fig: *hic* or *hæc phasélus*, a kind of boat; but it is better in the masculine.

5. There are two of the neuter gender: *virus mortíferum*, mortal poison: *pélagus Carpáthium*, Hor. the Carpathian sea.

6. And one which is sometimes masculine, and more frequently neuter: *vulgus diligéntior*, Plin. the more diligent vulgar; *vulgus incértum*, Virg. the inconstant vulgar.

ANNOTATION.

We endeavour always to ground our rules upon such authority as is the safest to imitate; as to particular remarks, we throw them into the annotations, and into the lists thereon depending.

List of Latin nouns in US.

Acus, *ci*, is masculine, and signifies a kind of fish, which the Greeks call Βελόνη. *Acus, ûs*, is feminine and signifies a needle, or a bodkin: *acus, aceris*, is neuter, and is taken for chaff, in which signification it occurs also in the feminine. *Acus resectæ & separatæ*, Colum.

Alvus is masculine in old authors, as in Accius and several others according to Priscian; which Erasmus made no scruple to imitate. However the most approved authors make it of the fem.

Carbasus is never masculine according to Caper in his treatise *de verbis dubiis*. And yet neither Phocas, Probus, nor Priscian have ever excepted it from the rule of masculines, which has been the reason that a great many take it for doubtful. But it is generally feminine, as Alvarez and Vossius observe. *Carbasus intenta theatris*, Lucr. *Carbasus alba*, Propert. &c. In the plural we say *carbasa*. See the Heteroclites, rule 3.

Colus is generally feminine. *Quando ad me venis cum tuâ & colu & lanâ*, Cic. in Nonius. And yet we find it masc. in Catullus, *Colum amictum lanâ retinebat*, and in Propertius

——*Lydo pensa diurna colo.*

Crocus is feminine in Apul. *Crocus vino diluta*. We find *crocum rubentem*, in Virg. *Crocos tenues*, in Ovid. *Spirantes*, in Juvenal; where we cannot tell whether it is feminine or masculine. But we say likewise *crocum*, neuter. Diom. Serv. Sallust.

Faselus or Phaselus, a little ship, a galliot, or pinnace, is masc. according to Nonius, Catullus, Cicero, Columella, and others. But Ovid has made it feminine,

—*Vos estis fractæ tellus non diura faselo.*

Martial and Statius have used it in the same gender, for which reason we have left it doubtful. But *faselus* or *phaselus*, signifying a kind of pulse, will hardly, I think, be found of any other than of the masc. gender in good authors.

Ficus is very doubtful among grammarians, both as to gender and declension. Varro in the 8th de L. L. n. 48. speaking of some of the names of trees, says it is false that *ficus* is of the fourth declension, and he thinks it right to say *hi & hæ fici* in the plural, and not *ficus* like *manus*: whereby he gives it two genders in this sense, and but one declension. Sanctius mentions it only as of the feminine, whether in the second or fourth declension, whether it be taken for a fig or a fig-tree, or for a kind of ulcer. Others distinguish it according to the signification: as Scioppius who insists upon its being always masc. when it signifies the fig-tree, and fem. when it signifies a fig or an ulcer, which derived this name only from the resemblance it has to a fig. But he gives no authority.

Others add the declension: some as Despauter, pretending that as *ficus* is only masc. and of the second declension, when it signifies an ulcer; that it is masc. and fem. when it signifies

nifies a fig or a fig-tree: so that it is always of the second declension if it be masc. even in this last sense; and of the fourth, if it be feminine.

Others, as Vossius 1 Anal. cap. xiv. that as it is masc. when it signifies an ulcer, and fem. when it signifies a fig; it is indifferently of the second and fourth, in both significations. Which opinion Priscian favours in his sixth book, where he says, that *Etiam hic ficus, vitium corporis, quartæ est.* But in this he is censured by L. Valla and by Ramus, because he produces no authority for it.

Others that being in like manner masc. when it signifies an ulcer, and fem. when it signifies a fig or a fig-tree, it is only of the second declension in the first sense, and of the second and fourth in the other. This is the opinion of Ramus, Alvarez, Behourt, and of Vossius also in his smaller grammar, which I have embraced as much the safest, being supported by the following authorities. *Fici quarum radices longissimæ*, Plin. *Uxorem suam suspendisse ficu*, Cic. 2 Orat. *Fici semen naturale intus est in eâ fico quam edimus*, Varro.

Dicemus ficus quas scimus in arbore nasci,
Dicemus ficus Cæciliane tuos. Mart.

It is true that Probus quoting this distich puts *ficos* in the first verse, and *ficus* in the second: which might serve to confirm the opinion of Priscian above given; or induce us to believe that the ancients took it to be of two declensions in both senses. But the passages produced from Pliny, from Macrobius and Lucilius, to prove that this noun is also masc. even when it signifies the fruit, appear to be corrupted, and have no great weight, as may be seen in Vossius and in Ramus, Schol. Gramm. 12. And the opinion of L. Valla, who imagines that being of the fourth, and signifying a fig, it is also masc. is universally rejected.

Fimus is generally masc. but in Appul. we find it fem. *Liquidâ fimo strictim egestâ.*

Grossus is masc. in Celsus, *grossi aquâ decocti;* and fem. in Pliny, *Crudæ grossi.*

Instrubus, which the grammarians make doubtful, is always masc. in classic authors, *Intubus erraticus*, Pliny.

Pampinus, according to Servius, Probus, and Caper, is doubtful; and Varro frequently makes it fem. yet in the purest writers of the Latin tongue, it is always masc. *Omnis fœcundus pampinus*, Colum. *Pampini triti & impositi*, Pliny.

Socrus was formerly used for *socer*, as we see in Nonius: so that this noun was of the common gender, as well as *nepos.*

Sexus was formerly neuter according to Priscian: *Virile sexus nunquam ullum habui*, Plaut. in Rud. where others read *secus.* For according to Varro, they formerly used to put *secus* for *sexus.* And this word is still to be met with in Sallust according to Non. in Ausonius according to Scaliger, and in others. *Liberorum capitum virile secus ad decem millia capta*, in the Dutch edition of Livy, l. xxvi. c. 37.

Specus and Penus are to be found of all genders. We have mentioned them here only as masc. and fem. because when they are made neuter, they should be referred to the third declension, and to the following rule, though they are seldom used then but in the three like cases, viz. in the Nominative, the Accusative, and the Vocative, as *specus horrendum*, Virg. *Portare penus*, Hor. And in the plural also, *penora*, in Festus. But in the fourth declension they are oftener fem. than masc.

Of the Greek nouns in US.

The Greek words, as we have often observed, depend on an exact knowledge of the tongue from which they are derived. And yet to omit nothing that may be of use, I shall give here an explication of those which relate to this rule, where there is any reason to doubt, and where the Latins have not always followed the Greeks.

Of

Of the names of Plants and Shrubs.

BIBLUS or BYBLUS is always fem. whether it be taken for the little tree which was also called *papyrus*, or for the small bark of this very tree, of which they made paper.

CYTISUS in Latin as well as in Greek is masc. Αἴξ τὸν κύτισον διώκει. *Capra Cytisum sequitur*, Theocr. *Cytisus utilissimus*, Colum.

COSTUS is masc. in Greek, and always fem. in Latin,

——*Foëque costus*, Lucan.

HYACINTHUS is doubtful in Greek, but oftener feminine. Nevertheless Virgil has: *Ferrugineos hyacinthos*, and in most Latin authors it is generally masc.

HYSSOPUS is fem. But we say, *hoc* HYSSOPUM, as in Greek they likewise say ἡ ὕσσωπος & τὸ ὕσσωπον.

In the same manner we say, *hic* NARDUS and *hoc* NARDUM, and a great many others, of which we shall take particular notice in a list at the end of the Heteroclites.

We say also, *hæc* PAPYRUS, and *hoc* PAPYRUM: but the former is doubtful in Greek, though it is always fem. in Latin.

Of the names of precious Stones.

BERYLLUS is masc. *Beryllí rarò alibi reperti*, Plin.

CHRYSOLITHUS, fem. *Chrysolithon duodecim pondo à se visam*, Plin. And yet Prudentius has made it masc.

Ingens Chrysolithus nativo interlitus auro.

CHRYSOPRASIUS, fem. *Chrysoprasius, porri succum & ipsa referens*, Plin.

CHRYSTALLUS always feminine in Latin:

Chrystallúsque tuas ornet aquosa manus, Propert.

though in Greek to signify *ice*, it is masc. τὸν κεράλλον τὸν κελλικόν, Lucian. *Glaciem Celticam.*

OPALUS, masc. *veri Opali fulgor*, Plin.

SAPPHYRUS, fem. *Cæruleæ Sapphyri*, Id.

SMARAGDUS, masc. *Smaragdi Scythici*, Id.

TOPASIUS generally fem. *Color fumidæ Topazii*, Plin.

In like manner the rest, which may be learnt by practice. But the reason of this difference of gender, which has been already hinted at p. 8. is that λίθος in Greek to which these nouns refer, being of the common gender; so in Latin they refer sometimes to *lapis* or *lapillus* masc. and sometimes to *Gemma*, fem.

Of other Greek nouns in US.

ANTIDOTUS is fem. *Hujus regis antidotus celebratissima quæ Mithridatios vocatur*, Gell. But we say likewise ANTIDOTUM, neuter.

ATOMUS is generally fem. in Cic. But Seneca and Lactantius make it masc.

BALANUS, *a kind of mast or acorn from oak, beech, &c. a date, a suppository*, is always fem. in Greek; and Horace has used it in this gender: *Pressa tuis Balanus capillis.* And yet in Pliny we read *Sardianos balanos.* So that this noun seems to be common in Latin, unless there be some mistake in the passage of Pliny.

BARBITUS, a stringed *instrument of music*, is doubtful. Horace makes it masculine, *barbite primùm modulate civi.* Ovid puts it in the feminine,

Non facit ad lacrymas barbitus ulla meas.

COLOSSUS is always masculine,

Quæ super imposito moles geminata colosso. Statius.

as Scaliger and Vossius read it, instead of *gemmata* which is in some editions.

CORYMBUS, always masculine. *Purpureo surgit glomerata corymbo*, Colum. For which reason in Cornelius Severus we must read,

Ut crebro introrsus, spatiaque vacante corymbus.

according to the observation of Scaliger, whereas others read, *spatia vacuata corymbus.*

ISTHMUS is masculine,

——*pervius isthmus erat*, Ovid.

Apuleius is the only writer perhaps that has made it fem. *Isthmus Ephyræa*, that is, *Corinthiaca*, because Corinth was formerly called *Ephyra*, according to the testimony of Pliny, Pausanias, and others. But here Apuleius may be justified, for as much he did not understand barely the streight of Peloponnesus, but the whole circumjacent country. Just as he says also in the fem. *Hymettos Atticam, & Tænaron Laconicam.* Which cannot be defended but

but by saying that then *Hymettos* is taken not only for the famous mountain in the neighbourhood of Athens, but for the whole country; and in like manner that *Tænarus* is put not only for the cape of the southern point of the Peloponnesus, but for the whole circumjacent country, or at least for the town of the same name that was built there. For it is certain that both those nouns taken for the mountains are always of the masculine gender.

PHARUS is masc. among the Greeks, and always fem. among the Latins. *Pharus æmula lunæ*, apud Papin. wherefore in Suetonius *in Claud.* we must read, *Supposuit altissimam turrim in exemplum Alexandrinæ Phari*, according to the best editions, and according to the observation of Beroaldus followed by Vossius, and not *Alexandrini*, as some would have it.

This shews how little dependance is to be made on the correction of Pamelius in the following passage of Tertull. at the end of the book de Pænit. *De istis duobus humanæ salutis quasi pharis*; since in this very sense we ought rather to read *duabus* than *duobus*, because *pharus* refers to *turris*. But the genuine reading of this passage is, *duabus quasi plancis*, as mons. Rigault observes.

There are a great many other Greek nouns, which are always used in the fem. But the bare rule of the common and general noun, to which they refer, is sufficient to determine them.

Thus we say, HÆC ABYSSUS, for properly it is the same as saying, *fundo carens*, understanding the substantive in question, as *aqua*, *vorago*, &c. But this noun does not occur in Latin, except in ecclesiastical writers.

We say, HÆC ATOMUS, sup. *ὑσία*.

HÆC EREMUS, sup. *γῆ* or *χώρα*, *terra*, or *regio*, and in like manner the rest.

RULE XXIII.

Of the Nouns in US which are of the third declension.

1. *Nouns in* US *of the third declension are neuter.*
2. *But those in* US, *making* UTIS, UNTIS, *or* UDIS, *in the genitive, are feminine.*
3. *To which we may add*, Tellus, uris.
4. *But nouns in* Pus *making* Odis *in the genitive are masculine.*

EXAMPLES.

1. Nouns in US of the third declension are of the neuter gender. *Hoc munus, ĕris*, a gift, an employment: *hoc tempus, ŏris*, time: *hoc latus, ĕris*, the side: *hoc acus, ĕris*, chaff.

2. Those which make UDIS, UTIS, or UNTIS, in the genitive, are feminine: *hæc virtus, virtútis*, virtue: *hæc salus, útis*, safety, health: *hæc palus, údis*, a morass: *hæc sérvitus, útis*, servitude: *hæc juvéntus, útis*, youth: *hæc subscus, údis*, a fastening of boards or timber together, called by the joiners a swallow, or dove tail: *hæc senéctus, útis*, old age: *hæc incus, údis*, an anvil: *hæc Hydrus, úntis*, the name of a river: *hæc Péssinus, úntis*, the name of a city.

3. *Hæc*

3. *Hæc tellus, telláris*, the earth, is also feminine.

4. Nouns in PUS which make *odis* in the genitive, that is, the compounds of *pes, pedis*, or rather of πὲς, ποδὸς, the foot, are masculine like the word of which they are compounded. *Hic tripus, trípodis;* a stool with three feet; *hic pólypus, ŏdis*, a fish with a great many feet; *hic chýtrapus, ŏdis*, a pot having feet, also a trivet; *hic apus, ápodis*, one that has no feet.

ANNOTATION.

Nevertheless *Lagópus* is feminine, whether it be taken for the herb hare's foot, or for the bird called the white partridge, thus conforming to the common and general word, *avis* or *herba*.

We read in Pliny, *Plurimùm volant, quæ apodes appellantur.* Which does not prove that *apus* is also feminine; for it is plain that the nominative of *volant* is *volucres* understood, to which *quæ* refers as to its antecedent.

RULE XXIV.

Of *Laus* and *Fraus*, and of Nouns ending in S, with another consonant.

1. *Nouns ending in* S, *with another consonant, are feminine.*

2. *Of which gender are also* Laus *and* Fraus.

EXAMPLES.

1. Nouns ending in S, joined to another consonant, are feminine, *urbs opulénta*, a rich city: *puls nívea*, white pap or panado: *hyems ignáva*, the lazy winter, which makes us lazy: *hæc forceps, ípis*, a pair of tongs, or scissars: *hæc frons, frondis*, the leaf of a tree: *hæc frons, frontis*, the forehead: *hæc lens, lentis*, a kind of pulse called lentiles: *hæc stirps sancta*, a holy race: *hæc scobs*, saw-dust, pin-dust. See *scobis* above.

2. These two are also feminine, *laus vera*; true praise: *fraus iníqua*; unjust fraud.

ANNOTATION.

We must not be surprised that these nouns are of the feminine gender, since they come from those in ES or in IS. For even according to Varro, there were no nouns ending in two consonants. Hence they said *plebes* for *plebs; artis* for *ars; mentis* for *mens; frondes* for *frons;* a leaf, &c. Where we see that they

always lost the consonant before their termination, when there was still another that preceded it, and they resume it in the genitive only, because it is quite natural to them.

Rule XXV.

Exception to the preceding rule.

1. Dens, chalybs, mons, hydrops, rudens, fons, *and* pons, *are masculine.*

2. *But* scrobs, adeps, *and* stirps, *are doubtful.*

Examples.

1. The following nouns are excepted from the general rule. Seven of them are masculine, *hic dens,* a tooth; and in like manner all its compounds, *bidens,* an instrument with two teeth: *tridens,* a trident, &c.

Hic hydrops, Hor. the dropsy: *chalybs vulnificus,* the steel that woundeth: *mons incultus,* a desert mountain: *rudens extentus,* a cable rope extended: *fons limpidissimus,* a very clear fountain: *pons sublicius,* a wooden bridge.

2. These three are doubtful; *scrobs,* a ditch; *scrobes ampli,* wide ditches; *scrobs exigua,* Lucan, a little ditch: *lupinus adeps;* Pliny, the fat of a wolf; *hæc adeps,* Colum: *hic aut hæc stirps,* the root or stock of a tree.

Annotation.

Quadrans is included in the rule of *As,* p. 11, and *serpens* in that of the Epicenes, p. 58.

Dens is feminine in Apuleius, *dentes splendidas,* in which he is not to be imitated. For it is observable that this author has the particularity of frequently affecting words that were grown obsolete, and as frequently of inventing new ones.

Chalybs is masculine, because it takes its name from the people who dug it out of the earth. *At Chalybes nudi ferrum, &c.* Virg.

Forceps, according to Priscian, is doubtful, but we meet with it only in the feminine.

Seps, for a kind of insect, is masculine, wherein it follows the noblest gender; but for a hedge it is feminine, instead of which we meet also with *sepes* in Virg. and elsewhere, and therefore it follows the general rule.

Rudens occurs in the feminine in Plautus, *quam trahis rudentem compleo.* But Catullus, Virgil, and others use it in the masculine. Which is owing doubtless to their referring it to *funis* as to

to the general word; though the ancients by making it feminine, followed rather the analogy of the termination.

Scrobs is doubtful, but more frequently masculine according to Servius. See here above *scrobis*, p. 41.

Stirps, signifying lineage or extraction, is feminine by the preceding rule; but signifying the root or stem of a tree, it is masculine or feminine. *Lentóque in stirpe moratus*, Virg. The reason of this is perhaps its having been heretofore doubtful in the former signification. *Qui stirpem occidit meum*, Pacuv. But we do not meet with this in pure authors.

Rule XXVI.

Of Nouns in X.

1. *Nouns in* X *are feminine.*
2. *Except* calix, calyx, fornix, spadix, varix, urpix, grex, *which are masculine.*
3. *Except also dissyllables in* AX *or* EX, *which are likewise masculine.*
4. *But* fornax, carex, *and* forfex, *are feminine.*
5. Tradux *and* silex, *are doubtful.*
6. Cortex, pumex, imbrex, *and* calx, *are also doubtful; but oftener masculine.*
7. Sandix *and* onyx, *are doubtful, but oftener feminine.*

Examples.

1. Nouns in X are generally feminine, whatever termination they receive.

Whether they be monosyllables, as *fax funésta*, a fatal torch: *pax diutúrna*, a lasting peace: *fex subálba*, whitish dregs: *nex injústa*, unjust death: *pix atra*, black pitch: *hæc vox, vocis*, the voice: *hæc crux, crucis*, a cross: *hæc lux, lucis*, the light: *hæc Styx, Stygis*, the river Styx in hell, a poisonous fountain: *hæc falx, falcis*, an hook, bill, or scythe: *lanx, lancis*; a great broad plate, a scale or bason of the balance: *arx, arcis*, a citadel, &c.

Or whether they have two or more syllables; as *hæc símilax*, or *smilax, ăcis*, Pliny, a yew tree, also a kind of herb: *hæc supéllex, supellectilis*, goods or

houshold stuff: *hæc appéndix, ícis,* an appendage or appendix.

Hæc bombyx, ýcis, silk; for as to the worm, it is masculine: *hæc cervix,* the hinder part of the neck: *chœnix,* a kind of measure.

Cicátrix advérsa, Cic. wounds received in the fore part of the body, by facing the enemy. *Avérsa* on the contrary was wounds received behind, upon turning one's back to the enemy.

Hæc lodix, a sheet, blanket, or coverlet: *hæc tomix,* a cord, or rope: *hæc vibix, ícis,* a wheal on the flesh after whipping: *vivirádix,* Cic. a quickset.

Hæc phalanx, ángis, a Macedonian battalion: *hæc meninx, íngis,* a thin membrane which incloseth the brain.

2. We must except some that are masculine.

In the first place, those mentioned in the rule: *hic calix, ícis,* a cup or chalice: also *calyx, ýcis,* the cup, or bud of a flower: *spadix,* of a bay colour, or light red; though properly speaking this is an adjective: *varix,* a crooked vein swelling with melancholy, especially in the legs: *hic urpix, ícis,* Cato, or *hirpix,* and *herpix,* Fest. an instrument of husbandry like an harrow: *hic grex, gregis,* a flock, an herd.

3. In the second place, words of two syllables in AX and in EX.

In AX, as *hic abax,* a cupboard: *thorax,* the inward part of the breast, a stomacher, a breast-plate: *storax* or *styrax,* a kind of incense or perfume, Virg. Plin. Dioscor. Signifying a tree, it is feminine by the general rule: *hic mystax,* the mustaches.

In EX, *hic apex,* properly a little woollen tuft, or tassel, on the top of the flamen's or high priest's cap, hence it is taken for the cap itself, for the top of the head, for the top of any thing; for the mark or accent over letters, also a letter or mandate: *caudex,* a stock, or trunk, or stem of a tree, a table-book: *cælex,* lawless, always masculine; as also *index,* a discoverer, a shewer, the index, or table of a book, the fore-finger: *latex,* all manner of liquor or juice: *murex,* a shell-

shell-fish of whose liquor purple colour is made: *pollex*, the thumb: *pulex*, a flea: *cimex*, a bug: *culex*, a gnat: *sorex*, a rat: *ramex*, a pectoral vein, burstenness, a rupture: *rumex*, the herb called sorrel, *fœcúndus rumex*, Virg. in Moreto: *frutex*, a shrub: *hic obex*, all kind of obstruction, a bolt, a bar: *vertex* or *vortex*, a whirlwind, a whirlpool, colic or the belly-ach, the top or crown of the head, the head itself, and thence the top of any thing.

But out of this second branch of dissyllables in AX and in EX, we must except,

4. First of all, these which are feminine; *hæc fornax*, a furnace: *hæc forfex*, the same as *forceps*, a pair of scissars or sheers, a pair of pincers: *hæc carex*, Virg. sedge, sheer grass.

5. Secondly, these which are doubtful; *hic tradux*, Varr. *hæc tradux*, Colum. a branch or twig of a vine carried along from tree to tree: *hic aut hæc silex*, a flint.

6. Thirdly, these which are also doubtful, but oftener masculine in prose: *Cortex*, the bark of a tree: *pumex*, a pumice stone: *imbrex*, the gutter tile, or roof tile: *hic calx*, the heel, a kick: but when it signifies lime, it is feminine.

7. Fourthly, these which though doubtful, are oftener feminine; *sandix*, a kind of red or purple colour: *onyx*, signifying a precious stone is feminine, because it refers to *gemma*: *vera onyx*, Plin. but taken for a kind of marble or alabaster, or for the boxes made of that material, it is masculine: *parvus onyx*, Hor. a small box of onyx.

ANNOTATION.

Besides the masculines excepted in the rule, one might also add *hallux*, which is made a masculine, because it is the same as *hallus*, which we find in Festus, signifying the great toe, which he derives from ἅλλομαι, *salio*, because, he says, it generally climbs over the next toe to it. But this word is very rare; besides it is rather an adjective than a substantive, and always supposes *digitus*.

We do not here except *Arctophylax*, the guardian of the Bear, which by its signification is masculine, though it be taken for the constellation near the Greater Bear.

Nor

Nor do we make mention of the compounds of *uncia*, as *quincunx*, and others, because they are included in the rule of *As* and its parts, p. 11.

Those of animals or insects shall be included in the following rule, after we have given a list of the words belonging to this, and taken notice of what is most worthy of observation in the ancients concerning this subject.

List of Nouns in X.

Atriplex, an herb called orage or orach, is feminine in the poet Macer, according to the general rule.

Atriplicem tritam cum nitro, melle et aceto,
Dicunt appositam calidam, sedare podagram.

And yet Pliny makes it neuter: *Atriplex et sylvestre est et sativum.* Doubtless he was determined by the old neuter, *atriplexum*, which, according to Festus, was current among the ancients. And it seems it is best to use it in this gender.

Calx, signifying the heel, or end of a thing, is doubtful. *Nunc video calcem ad quem decursum est*, Tusc. 1. *sumus ab ipsâ calce revocati*, de Repub. 3. as quoted by Seneca, lib. 19. epist. 119. *Ferratâ calce fatigat*, Virg. 11. Æn. as we find it in Charis. and Non. and in the old manuscripts, whereas the modern copies have *ferrato* in the masc. *Candidum ad calcem*, Varr. *Potiùs quàm unum calcem triverit*, Plaut. in Pœnul. act. 4. sc. 2. where it seems to stand for a chess-man or table-man according to Vossius. *Calces rigidi*, Pers. *incussæ*, Sil.

Caudex or Codex were indifferently used one for the other, in the same manner as *Caurus* and *Corus*, *plaustrum* and *plostrum*. But now we generally take *caudex* for the stock or trunk of a tree, and *codex* for a book.

Cortex is doubtful according to Nonius, *supremus cortex*, Varr. *corporeus*, id. *raptus*, Virg. Æn. 7. *decerptus*, *direptus*, *discussus*, *cavatus*, *sectus*, *scissus*, Ovid. *lentus*, *rugosus*, *siccus*, id. *cortex amara*, Ovid. *corporea*, Varr. *musco circundat amaræ——corticis*, Virg. ecl. 6. as Quintius Pierius reads it, as also Servius, who adds notwithstanding that it is better to follow the masculine gender. But we find it feminine in Pliny, in Valerius Maximus, and others.

Obex is generally masc. yet Pliny makes it fem. *nullæ obices*, and in Virg. l. 10.

Ecce maris magnâ claudit nos obice pontus.

Which even Servius acknowledges, though in most books we find it *magno*. And he affirms moreover that Caper proves it was customary to say *hic et hæc obex: quod hodie*, he adds, *de usu recessit*. Which makes Pierius say: *usque adeò vates, summus loquendi scribendique artifex, sub ferulam, si Deo placet, revocatur à Grammaticis, qui nolunt amplius hic et hæc obex dici, ut veteribus dicere concessum est.* This shews that it was no mistake to put it in the fem. as we still find it in Sidonius, though we more rarely meet with it in this gender.

Silex, according to Vossius in his grammar, is of the number of those which are masculine in prose, and fem. in verse: and Verepeus makes the same distinction. Yet Nonius, as Vossius himself confesses in his first book of analogy, says it was received by every body in the fem. Though he shews us also two passages where Lucretius has made it masculine, and where Statius has used it in the same manner. For which reason Alvarez places it among those which are used alike in both genders: and this we have followed.

Thomix is fem. by the general rule, though Hermol. Barbarus writes *thomex*: but the Greek has Θώμιξ. τὴν Θώμιγγα συνάγει, says Pausan. Lucil. has made use of *thomices* in the plur. and Pallad. of *thomicibus*: which shews that it does not come from *thomice*, *es*, of the first declension, as most dictionaries, and even Calepin pretend.

Varix is masc. according to Phocas. This Despauter, R. Stephen, and Calepin confirm by the authority of Horace: *varice succiso*; which is not to be found. But if it be masc. more

more than once in Celsus, it is fem. in Seneca and Quintilian. However, the masc. is most used.

VIBIX. We write it thus *vibix* according to Vossius and Scioppius, including it under the general rule, though most authors write *vibex;* but this is repugnant to the analogy of the genitive, which is long, *vibicis*, like *radicis*, &c. For those in *ex* make *icis* short.

Lux is always masc. in Plautus; *luce claro diripimus aurum. In Aulul.* And in his *Cistel. Cum primo luce eras.* To which we may refer the following passage of Terence in Adelph. *Cras rum primo lucu* for *luce;* since Donatus explaining it says: *veteres masculino genere lucem dicebant.* And Nonius observes that Cicero made use of it in this same gender, de Offic. l. 3: *et cùm prior ire luce claro non queo:* which is not to be found. Vossius says that a passage of the 2d book resembles it: *luce claro in foro saltet:* nor is this to be found any more than the other. So that in all probability both authors meant this other passage of the third book of Offices, in which we read: *luce palàm in foro saltet*, where *luce* is taken for *die.*

Crux was also formerly masc. according to the same Nonius; but we do not use it any longer in this gender.

Sandyx or Sandix, notwithstanding the authority of all the dictionaries, as well that of Pajot, of Stephens and others, who make it only masc. is generally feminine; *pingentes sandice sublitâ*, Plin. And in like manner in Greek; καιόμενον δὲ ψιμμύθιον, εἰς τὴν καλουμένην σάνδικα μεταβάλλει, Galen. *Adusta cerussa, in sandicem quam vocant, transit.* Not that we would affirm with Alvarez that this noun is always fem. For we find in Gratius who lived under the reign of Augustus;

Interdum Libyco fucantur sandice pinnæ,

according to the constant reading in Aldus, and in all the best editions. But Despauter has committed a still greater mistake in placing this noun among the masculines.

Rule XXVII.

Of Epicene Nouns.

1. *The Epicenes follow the gender of the termination.*
2. *Thus the following are masculine;* phœnix, glis, turtur, bombyx, oryx, vultur; vermis, piscis, lepus, salar, delphis, mugil, *and* mus.
3. *These are feminine*, álcyon, halex, lagópus, aédon.
4. Limax *and* cenchris *are doubtful.*
5. Anguis *and* palúmbes *are oftener masculine.*
6. *But* serpens, talpa, grus, perdix, lynx, *and* dama, *are oftener feminine.*

Examples.

Epicene nouns are those which under one and the same gender include both male and female. These nouns generally follow the gender of their termination,

so

so that this idea alone is sufficient in the beginning, without confounding children any farther about it.

Thus we see that the following are masculine; *hic vespertílio, ónis,* a bat: *hic scórpio, ónis,* a scorpion: *hic áttagen,* a delicious bird of Asia, like our woodcock or snipe.

Hic élephas, ántis, an elephant: *monóceros,* an unicorn: *camélus,* a camel: *corax,* a raven: *sorex,* a rat, &c.

On the contrary we find that the following are feminine: *hæc áquila,* an eagle: *alcédo,* the king's fisher: *anas,* a duck or drake: *vulpes,* a fox: *cornix,* a crow or rook, and in like manner the rest.

ANNOTATION.

It must not be imagined that we are speaking here of the names of all sorts of animals, but only of the Epicenes, of which we may mention two sorts. Some have only one gender, as *hic turtur,* a bird called a turtle: others have two, as *hic aut hæc limax,* a snail: but in such a manner that they indeterminately include, under each of these genders, both male and female, in which they properly differ from the Common, which includes them separately under different genders.

Thus it is obvious that the Epicene is not a distinct gender from the rest; but only a particular application of the other genders: and therefore,

1. That the general rule of these nouns can be no other than that of their termination. But because there are a great many of them excepted, we have divided these exceptions into different branches under the following cyphers which refer to those of the rule: for,

2. Some of them are only masculine, contrary to the analogy of their termination.

3. Others are only feminine.

And others are doubtful; but among these,

4. Some are equally used in both genders.

5. Others are oftener in the masculine.

6. And others are oftener in the feminine.

The following is an alphabetical list, not only of those mentioned in the rule, where we inserted only the most necessary to be known, but likewise of the most remarkable among the rest.

Epicenes excepted from the rules of the termination.

Accipiter, *an hawk,* is masc. in Ovid. *Accipiter nulli avi saltu æquus,* Met. 11. and in Virg. *Accipiter sacer alis,* Æneid. 11. where he follows the noblest gender, and that of the termination. And yet Lucretius joins it with the feminine, according to Nonius, *Accipitres visæ volantes.*

Ardon, a *nightingale,* is feminine in Seneca *in Octavia,*

——*que*

——*quæ lacrymis nostris questus*
Reddet ædon.

ALCYON, a bird called the *king's fisher*, is feminine, contrary to the rule of its termination. *Dilectæ Thetidi alcyones*, Virg. And thus all the Greek writers have used it. For which reason Servius is censured for affirming that *hic & hæc alcyon* was used; what led him into a mistake was that this noun being common in its signification, he thought it also common in its construction, which are two very different things, as we shall shew in our remarks after the Syntax.

ALES, a bird, is commonly feminine according to the gender of its termination. And yet Virgil has made it masc. *Fulvus ales*, Æn. 12. which ought to be referred to *Masculus*, according to the opinion of Donatus, who thinks the not expressing a female in this passage, to have been a particular design and management of the poet.

ANGUIS, *a serpent, a snake*, though doubtful, is oftener masc. *Lucidus anguis*, Virg. But Val. Max. puts it in both genders in the same chapter, which is the 6th of the 1st book. *Anguem prolapsam prospexit*: and afterwards, *anguis eximiæ magnitudinis visus*. Tacitus makes it fem. *anguem in cubiculo visam*, as well as Plautus, and also Tibullus, Ovid and Varro, according to Charisius. So that there is very little foundation for believing with Scioppius that this noun is an epicene purely of the masc. and used in the other gender, because *fœmina* is understood: just as if in all those passages above quoted it was to be understood more of the female than of the male.

BOMBYX, *a silk-worm*, is masc. but as for the silk itself, it is fem. according to the general rule of nouns in X.

BUBO, an *owl*, is masc. by its termination. And yet Virgil has made it fem. But Servius owns, that this was only by referring it to *avis*.

CAMELUS, which Caucius and a great many others take for doubtful, is always masc. in Latin. What led them into this mistake, is its being feminine in Greek, ἡ κάμηλος, *a camel*.

CENCHRIS, is doubtful, and differently declined. For *cenchris, hujus cenchris*, is masc. and signifies a kind of serpent. But *cenchris, idis*, is fem. and signifies a kind of speckled hawk.

COCCYX, is masc. *a cuckow*.

DAMA, *a buck or doe*, is generally fem. though Virgil has *timidi damæ*. Which Charisius produced as an instance of barbarism, as Pierius observes. And Servius acknowledges that he would have said *timidæ*, if it had not been to avoid making rhyme. See the remarks on the nouns, chap. 1. n. 5.

DELPHIS is masc. as well as *delphin, inis*, a dolphin; the latter following the gender of its termination.

EXOS is judged to be masc. *a kind of fish that has no bones*.

GLIS, *iris*, masc. *a dormouse*.

GRYPS, *yphis*, masc. the same as *gryphus*, a griffon.

GRUS, *uis*, or *gruis, hujus gruis* in Phædrus, a crane, is doubtful. It is masc. in Hor.

Membra gruis sparsi sole multo.

Others make it oftener fem. *Strymoniæ grues*, Virg. Cicero uses it in the same manner, 1. de Nat. Deor.

HALEX, *ecis*, fem. *an herring*, or rather a common name of all small fish; also a salt liquor made of the entrails of fishes, pickle or brine.

LAGOPUS, fem. a dainty bird about the Alps, with rough hairy feet like an hare, called the *white partridge*.

Si meus auritâ gaudet lagopode Flaccus.
Mart.

Also the herb *hares-foot*. See Pliny, book 10. c. 48.

LEPUS, *oris, an hare*, masc. *auriti lepores*, Virg.

LIMAX, *acis*, doubtful, *a snail*. Vossius derives it from *limus*, mud. Colum. makes it masc. *Implicitus conchæ limax*. Pliny makes it fem.

LYNX is doubtful, but oftener fem. It is hardly to be found in the masc. except in this passage of Horace,

Timidos agitare lynces.

The lynx *is* a beast of the nature of a wolf, having many spots like a deer, and is very quick-sighted, *an ounce*.

——*Maculosæ tegmine lyncis.*

MEROPS, masc. a small bird that eateth bees, perhaps a woodpecker, or *martinet*, ὁ μέροψ, Arist. Virgil has made use of it in Latin, 4 Georg.

MUGIL, *ilis*, or *mugilis, is*, masc. Plin. a *mullet*.

MUS, *muris*, masc. a *mouse*.

NEFRENS, *a pig just weaned*. This is properly an adjective, and refers to PORCELLUS, *qui necdum fabam frangere possit*,

possit, according to Varro, or to *Aries*, according to Festus. Lucius Andron. has even taken it for an infant; which made some grammarians believe it was common. But Vossius affirms it to be found only in the masc. in construction.

NYCTICORAX, *an owl*, is masc. because it is only a word compounded of CORAX, *a raven*, which is also masc. according to the rule of dissyllables in AX.

ORYX or ORIX, *a sort of wild goat*, is masc. in Pliny, in Martial, and in Juvenal.

PALUMBES, *a ring-dove*, or *wood-pigeon*, is more usual in the masc. as Verepeus, Alvarez, and Vossius observe. And it is thus that Pliny, Lucilius, Pomponius, and Quintilian use it. And even in Plautus, *duæ unum expetitis palumbem*, in Bach. But Virgil has made it fem.

——*Raucæ tua cura palumbes.* Eclog. 1. which ought always to be followed, when we mean the female in particular.

PANTHERA, which Despauter puts down as doubtful, is only fem.

Diversum confusa genus panthera camelo. Hor.

This verse is quoted even by Priscian, who does not mark it of any other gender. And Pliny always uses it in the fem. Wherefore this is not perhaps an epicene noun, since it properly denotes only the female, the male of which is *pardus*, according to Pliny, book 1. c. 17. Varro, l. 8. de L. L. observeth that they said *pantheram & merulam*, and not *panthernm & merulum*. But in Greek we say, ὁ πάνθηρ to express confusedly the male and female. And of its accusative τὸν πάνθηρα has been formed the fem. *hæc panthera*, as it happens to a great many others, of which we shall make mention in the Heteroclites, list 1.

PERDIX, a *partridge*, is common in Greek; but in Latin it is generally fem. Nonius shews that it was also masc. by this word of Varro, *perdicas Bæotios.*

SALMO, *a young salmon, a kind of trout*, is masc.

SERPENS, a *serpent*, is doubtful, because being of its nature an adjective, it refers to *anguis* abovementioned. And yet it is more usual in the fem. either by reason of its termination, or because it refers to *bestia.*

TALPA, *a mole or want*, generally fem. though Virgil has, *talpæ oculis capti*, by a particular licence, according to Servius, and to remove the cacophony of *talpæ captæ.*

TURTUR, *uris*, is masc. a bird called *a turtle. Turtur aureus*, Mart. a yellow turtle. *Castus turtur*, Ovid, a chaste turtle. Servius has taken it for a fem. in this verse of Virgil, ecl. 1.

Nec gemere aëria cessabit turtur ab ulmo.

But he is censured in this by Vossius, who maintains that *aëria* ought to refer to *ulmo* and not to *turtur*; Salmasius and Ascensius are of the same opinion. And yet it might be alledged in defence of Servius, that *aëria* being in the nominative, might have the last syllable long in virtue of the cæsura, and that the poet therefore referred it to *turtur*, as in another passage speaking of the ring-doves he says

——*aëriæ quò congessere palumbes.*

But we find no other authority for it in the fem. which gives us more reason to doubt.

VERMIS, *a worm*, is masc. *Vermis vivus*, Pliny.

VOLUCRIS, is generally feminine, wherein it follows its termination. Cicero made it masc. in the 2d book *de Divin.* but in verse only, nor is he in this to be imitated. For as this word is by its nature an adjective, it always supposes *avis* fem. and therefore ought to follow its gender. Perhaps Cicero, speaking at that time without distinguishing the sex, referred it to the masc. as the most worthy.

VOLVOX, *ocis*, *a worm that feedeth upon vines*, Pliny. It is esteemed masc. by Despauter, and others, but without authority.

VULTUR, *uris*, *a vulture*, *or gripe*, is masc. *Dirus vultur*, Valer. We say likewise *hic vulturis*, Pliny, and *vulturius*, Enn.

BOOK II.

OF THE

DECLENSION

OF

NOUNS.

THE Latins have five Declensions or different ways of declining of nouns, which arise from the difference of their cases. These, for the sake of brevity, Priscian has reduced to the genitive only, wherein he has been followed by the rest of the grammarians.

Nevertheless it is obvious that this distinction ought to be taken from all the cases in general, since the genitive may be like and the declension different; for instance, *frux* formerly made *frugi* in the genitive, from whence came *homo frugi; fames* made *fami;* and yet they were not of the second. *Dido,* and other such words have the genitive sometimes in *ûs,* like *fructûs,* and yet they are not of the fourth; and so of the rest.

The genitive is formed of the nominative, and oftentimes receives an increase in the number of its syllables, and all the other cases depend in this respect on the genitive.

In the rules we shall give only so much as is necessary, omitting what has been already sufficiently explained in the rudiments, which we have published with the abridgment of this work.

But as the genders are much more difficult to know than the declensions, because the analogy of the latter is greater, being repeated almost in every case; whereas the genders depend on the nominative only; therefore I have given the article before the nouns in the examples, to the end that this might serve as a repetition or confirmation of the preceding rules, when boys are made to repeat these examples: though, as I have elsewhere observed, it is not my design to have it joined to every case in declining, because this is needless, and only helps to puzzle young beginners.

THE

THE RULES OF DECLENSION.

Rule I.

Of Compound Nouns.

Compound nouns are declined,
Like the simple of which they are formed.

Examples.

COMPOUND nouns are declined like their simple. *Hic pes, pedis,* the foot; *hæc compes, cómpedis,* a fetter; *bipes, bípedis,* two-footed. *Sanus, sani,* sound in mind or body; *insánus, insáni,* mad, frantic.

Some are excepted, as *hic sanguis, sánguinis,* blood; *exánguis, hujus exánguis,* and not *exánguinis,* lifeless, pale. As likewise some others which may be learnt by practice.

Rule II.

Of Nouns compounded of two nouns joined together.

1. *Two nominatives joined together are both declined.*
2. *But in the word* altéruter *you must never decline* alter.
3. *When any other case than the nominative is joined it is not declined.*

Examples.

1. There are some nouns compounded of two nominatives, and then they are both declined; thus of the nominative *res* and of *pública,* is formed *respública:* Genit. *reipúblicæ:* Dat. *reipúblicæ:* Accusat. *rempúblicam,* &c. *Jusjurándum,* an oath, compounded of *jus, júris,* and *jurándum, jurándi:* Genit. *jurisjurándi,* &c.

2. In the word *altéruter,* you must always preserve *alter,*

alter, as Genit. *alterutrius*; Dat. *altérutri*, &c. The reason we shall give in the next annotation.

3. There are nouns compounded of a nominative and another case, and then the nominative is declined, while the other case continues unvaried. This appears in nouns compounded of a genitive and of a nominative; as *senatusconsúltum*, a decree of the senate, compounded of the genitive *senátûs*, and of the nominative *consúltum*; in the genitive, *senatusconsúlti*, of the decree of the senate. *Paterfamílias*, the father of the family; Genit. *patrisfamílias*, of the father of the family: Dat. *patrifamílias*, to the father of the family. *Tribúnus-plebis*, the tribune of the people: *tribúni-plebis*, *tribúno-plebis*. *Jurisconsúltus*, *jurisconsúlti*, *o*, *um*, &c. a lawyer.

This appears also in nouns compounded of any other case whatsoever, as *jureconsúltus*, *jureconsúlti*, *o*, *um*, Cic. a lawyer: *omnípotens*, *omnipoténtis*, *omnipoténti*, almighty: *Adeódatus*, *Adeódati*, *Adeódato*, &c. given by God. And in like manner the rest.

ANNOTATION.

This rule concerning the manner of declining compound nouns, is more general than many imagine; but it has not been rightly understood by some grammarians. For it is a certain thing, that if a noun be compounded of two nominatives joined together, they must both be declined as they would be separately, provided they can stand separate in a sentence, as *respublica*, instead of which we may say *publica res*.

And therefore we must not except here *puerpera*, *puerperæ*, a woman that lieth in childbed; nor *puerpérium*, *ii*, childbed; because these are no more than simple nouns derived from *puer* and *pario*, and not compounded of two nouns joined together.

Neither must we except *Marspiter*, which, according to Varro, makes *Marspítris*, though it comes from *Mars* and *pater*, because the latter noun does not continue unaltered and intire.

Nor must we except *rosmarinus*, compounded of *ros*, and of the adjective *marinus*, since we say in the Genit. *rorismarini*, Dat. *rorimarino*, &c. But if we also find *rosmarini* and *rosmarino*, it is because there is likewise the word *rosmarinum*, which is no longer a compound noun that can be divided, since it would be a solecism to say, *marinum ros*, the latter being always masculine, not only to denote the dew, but likewise this flower, as when Horace says,

Parvos coronantem marino
Rore Deos, fragilique myrto. l. 3. od. 23.

Hence

Hence when we say *alteruter*, Genit. *alterutrius*, it is not that these nominatives cannot be declined, since we find even in Cicero and in Cato, *alterius utrius:* but it is because at first they said by syncope *alterin' utrius*, cutting off *s*, according to the ancients, as Julius Scaliger observes, and also cutting off the *m* of the accusative; afterwards to soften it they said *alterutrius*, *alterutri*, which has remained the most usual.

And if we find in some passages of Cicero, Cæsar, and Tacitus, *jusjurandi*, for *jurisjurandi*, either there must be some syncope, or the passages must be corrupted, which is the opinion of Vossius. Nevertheless *olusatrum*, an herb called *lovage*, has not only *olerisatri*, which we meet with in Colum. but likewise *olusatri*. *Radicem habet olusatri*. Plin. lib. 19. cap. 12.

As for *leopardus*, which has also *leopardi* in the genitive, it is a word introduced towards the decline of the Latin Language. The ancients made use of the words *pardus* and *panthera*, or called them *Africanas & Lybicas feras*. Pliny and Solinus express themselves by a periphrasis; *leonum genus ex pardis generatum*. And yet since the word has been introduced, it has been always the practice to say *leopardos*, as may be seen in Lampridius, Capitolinus, and others, and not *leonespardos*.

Now we are to take particular notice that these compound nouns depend in such a manner on the two nouns of which they are formed, that if one of the two be defective in some cases, the compound noun will be defective also. Thus because *jus* but very rarely occurs in the genitive plural, and has no dative nor ablative, *jusjurandum* is deprived of those cases also, and in like manner the rest.

THE FIRST DECLENSION.

THE first declension comprehends four terminations A, AS, E, ES; as *musa*, *Æneas*, *Penelope*, *Anchises*.

Of all these terminations, that in A is the only Latin one, the others are Greek, of which language they retain some properties in several of their cases.

Those in AS drop S in the vocative, as is customary with the Greek nouns. *Hic Æneas, ô Æneа.*

Those in ES do the same, and moreover make the accusative in *n*. *Hic Anchises, ô Anchise, hunc Anchisen*. And the ablative also in E.

———*uno comitatus Achate*, Virg.

Those in E are declined quite differently from the rest, retaining, as Probus says, their Greek declension. And therefore without reason some have pretended to say that their dative was in *æ* diphthong, *huic Penelopæ*, like *huic musæ*. Whereto we may add that the ablative of these nouns being in E simple according to Diomedes, lib. 1. and there being no other way of taking this ablative but from the dative, according to Priscian, lib. 7. because

(say

(say they) the Greeks have no ablative, it follows from thence that the dative and the ablative must be both in E simple, and that these nouns must be thus declined:

Nom. Voc. Epitome. *Genit.* Epitomes.
Dat. Epitome. *Accus.* Epitomen.
Ablat. Epitome. THE PLURAL, as *musæ, árum*, &c.

But as this was not a Latin manner of declining, Probus and Priscian do not give it a place in this declension. And we find by these authors, as well as by Quintilian, and by other ancients, that the Latins generally changed this Greek termination into A, to decline it like *musa*.

They did the same thing very often with the other two terminations in *As* and in *Es*; and hence it is that such a number of these nouns admit of two different terminations, as *Anchisa* and *Anchises*; from whence comes in the vocative *Anchisa*, and *Anchise*; and in the ablative also *Anchisâ generate*, Virg. and the like.

There are likewise other nouns, which being of two different terminations in Greek, are also differently declined in Latin; as ὁ Χρέμης, τῦ Χρέμου, and τῦ Χρέμητος. Hence we find *ô Chreme* and *ó Chremes*; *ô Lache* and *ó Laches*, in Ter. the former termination being of the first, and the latter of the third declension. And therefore we say in the third *ô Socrates*, yet we meet with *ô Socrate* in Cicero after the manner of the Greeks, who say, ὦ Σωκράτη, cutting off the *s*.

The Latins have particularly followed the Dorians and the Æolians in their declensions, as in every thing else. And hence it is that the genitive of the first declension was formerly in AS, *musas, monetas; dux ipse vias* for *viæ*, Enn. and in Aï, *musaï, terraï*. Because the Dorians said μάσας for μάσης: and the Æolians adding an *ι* to it, made it μᾶσαις, from which the Latins cutting off the S, have taken *musai* or *musæ*. The genitive in *As* has likewise remained in some compound words, as *pater-familias, mater-familias*: which does not hinder them from being also declined after the other manner; *quidam pater-familiæ*, Livy. *Singulis pátribus-familiarum*, Cic. &c. But that in Aï is particular to poets, who made it a dissyllable, *terraï*, Cic. in Arato, for *terræ; aulaï in medio*, Virg. for *aulæ*. Which happens also to the masculines, *Geryonaï*, Lucr. for *Geryonæ*, taking it from *Geryones*, ὁ Γηρυόνης: and then the dative also followed this termination; *huic terraï*, according to Quintilian, though Nigidius in Aulus Gellius believes the contrary. And the same we may say of the nominative plural, of which some grammarians have doubted; since it is the same analogy. For as the Æolians have taken this *aï* only for the *η* or long *α*, even according to Priscian; so the Latins having taken the *aï* in one case, have doubtless taken it in the others also, just as they have made them alike in *æ*, whenever they wanted to make use of this termination.

The genitive plural in ARUM comes also from the Æolians, who made it in *αων*, to which an *R* has been added. *Musarum* for μωσάων.

μεταῶν. And this genitive also followed the common dialect, *Æneadum* taken from Αἰνεαδῶν, unless we chuse to say that it is then a syncope for *Æneadarum;* as *Dardanidûm* for *Dardanidarum*, from the nominative *Dardanidæ*. But we must still observe that *Dardanidum* without a syncope comes from *Dardanis, idis*, plur. *Dardanides, idum*, and then it is of the fem. in the same manner as *Achæmenidum* comes from *Achæmenis, idis*, plur. *Achæmenides, idum*, fem. Whereas *Achæmenidûm* for *Achæmenidarum* comes from *Achæmenidæ*, masc. and the rest in the same manner.

We say likewise by syncope, *cœlicolûm* for *cœlicolarum*: *Francigenûm* for *Francigenarum*. And Silvius observes, that not only the nouns of family, but likewise the compound and derivative nouns, as likewise the names of coins, weights, measure, and number, *bini, quaterni, ducenti*, &c. are more usual in each declension with a syncope than without.

Rule III.

Of the dative and ablative plural of the first declension.

1. *The dative and ablative plural of the first declension are in* IS.
2. *But* filia, mula, duæ, equa, nata, dea, ambæ, *make both those cases in* ABUS.

Examples.

1. The dative and ablative plural of the first declension, are in IS, as *musa*, dative and ablative plural, *musis*.

2. But there are some that make ABUS in the feminine, as *filia*, dative and ablative plural *filiábus*, a daughter: *mula, mulábus*, a she-mule: *duæ, duábus*, two: *equa, equábus*, a mare: *nata, natábus*, a daughter: *dea, deábus*, a goddess: *ambæ, ambábus*, both.

Annotation.

We likewise find *animabus, dominabus, famulabus, servabus, libertabus, asinabus, sociabus;* and some others of the like sort.

But we say sometimes also in the fem. *natis, filiis, equis*, and likewise *animis*. *Tullius salutem dicit Terentiæ & Tulliolæ, duabus animis suis*. Which may serve to illustrate an important passage of St. Austin in his book on the true religion, chap. 22. which Mons. Arnaud has corrected with the help of the ancient manuscript of S. Germain in the fields. *Ita universitatis hujus conditio atque administratio solis impiis* ANIMIS *damnatisque non placet, sed etiam cum miserâ* EARUM *multis vel in terrâ victricibus, vel in cœlo sine periculo spectantibus placet.*

See

See the preface to the translation of this book published by that gentleman.

THE SECOND DECLENSION.

THE second declension hath two sorts of terminations, one Greek and the other Latin. The Greek are OS, ON, and EUS, of which we shall treat hereafter. The Latin are ER, US, UM.

The two former come from the Greek nouns in OS, as *ager* from ἀγρός: *Cyrus* from Κῦρος. Hence the same noun sometimes admits of two terminations, as *Leander* and *Leandrus* from Λέανδρος. In like manner we say *super* and *superus*, and some others.

The nouns in US have the nominative plural in I; as *hi domini*: formerly it was in *ei*, as *captivei*, in Plautus, and such like.

Those in UM come from the Greek in ON, as *idolum* from εἴδωλον: which shews the great likeness betwixt these two vowels O and U.

Hence it is that in ancient writers we still meet with OM instead of UM, and with OS instead of US. And this has been extended even to those nouns that are of Latin original, as in Plautus.

Nam bona bonis ferri reor æquom maximè.

And in the same author we likewise find in the nominative, *avos*, *proavos*, *atavos*; and in the accusative, *avom*, and the like.

To these terminations we may join two more, IR, and UR, unless we chuse to say that they are made by apocope; for which reason they always resume the increase in the genitive. For *vir*, *viri*, properly speaking, comes from *virus*, which made even *vira* in the feminine; from whence comes *Querquetulanæ viræ* in Festus, just as the Hebrews say אִישׁ *isch* and אִשָּׁה *ischa*. And *satur*, *saturis*, is taken from *saturus*, whose feminine *satura* we still find in Terence.

Of the Greek Terminations.

The Greek nouns preserve here a good part of their declension, as well as in the first. Those in EUS are thus declined.

Nom.	Orpheus.	*Vocat.*	Orpheu.
Genit.	Orphei.	*Dat.*	Orpheo.
Accus.	Orpheum, *or* Orpheon, *or* Orphea.		
Ablat.	Orpheo.		

These nouns in EUS strictly speaking ought to be of the third declension, since they are of the fifth in Greek, for which reason they sometimes retain the genitive of that declension, as in Ovid, *Typhoëos* for *Typhoëi*; and the dative of the same, as in Virgil, *Orphei* for *Orpheo*, Ecl. 4. And they more usually retain also the accusative, *Persea* for *Perseum*. Their vocative is entirely Greek,

Greek, formed merely by throwing away the *σ* of the nominative, as *Orpheu*, *Theseu*.

The other Greek nouns also frequently preserve their terminations. Hence we find *hic Androgeos*, *hujus Androgeo* for *Androgei*, after the Attic form.

In foribus lethum Androgeo. Virg.

Which does not hinder the other genitive from being also used.

Androgei galeam——induitur. Virg.

The accusative is oftentimes in *on*; as *Catalogon*, *diphthongon*, *Delon*, *Menelaon*, and the like, which are of the third declension in Greek: or as *Athon* from *Athos*, and others which are of the fourth simple.

Athos makes also in the dative *Atho* in Mela, as likewise in the ablative in Cic. *Athóque perfosso*, 2. de Fin. We find also in the accusative *Atho*, according to the Attics, instead of *Athon*. *Ad montem Atho*, Liv. In the same manner *hunc Androgeo*, and the like.

Further, the Latins sometimes rejecting the *s* of the Attic nominative, form thereof a new noun which they decline through all its cases. Thus of *Athos* they make *Atho*, *Athonis*, from whence comes *Athone* in Cic. in like manner *Androgeo*, *onis*, &c. And what is more remarkable, is that though they decline a noun after this manner, giving it a form entirely new, and consequently Latin, yet they suffer it to have a Greek termination in the accusative, for they do not say *Androgeon*, which would be the Greek accusative of *Androgeos*, nor *Androgeonem*, which would be the accusative of the Latin word *Androgeo*, *onis*; but *Androgeona*.

Restituit patriis Androgeona focis. Propert.

The genitive plural is in *ôn*, as in Greek, *Cimmeriôn*; and sometimes it has been permitted to retain the *ω*, *Cimmeriωn*.

Such are the observations we thought it incumbent upon us to make, for the thorough understanding of authors, in favour of those who have not yet acquired a complete knowledge of the Greek tongue, of which we have given a more ample account in the NEW METHOD *of learning that language.*

RULE IV.

Of the Genitive singular of the second declension.

1. Dóminus *makes* dómini.
2. *But* unus, álius, quis, totus, uter, neuter, ullus, solus, alter, *make the genitive in* IUS.

EXAMPLES.

1. The genitive singular of the second declension is in *i*, as *hic dóminus*, the lord; genitive *dómini*: *hic vir*, *viri*, a man: *puer*, *púeri*, a boy: *hic liber*, *libri*, a book: but *liber*, an adjective, makes *líberi*, free.

ANNO-

ANNOTATION.

By these examples we see, that of the nouns in ER, some increase in the genitive, and others do not. Those which have a vowel, or a semi-vowel before ER, generally increase, as *puer, pueri; miser, miseri; tener, teneri,* as coming from the ancient terminations, *puerus, miserus, tenerus.* Those which have only a mute before the termination, generally speaking, do not increase; as *faber, fabri; cancer, cancri; liber, libri,* a book; because they do not come from the termination US. But as this rule is subject to a great many exceptions, we have chosen to leave the matter intirely to practice. The exceptions may be marked here.

Asper, adject. (rough) genitive *asperi.* But *Asper,* a proper name, makes *Aspri. Duobus Aspris Coss. Liber,* adject. or taken for Bacchus, *liberi.* But *liber,* a book, makes *libri.*

Adulter, adulteri; lacer, laceri; prosper, prosperi; socer, soceri; presbyter, presbyteri; gibber, adject. *gibberi; exter,* adject. *exteri.*

Armiger, armigeri; Lucifer, Luciferi. And in like manner the other compounds of *gero* and of *fero.*

Dexter makes *dextri* and *dexteri. Dexterâ sacras jaculatus arces.* Hor. And from thence comes also *dexterior.* For it is to be observed that if these nouns increase in the genitive, they increase in the motion or variation of the adjective. Thus because we say *exter, exteri,* we must also say, *exter, extera, exterum.* But because we say *niger, nigri,* we must also say *niger, nigra, nigrum,* and not *nigera, nigerum.*

Celtiber, makes *Celtiberi,* the penultimate long. The Greeks say Ἴβηρ, Ἴβηρος, to signify either the Spaniards, or the people of Iberia, towards Colchis. But in Latin *Iber* or *Iberus* is always of the second declension, to signify a native of Spain.

———*Profugique à gente vetustâ*
Gallorum Celtæ, miscentes nomen Iberis. Lucan. lib. 4.

But to denote the Iberians of Asia, we say rather *Iberes* than *Iberi.* At least this is the opinion of Priscian, though Claudian has used it otherwise.———*Mistis hic Colchus Iberis.*

2. The following nouns are declined like *ille, illa, illud,* and are ranked by some among the pronouns. They make the genitive in IUS, and the dative in I.

Unus, una, unum, one: Gen. *unius:* Dat. *uni.*

Alius, alia, aliud, another: Gen. *alius:* Dat. *alii.*

Qui, or *quis, quæ, quod,* or *quid,* which: Gen. *cujus:* Dat. *cui.*

Totus, tota, totum, all, whole: Gen. *totius:* Dat. *toti.*

Uter, a, um, which of the two: Gen. *utrius:* Dat. *utri.*

Neuter, tra, um, neither: Gen. *neutrius:* Dat. *neutri.*

Ullus, a, um, any: Gen. *ullius:* Dat. *ulli.*

Thus,

Thus, *nullus, a, um,* none, nobody. Gen. *nullius:* Dat. *nulli.*

Solus, sola, solum, alone: Gen. *solius:* Dat. *soli.*

Alter, altera, alterum, another: Gen. *alterius:* Dat. *alteri.*

ANNOTATION.

These nouns formerly made their genitive in I or in Æ like the other adjectives; hence we still meet with *neutri generis* in the genitive in Varro and in Probus; *tam nulli consilii,* in Ter. *Aliæ pecudis jecur,* in Cic. *Non res totæ rei necesse est similis sit,* ad Heren. and such like; and then their dative was also in *o.*

RULE V.

Of the Vocative singular.

1. *The vocative of nouns in* US *is in* E.
2. *Except* ô Deus.
3. *Proper names in* ïus *make the vocative in* I.
4. *We also say,* fili, mi, *and* geni.

EXAMPLES.

1. The vocative in every respect resembles the nominative; but nouns in US of the second declension, make the vocative in E, as *dóminus,* Voc. *dómine,* lord: *hic herus, here,* master.

2. *Deus,* is used as well for the vocative as for the nominative. *Te, Deus alme, colam,* Buchan. I will worship thee, O great God!

3. Proper names in ïus, make the vocative in I, as *Virgílius, Virgíli,* Virgil: *Pompéius, Pompéi,* Pompey: *Antónius, Antóni,* Antony.

4. Also *filius,* a son, makes *fili; meus,* my, mine, makes *mi;* and *génius,* a good or evil genius, art, genius, makes *geni* in the vocative.

ANNOTATION.

The other nouns in IUS that are not proper names, make their vocative in E, like the rest of the nouns in US: *Tabellarius,* Voc. *Tabellarie,* a messenger: *pius, pie,* pious.

In like manner, epithets, as *Cynthius, Delius, Tyrinthius,* make the vocative in E; as also those of family, *Lucrtius, Laërtie;* because of their nature they cannot pass for proper names.

We likewise meet with the following vocatives in US, *fluvius,* a river; *populus,* the people; *chorus,* a choir; *agnus,* a lamb; but these

these same four had better have their vocatives in E. Besides we may say that it is in imitation of the Attics, who do not distinguish the vocative from the nominative. For which reason Virgil in imitation of them has, *Adsis lætitiæ Bacchus dator*, for *Bacche*. And Horace, *sed des veniam bonus oro*, for *bone*. Sanctius also maintains that the real vocative of *Deus*, is no other than *Deë*; and that if we say *Deus*, addressing ourselves to God, 'tis by virtue of this figure. Besides this vocative *Deë* is found in Tertull. and in Prud. as in Greek, ὦ Θεέ. Matt. 27.

Proper names formerly made the vocative also in E, as *Virgílie, Mercúrie*, according to Priscian. But because this final *e* was hardly pronounced at all, and in all probability very much resembled what the French call their *e* feminine; hence it came to be intirely lost. And for this reason it is, says the same Priscian, that the accent of the former vocative has still continued in prose, *Virgíli, Mercúri*, &c. though this penultima be short in verse.

FOR THE PLURAL.

We must also observe that here they admit of a syncope in the plural, as in the nominative *Dî* for *Dii*; in the dative *Dîs* for *Diis*.

And this is still more usual in the genitive; *Deûm* for *Deorum*: unless we chuse rather to say that it comes from the Greek Θεῶν. But there are a great many others in which the syncope is obvious: *nummûm* for *nummorum*: *sestertiûm* for *sestertiorum*: *liberûm* for *liberorum*: and in the same manner *Duûm virûm*; *Trium virûm*; *Centum virûm*, which are scarce ever used otherwise.

Nouns neuter rarely admit of this syncope, though in Ennius we find *duellûm* for *duellorum*, that is, *bellorum*.

RULE VI.

Of the Dative and Ablative plural.

1. *The dative plural is in* IS, *as* dóminus, dóminis.
2. *But* ambo *makes* ambóbus, *and* duo duóbus.

EXAMPLES.

1. The dative plural is in IS. *Dóminus*, the lord; dative plural, *dóminis*: *puer*, a boy, *púeris*: *lignum*, wood, *lignis*.

2. *Ambo* and *duo*, are of the plural number, and form in the dative *ambóbus, duóbus*, for the masculine and the neuter; as *ambábus* and *duábus*, for the fem. See RULE III.

The ablative plural generally follows the dative; wherefore as *dóminis* is dative and ablative, so *ambóbus* and the others are datives and ablatives.

THE

THE THIRD DECLENSION.

WE do not intend to give the terminations belonging to this declension, because this does not appear to be of any manner of use. It is sufficient to mention that it includes the terminations of all the rest, besides several peculiar to itself; and if we were to believe Priscian, who distinguishes them even according to the quantity, we should reckon them to be upwards of fourscore.

But it is observable that a great many of these terminations were formed merely by the apocope of the last syllable. Which will help to shew us, that the analogy of the genitive, in this great variety of its terminations, is more regular than we imagine.

For instead of *lac*, for example, they formerly said *lacte*, from whence comes the genitive *lactis*. In the same manner they said *animale*, from whence comes *animalis*; *vectigale, is*; *melle, mellis*; *felle, fellis*, &c.

Most of the nouns in *o* were ended in *on*: for they said *Platon, onis*: *ligon, ligonis*, &c.

The nouns in *s* impure, or *s* and a consonant, were terminated in *es* or in *is*; so that they said *adipes, hujus adipis*; as *plebes, plebis*; *artes, artis*; *trabes, is*; *concordes, hujus concordis*, &c.

They said also *præceps, præcipis*, whence *præcipem* in Plautus: *anceps, ancipis*, and also *præcipes, hujus præcipitis*; *ancipes, ancipitis*, whence the former nominative hath kept the latter genitive.

They said also, *os, oris*, the mouth; and *os, ossis*, a bone.

They said *hæc supellectilis, is*; *iter, iteris*; and *itiner, itineris*; *Jovis, hujus Jovis*; *carnis, hujus carnis*; *gliris, hujus gliris*; *hepas, hepatis*; *jecor, jecoris*, &c.

Many nouns in *es* and in *is*, ended in *er*; thus they said *cucumer, eris*; *ciner, eris*; *puber, eris*, &c.

Others ended in *en*, whence they said not only *sanguis, hujus sanguinis*, which has still continued in *exanguis*; but also *sanguen, sanguinis*, like *pollen, pollinis*: so *turben, turbinis*, from whence *turbo* had its genitive.

They said likewise, *hic ducis*, taken from *duco*; *hæc vocis*, from *voco*; as *hic regis*, from *rego*; *hic gregis*, from *grego*, for *congrego*: *hic conjugis*, from *jugo*: they said too *hæc nivis, hujus nivis*.

Whence we may remark in general that the genitive of this declension being of its own nature in *is*, it is made by adding *is* to the final consonant of the nominative, and changing sometimes the penultimate *e* into *i* to shorten the quantity; or by leaving *is* in the genitive as in the nominative. Or if the nominative be in *es*, by changing *e* into *i* in the last syllable; in like manner, if it be in *e*, it is changed into *i*, and *s* is added. But it is now time to come to the particular rules; and whatever is most deserving of notice in regard to the Greek words, we shall give at the end of this declension.

RULE

RULE VII.

The Genitive of the Nouns in A and E.

1. A *hath its genitive in* ATIS.
2. *But* E *makes its genitive in* IS.

EXAMPLES.

1. Nouns ending in A, form the genitive in ATIS, as *hoc ænígma, ænígmatis,* a riddle: *hoc thema, thématis,* a theme, or subject.

2. And those in E form the genitive in IS; as *hoc mantíle, mantílis,* a table-cloth, an hand-towel: *hoc sedíle, sedílis,* a seat or stool.

ANNOTATION.

The analogy of these genitives in *atis,* consists in this, that being incapable of taking simply *is* after the last vowel of the nominative, because it would make an *hiatus* or meeting of vowels, they insert a *t* to avoid this disagreeable sound. *Thema, thema-is, thematis:* just as the French say, *a-t-on, a-t-il,* for *a-on, a-il,* &c.

RULE VIII.

Of the Nouns in O.

1. *Nouns in* O *make* ONIS.
2. *The same also does* unédo.
3. *Nouns femininc in* DO *and* GO, *make* INIS.
4. *The same genitive is given to the following masculines,* ordo, homo, turbo, cardo, Apóllo, Cupído, margo.
5. A'nio, Nério, *make* ENIS.
6. *And* caro, carnis.

EXAMPLES.

1. Nouns ending in O, make ONIS in the genitive; as *hic mucro, mucrónis,* the point of a sword: *hic sermo, sermónis,* speech, discourse: *Cícero, Ciceró-nis,* Cicero: *hic hárpago, ónis,* a grappling hook: *hic Mácedo, ŏnis,* a Macedonian.

2. In like manner, *hæc unédo, ónis,* the fruit of the arbut or strawberry-tree.

3. The

3. The other feminine nouns in DO and in GO, make the genitive in INIS. *Hæc grando, grándinis,* hail: *hæc caligo, caliginis,* darkness: *virgo, virginis,* a virgin, a maid.

But the masculines in DO and GO, make ONIS by the general rule, *hic ligo, ligónis,* a spade.

Except the following seven.

4. *Hic ordo, órdinis,* order: *homo, hóminis,* a man or woman: *nemo, néminis,* nobody; it comes from *homo*: *hic turbo, túrbinis,* a whirling, a whirlwind, a top: *hic cardo, cárdinis,* the hinge of a door: *Apóllo, Apóllinis,* the god Apollo: *Cupído, Cupídinis,* the god of love: *hic margo, márginis,* the margin of a book, the bank of a river.

5. *Ánio* makes *Aniénis,* the name of a river: *Nério, énis,* the wife of Mars.

6. *Hæc caro,* makes *carnis,* flesh, meat.

ANNOTATION.

There are some Greek nouns, which are proper names of women, that make the genitive in *ois* and in *us,* as *Dido, Didonis, Didois, Didûs*: *Gorgo,* genitive *Gorgonis, ois,* and *Gorgûs,* from Γοργύος Γοργοῦς: and a great many others of the like sort.

RULE IX.

Of the Nouns in C and in D.

Halec *makes* halécis, *and* lac, lactis.
David *makes* Davídis, *and* Bogud, Bógudis.

EXAMPLES.

These here form their genitive in a different manner.

Hoc halec, or *hæc halec,* a herring, also pickle, brine.

David, Davídis, the prophet David: *Bogud,* the name of a man, *Bógudis,* Liv.

RULE X.

Of the Nouns in L.

1. *The genitive of nouns in* L *is made by adding* IS.
2. *But to* mel *and* fel *you must add* LIS.

EXAM-

EXAMPLES.

1. Nouns ending in L form the genitive by adding IS. *Hoc ánimal, animális,* an animal: *hic, aut hoc sal, salis,* salt: *Dániel, Danielis,* a proper name: *vigil, vígilis,* a watchman, a sentinel: *hic sol, solis,* the sun: *hic consul, cónsulis,* a consul.

2. The following redouble the L: *hoc mel, mellis,* honey: *hoc fel, fellis,* gall.

RULE XI.

Of the Nouns in N.

1. *To Nouns ending in* N, IS *is added.*
2. *But neuters in* EN *make* INIS.
3. *As also* pecten, *with nouns ending in* CEN, *and* flamen, *though masculine.*
4. *Proper names in* ON *make sometimes* ONTIS.
5. *As does also* horízon.

EXAMPLES.

1. Nouns ending in EN, have IS added to them in the genitive. *Titan, Titánis,* a proper name; it is taken for the sun: *hic ren, renis,* the kidney or reins: *hic lien, liénis,* the milt or spleen: *delphin, delphínis,* a dolphin: *hic Oríon, onis,* the name of a constellation: *Memnon, Mémnonis,* the son of Aurora.

2. Nouns neuter in EN, change E into I, and make INIS. *Hoc flumen, flúminis,* a river: *hoc lumen, lúminis,* light: *hoc nomen, nóminis,* a name: *hoc gluten, glútinis,* glue: *hoc unguen, ĭnis,* ointment: *hoc flamen, ĭnis,* a blast, or puff of wind.

3. The following, though masculines, make also INIS. *Hic pecten, péctinis,* a comb, the stick or quill wherewith they play upon an instrument, the slay of a weaver's loom. Those in CEN, that is the compounds of *cano,* to sing, as *tibícen, ĭnis,* a piper, or player on a flute: *fídicen,* a harper, he that playeth on a stringed instrument; and in like manner the rest. To these we may add, *hic flamen, ĭnis,* a heathen priest.

The other masculine nouns follow the general rule, as *hic lien, liénis,* the milt or spleen, &c.

4. Proper

4. Proper names make sometimes ONTIS, as *Pháëthon, Phaëthóntis,* the son of Phœbus: *Xénophon, Xenophóntis,* an Athenian general. And sometimes they follow the general rule, *Jáson, Jásonis.* A great many have both genitives, as *Ctésiphon, Ctesiphóntis,* and *Ctesiphónis.* But the latter comes rather from *Ctésipho;* as *Démipho, Demiphónis;* and such like.

5. *Hic Horízon* makes also *Horizóntis,* the horizon, a circle dividing the half sphere of the firmament, which we see, from the other half which we see not.

Rule XII.

Of the Nouns in R.

1. *Nouns in* R *make their genitive by adding* IS, *as* fur, furis; honor, honóris.
2. *But* far *makes* farris.
3. *And from* hepar *comes the genitive* hépatis.

Examples.

1. Nouns ending in R, form their genitive by adding IS; as *hoc calcar, calcáris,* a spur: *hic aër, áëris,* the air: *hic æther, æ'theris,* the pure air, the sky: *hic carcer, cárceris,* a prison: *hoc uber, úberis,* a nipple, a pap or udder: *hic vomer, vómeris,* a plowshare. And in like manner, *uber,* adjective, genitive *úberis,* fat and fertile: *hic honor, honóris,* honour: *hic decor, decóris,* comeliness, beauty: *hic fur, furis,* a thief: *hic furfur, fúrfuris,* bran: *hic et hæc martyr, mártyris,* a martyr, a witness.

2. *Hoc far,* all manner of corn, also meal or flower, redoubles the R: genitive *farris.*

3. *Hoc hepar, hépatis,* the liver. Formerly they said *hépatos:* and this noun has no plural.

Annotation.

Lar, a household god, makes *Laris,* according to the general rule. But *Lar* taken for the name of a man, makes *Lartis.* It is to be observed however that *Lars* is also used, which we read in Livy and in Ausonius, from whence regularly comes *Lartis,* as from *Mars* comes *Martis;* though we also meet with *Lar* in Priscian and in Cicero.

RULE XIII.

Of the Nouns in BER.

1. Céleber, imber, *and* salúber, *make the genitive in* BRIS.
2. *The same do also the months in* BER.

EXAMPLES.

1. These nouns make their genitive in BRIS. *Céleber*, genitive *célebris*, famous, renowned: *hic imber, imbris*, a shower of rain: *salúber, salúbris*, wholesome.

2. *Hic Septémber, Septémbris*, the month of September: *Octóber, Octóbris*, the month of October: *Novémber, Novémbris*, the month of November: *Decémber, Decémbris*, the month of December.

In the same manner *I'nsuber, I'nsubris*, the name of a people.

ANNOTATION.

The analogy of these genitives consists in their making a syncope of the penultimate *e*; *salúbris*, for *salúberis*: *Octóbris* for *Octóberis*, &c. Which is the case also of some of these that follow.

RULE XIV.

Of the Adjectives in CER.

The adjectives in CER *make* CRIS. *Thus we say*, acer, acris.

EXAMPLES.

The adjectives in CER make the genitive in CRIS; as *acer*, genitive *acris*, sharp, sour: *álacer, álacris*, brisk, lively: *vólucer, vólucris*, winged, swift.

RULE XV.

Of the Nouns in TER.

1. *The Greek nouns in* TER *make* ERIS.
2. *To which we must join* later, láteris.
3. *The Latin nouns in* TER *make* TRIS.
4. *Which are followed by* pater *and* mater.

EXAM-

EXAMPLES.

1. The nouns in TER, if they be of Greek original, follow the general rule by adding IS after R; as *hic crater, cratéris,* a great cup, or bowl: *hic æther, ĕris,* the pure air, the sky: *hic stater, statéris,* a kind of ancient coin worth two shillings and four-pence: *hic charácter, éris,* a mark, character, or sign; *hic panther, éris,* a panther.

2. *Later,* though a Latin word, also makes *láteris,* a brick or tile.

3. The other Latin nouns in TER, make only TRIS in the genitive by syncope for TERIS; whether they be adjectives, as *campéster, campéstris,* of or belonging to the plain fields: *silvéster, silvéstris,* woody, wild, savage: or whether they be substantives, as *hic accípiter, tris,* an hawk: *hic frater, tris,* a brother.

4. These two, though of Greek original, follow the Latins: *hic pater, patris,* a father: *hæc mater, matris,* a mother.

ANNOTATION.

Linter, which Despauter joins to these, is a downright Latin word. It is true Priscian says that the Greeks used the word, ὁ Λιντήρ: but he says this without any authority. For this noun is not to be met with in Pollux, where he treats of different sorts of boats, nor in any ancient author. And if Priscian found it any where, it must have certainly been in some author of more modern date, who made use of the Latin word, only giving it a Greek termination.

RULE XVI.

Of *iter, cor,* and *Jupiter.*

Iter *makes* itíneris,
Cor, cordis; Júpiter, Jovis.

EXAMPLES.

These form their genitive in a different manner: *hoc iter,* genitive, *itíneris,* a way, a path, a road, a journey: *hoc cor, cordis,* the heart. The compounds of *cor* take an S at the end, as *secors, secórdis,* senseless, regardless. See the rule of nouns in RS lower down. *Júpiter, Jovis,* the heathen god.

ANNO-

ANNOTATION.

We have already taken notice of the cause of this irregularity in these genitives, which is that the Latins heretofore used to say *Jovis, hujus Jovis; Jupiter, hujus Jupiteris,* whence the latter nominative has retained the former genitive. And Probus judiciously observes, that to pretend that *Jovis* is the real genitive of *Jupiter,* is the same as if we were to decline *hic Phœbus, hujus Apóllinis.* Now *Jupiter* was only a corrupt word for *Jovis-pater,* just as they said *Marspiter* for *Mars-pater,* and the rest in the same manner.

RULE XVII.

Of the Nouns in UR.

Jecur, robur, femur, *and* ebur, *make the genitive in* ORIS.

EXAMPLES.

The following make the genitive in ORIS. *Hoc jecur, jecóris* (and formerly *jecínoris)* the liver: *hoc robur, róboris,* a kind of hard oak, strength: *hoc femur, fémoris,* the thigh: *hoc ebur, éboris,* ivory.

ANNOTATION.

The analogy of this genitive consists in this, that the *u* of the nominative is changed into *o,* these two vowels having a great affinity with each other.

RULE XVIII.

Of the Nouns in AS.

1. *Nouns in* AS *have the genitive in* ATIS.
2. *But the feminine Greek nouns in* AS, *as* Pallas, *make* ADIS.
3. *The masculine Greek nouns in* AS, *as* ádamas, *make* ANTIS.
4. As *makes* assis; *and* mas, maris; hoc vas *hath* vasis; *and* hic vas *hath* vadis.

EXAMPLES.

1. The nouns in AS make the genitive in ATIS. *Hæc piétas, pietátis,* piety: *hæc ætas, ætátis,* age: *hæc bónitas, bonitátis,* goodness.

2. The Greek nouns in AS of the feminine gender, make ADIS; as *hæc Pallas, Pálladis,* the goddess Pallas: *hæc lampas, lámpadis,* a lamp.

3. The

3. The Greek nouns in AS of the masculine gender make ANTIS. *Hic gigas, gigántis,* a giant: *hic ádamas, adamántis,* a diamond: *hic Pallas, Pallántis,* the name of a man: *hic élephas, elephántis,* an elephant: so *A'gragas,* the name of a city, but of the masculine gender. See the Genders, p. 16.

4. These make their genitive in a different manner; *hic as,* genitive *assis,* a pound weight; also a coin of which ten made a denier: *hic mas, maris,* the male in all kinds of creatures; *vas,* when of the neuter gender, makes *vasis,* a vessel: but when masculine, it makes *vadis,* a surety or bail.

ANNOTATION.

The analogy of the genitives in *atis* or *adis* consists in this, that joining *is* to the nominative, its final *s* is changed into *t* or *d* by a relation which the *s* hath in common to both these consonants *d* and *t* in all languages, which will appear further in rule the 21st. 24th. 25th. and others.

RULE XIX.

Of the Nouns in ES.

The nouns in ES *change* ES *into* IS; *as* verres, verris; vates, vatis.

EXAMPLES.

The nouns in ES form their genitive, by changing ES into IS; as *hic verres,* genitive *verris,* a boar pig: *vates, vatis,* a poet, a prophet.

In the same manner *Uly'sses, Uly'ssis,* the name of a man: *hæc nubes, nubis,* a cloud: *hæc clades, cladis,* a defeat; and the like.

RULE XX.

Of those which make ETIS.

1. *The following have their genitive in* ETIS; *viz.* lócuples, præpes, páries, seges, perpes, tapes, intérpres, teges, teres, magnes, ábies, áries, hebes.

2. *Also* quies; 3. *And a great many Greek words in* ES.

EXAM-

EXAMPLES.

1. The following nouns make their genitive in ETIS. *Lócuples, locuplétis,* rich: *præpes, præpetis,* quick, light, lively: *hic páries, parietis,* a wall: *hæc seges, ségetis,* standing corn: *perpes, pérpetis,* perpetual, intire: *hic tapes, tapétis,* tapestry: *intérpres, intérpretis,* an interpreter: *hæc teges, tégetis,* a mat: *teres, téretis,* taper as a tree or pillar: *hic magnes, magnétis,* a load-stone: *hæc ábies, abietis,* a fir-tree: *hic áries, aríetis,* a ram, a military engine: *hebes, hébetis,* blunt, dull.

2. *Hæc quies, quiétis,* rest; and in the same manner its compounds, *réquies,* repose: *ínquies,* disquiet.

3. Many Greek nouns in ES also make ETIS, as *hic lebes, lebétis,* a cauldron: *Dares, Darétis; Chremes, Chremétis,* names of men: *celes, étis,* one that rides on horseback in public sports, also the horse itself: and such like.

ANNOTATION.

Heretofore they used to say also *mansues,* *mansuetis,* Plaut. and *indiges, indigetis.* In Julius Frontinus, *Romana urbs indiges, terrarumque dea;* and in Livy, *Jovem indigetem appellant,* lib. 1. But now we say *mansuetus,* mild; and as to the other, it is seldom used except in the plural; *indigetes,* the tutelar deities.

RULE XXI.

Of the other Nouns in ES.

1. Ceres *makes* Cèreris.
2. Bes, bessis: *and* æs, æris.
3. *Nouns derived from* sedes *make* IDIS.
4. Pes, heres, merces, præs, *have* EDIS.
5. Pubes, *signifying soft hair, makes* IS; *but signifying of ripe years, it has* ERIS.
6. *The other masculines have* ITIS.

EXAMPLES.

1. *Ceres* the goddess of corn, makes *Céreris.*

2. *Hic*

2. *Hic bes*, the weight of eight ounces, makes *bessis*. *Hoc æs, æris*, brass, copper.

3. Nouns derived from *sédeo, sedes*, to sit down, make IDIS; as *obses, óbsidis*, an hostage: *præses, præsidis*, a president: *reses, résidis*, lazy, slothful: *deses, désidis*, idle, lazy.

4. The following make the genitive in EDIS; *hic pes, pedis*, the foot; in like manner its compounds, *bipes, bípedis*, two-footed: *córnipes, cornípedis*, that which hath a horny hoof: *sónipes*, that which maketh a noise with its feet, a courser, an horse, or steed: *hic heres, héredis*, an heir: *hæc merces, mercédis*, reward: *præs, prædis*, a surety in money matters.

5. *Pubes, pubis*, soft hair or down. *Pubes, púberis*, adject. of ripe years; from whence comes *pubértas*, ripe age, puberty.

6. The rest of the masculines, and even of the commons in ES, not mentioned in the rules, form their genitive in ITIS, as *hic et hæc miles, mílitis*, a soldier: *veles, vélitis*, a soldier wearing light harness: *eques, équitis*, an horseman: *palmes, pálmitis*, the shoot or young branch of a vine: *hic termes, térmitis*, a bough or twig of a tree: *hic fomes, fómitis*, fuel.

ANNOTATION.

From *pubes* comes the compound *impubes* or *impubis, & hoc impube*, as *impubes Iulus: impube corpus:* in the genitive *impubis & impuberis:* accusative *impubem & impuberem.* Their nominative in *er* we find no where but in the writings of grammarians.

Here we may observe, that the nouns in ES, which increase in the genitive, are generally masculines. There are only five of them fem. *seges, teges, merces, compes* and *quies;* to which may be added *inquies*, a substantive, and one neuter, *æs, æris.*

RULE XXII.

Of the Nouns in IS.

IS *continues in the genitive the same as in the nominative.*

EXAMPLES.

Nouns in IS generally speaking have the genitive like

like the nominative; as *hæc classis, hujus classis,* a fleet: *dulcis, hujus dulcis,* sweet: *hic cassis, hujus cassis,* a hunter's net: *hic cúcumis, hujus cúcumis,* a cucumber.

ANNOTATION.

They used heretofore to say *cucumer, eris;* and from hence comes still in the plural *cucúmeres,* and not *cucumes,* though in the singular *cucumis* is more usual than *cucumer,* whence comes the dative and ablative *cucumi,* and the accusative *cucumim* in Pliny. See p. 92.

RULE XXIII.

Exception to the preceding rule.

1. Cassis, lapis, *and* cuspis, *form the genitive in* DIS.
2. *These are followed by a great many Greek nouns.*
3. Quiris, Samnis, Dis, lis, *and* Charis, *make* ITIS.
4. Pulvis, *and* cinis, *have* ERIS, *and* glis *has* gliris.
5. *But* sanguis, *makes* sánguinis.

EXAMPLES.

1. These make the genitive in DIS. *Hæc cássis, cássidis,* an helmet: *hic lapis, ĭdis,* a stone: *hæc cuspis, ĭdis,* the point of a spear or other weapon.

2. There are likewise a great many feminine Greek nouns, which make IDIS. *Tyránnis, tyránnidis,* tyranny: *pixis, pĭxidis,* a box: *chlamys, ydis,* a cloak, a soldier's coat: *graphis, ĭdis,* the art of limning, also a pencil. And such like.

3. The following make ITIS. *Quiris, Quirítis,* a Roman: *Sámnis, Samnítis,* a people of Italy: *Dis, Ditis,* the god of riches, a rich man: *hæc lis, lítis,* a strife, a quarrel, a process at law: *Charis, ĭtis,* or rather in the plural *Chárites,* the three sisters called the Graces.

4. *Hic pulvis, púlveris,* dust: *hic cinis, cíneris,* ashes: *glis, gliris,* a dormouse.

5. *Hic sanguis, sánguinis*, blood; because heretofore they said *sanguen*.

Its compounds follow the general rule. *Exánguis*, genitive *exánguis*, pale, lifeless.

Pollis, or rather *pollen*, also makes *póllinis*, fine flour.

ANNOTATION.

Hereto we may also refer a great number of Greek nouns ending in IN or IS, as *delphis* or *delphin, delphinis: Salamis* or *Salamin, Salaminis: Eleusis* or *in, inis*, &c. There are likewise some Greek nouns which make *entis*, as *Simoïs, Simoëntis*, the name of a river: *Pyroïs, Pyroëntis*, one of the horses of the sun, &c. But as to those we must reserve a further notice of them for the Greek grammar.

RULE XXIV.

Of Nouns in OS.

1. *Nouns in* OS *have the genitive in* OTIS.
2. *But* mos, flos, *and* ros, *make* ORIS.
3. Heros, Minos, Tros, *and* thos, *make* OIS.
4. Bos, *has* bovis; custos, custódis.
5. Os, *a bone, has* ossis; *but signifying the mouth it makes* oris.

EXAMPLES.

1. Nouns in OS generally make their genitive in OTIS, as *hæc dos, dotis*, a portion or dowry: *compos, cómpotis*, one that hath obtained his desire or purpose, a partaker: *impos, ímpotis*, unable, void of: *hic nepos, nepótis*, a grandson, also a spendthrift: *hic et hæc sacérdos, sacerdótis*, a priest or priestess: *hic monóceros, monocerótis*, an unicorn: and so a great many more Greek nouns.

2. These are excepted which make ORIS. *Hic mos, moris*, manner or custom: *hic flos, floris*, a flower: *hic ros, roris*, dew.

3. These also which make OIS: *hic heros, heróis*, an hero: *Minos, Minóis*, a Cretan king: *Tros, Troïs*, a Trojan: *thos, thoïs*, a sort of wolf.

4. *Hic et hæc bos, bovis*, an ox or cow: *hic et hæc custos, custódis*, a keeper or guardian.

5. The

5. The word *Os* is always neuter; it makes *ossis* when it signifies a bone; *inhumáta ossa*, bones unburied: but it has *oris* when it signifies the mouth or the face; *gravis odor oris*, the disagreeable stink of the mouth or breath: *decor oris*, the beauty of the countenance.

ANNOTATION.

Bos makes *bovis*, because it comes from the Æolic βῶς, βοϝὸς, for βοῦς, βοός: this Æolic digamma being little more in value than the V consonant.

RULE XXV.

Of the Nouns in US which make the genitive in ERIS.

1. *Nouns in* US *make their genitive in* ERIS.
2. *But the following have* ORIS, *viz.* pecus, tergus, fœnus, lepus, nemus, frigus, penus, pignus, pectus, stercus, decus, dédecus, littus, tempus, *and* corpus.
3. *The comparative in* US *has the same genitive as that in* OR.

EXAMPLES.

1. The greatest part of the nouns in US have the genitive in *ĕris* short. We reckon twenty of them, viz. *hoc acus, áceris*, chaff: *hoc fœdus, fœ́deris*, covenant, alliance: *hoc funus, fúneris*, a funeral: *hoc genus, géneris*, kind, race, extraction: *hoc glomus, ĕris*, a bottom of yarn, or clue of thread: *hoc latus, ĕris*, a side, the waist: *hoc munus, ĕris*, a present, or favour: *hoc olus, ĕris*, any garden herbs for food: *hoc onus, ĕris*, burthen, obligation: *hoc opus, ĕris*, work, labour: *hoc pondus, ĕris*, weight: *hoc rudus, ĕris*, rubbish: *hoc scelus, ĕris*, wickedness: *hoc sidus, ĕris*, a star: *hoc vellus, ĕris*, a fleece of wool: *hæc Venus, ĕris*, the goddess Venus: *vetus, ĕris*, old, ancient, it is an adject.: *hoc viscus, ĕris*, a bowel, or entrail: *hoc ulcus, ĕris*, a boil: *hoc vulnus, ĕris*, a wound.

2. There are fifteen which make the genitive in ORIS; *hoc pecus, pécoris*, a flock of sheep, a single sheep: *hoc tergus, ŏris*, the skin or hide of any beast: *hoc fœnus, ŏris*, usury, interest: *hic lepus, ŏris*, an hare:

hare: *hoc nemus, ŏris,* a grove: *hoc frigus, ŏris,* cold: *hoc penus, ŏris,* provisions of all sorts: *hoc pignus, ŏris,* a pledge: *hoc pectus, ŏris,* the breast: *hoc stercus, ŏris,* dung, excrement: *hoc decus, decŏris,* a credit or honour; and so its compound, *dĕdecus,* shame, disgrace: *hoc littus, ŏris,* the shore: *hoc tempus, ŏris,* time: *hoc corpus, ŏris,* the body.

3. The comparative in US has the same genitive as that in OR, and of course it makes *óris,* the penultimate long; as *major, et hoc majus, majóris,* greater: *mélior, et hoc mélius, óris,* better: *pejor, et hoc pejus,* worse.

ANNOTATION.

It is of no manner of use to inquire which should be the general rule of the nouns in US; that is, whether it be those which make *oris,* or those which make *eris.* For as *eris* comes naturally from ER, so *oris* comes as naturally from OR; therefore one is not more natural than the other to the nouns in US. Hence we ought to take that for the general rule, which comprehends most nouns; this is that of *ĕris,* which I have followed; for the comparatives form a rule by themselves, and ought not to be confounded with the rest, because they make *óris* long, which is owing to their taking it from the masculine in *or.*

They used formerly to say *fœneris,* and *pigneris,* which shews that *ĕris* is the more general rule. Thence comes the verbs *fœnero* or *fœneror,* to lend out at usury: *pignero* and *oppignero,* to pledge: *lepóris* long, from *lepor* or *lepos,* masc. mirth, wit, complaisance, a good mien.

Decóris long, comes also from *decor,* masc. It may therefore be observed that all those nouns which make *eris* or *oris,* in the genitive, have their increase short, and are neuter, except *vetus* adject. and *Venus,* fem. by its signification.

From *decus* comes *indecor, ŏris,* unseemly, misbecoming; and from *decor* comes *indecórus,* the same.

RULE XXVI.

Of those which make URIS, UIS, UDIS, AUDIS, and ODIS.

1. *Monosyllables in* US, *as also* tĕllus, *make* URIS *in the genitive.*
2. *But* grus, *and* sus, *make* UĬS.
3. Palus, incus, *and* subscus, *have* UDIS.
4. Laus, *and* fraus, *make* AUDIS.
5. *And* tripus, ODIS.

EXAM-

EXAMPLES.

1. All the monosyllables in US, make URIS in the genitive. *Hoc thus, thuris,* frankincense or the tree on which it grows: *hoc rus, ruris,* the country: *hic mūs, muris,* a mouse: *plus, pluris,* more: *hoc jus, juris,* broth, pottage, which was measured out to each person; hence it is taken also for justice, equity, and right: *hoc pus, puris,* matter or corruption that cometh out of a sore.

Hæc tellus, tellūris, the earth.

2. These two make UIS, *hæc grus, gruïs,* a crane: *sus, suïs,* a sow.

3. These have UDIS. *Hæc palus, palūdis,* a morass: *hæc incus, incūdis,* an anvil: *hæc subscus, ūdis,* a fastening of boards or timber together, called by the joiners a swallow or dove-tail. The old word *pecus,* a beast, unusual in the nominative and the vocative, makes *pecudis. Impurissimæ pecudis sordes,* Cic. in Pison. the filth of that nasty beast.

4. These two have AUDIS, *hæc laus, laudis,* praise: *hæc fraus, fraudis,* fraud, deceit.

5. *Hic tripus, trīpodis,* a tripod, or three-legged stool; in like manner the other compounds of πούς.

ANNOTATION.

Ligus, liguris, which is joined to these, comes rather from *Ligur, uris;* this appears plainly from the increase of the genitive which is short, whereas all nouns in US have *uris* long.

Charisius places *pecudes* among those nouns that have neither nominative nor vocative. Hence Vossius thinks that they rather said *pecudis, hujus pecudis,* which is the reason even of the second's being short, whereas in *palus, ūdis,* and others of the same sort, it is long. And when Priscian quotes from Cæsar de Auguriis, a book no longer extant, *si sincera pecus erat;* this is an expression that has not been followed by any one author, and which Cæsar probably used only in giving an extract from some old Roman ceremonial. For which reason it is better to forbear making use of this nominative.

But there is great probability that they said *hoc pecude,* whence comes *hæc pecuda. Cùm adhibent in pecuda pastores,* Cic. 4. de Rep. And we find even *hæc pecua, pecuum,* from the nominative *pecu.*

RULE

Rule XXVII.

Of those which make UTIS and UNTIS.

1. Intércus, salus, virtus, juvéntus, senéctus, *and* sérvitus, *have the genitive in* UTIS. *Greek names of towns in* US *make* UNTIS.

Examples.

1. The following make the genitive UTIS. *Intércus, intércutis,* adject. *Medicaméntum ad aquam intércutem,* Cic. a remedy for the dropsy: *hæc salus, salútis,* safety, health: *hæc virtus, virtútis,* virtue: *hæc juvéntus, juventútis,* youth: *hæc senéctus, senectútis,* old age: *hæc sérvitus, servitútis,* servitude.

Annotation.

The Greek nouns, which are proper names of towns or other places, generally make UNTIS, as *Opus, Opuntis; Trapezus, Trapezuntis: Amathus, untis,* &c. See several of them above, p. 17.

Rule XXVIII.

Of Nouns in BS and in PS.

1. *Nouns in* BS *have* BIS; *and those in* PS *have* PIS.
2. *But those which have more than one syllable, change* E *into* I.
3. Auceps *however makes* aúcupis; puls, pultis; *and* hyems, hy'emis.

Examples.

1. Nouns in BS, and in PS, form their genitive by putting an I before S, as *Arabs, A'rabis,* an Arabian: *hæc stips, stipis,* a piece of money, the same with the *as: stirps, stirpis,* the root, a stock or race: *plebs, plebis,* the common people: *hæc seps, sepis,* Cic. an hedge: *hic seps, sepis,* a venomous serpent or eft.

2. Those nouns that have more than one syllable, change E into I in the penultimate, as *cælebs, cæ'libis,* and not *cæ'lebis,* a single, or unmarried person: *hæc forceps, ipis,* a pair of tongs, scissars, or pincers: *princeps,*

princeps, príncipis, a prince, the chief: *hic et hæc adeps, ádipis*, fat: *mániceps, ícipis*, one of a town whose inhabitants were free of the city of Rome: *párticeps, ícipis*, partaker: *manceps, máncipis*, a farmer of any part of the public revenue, an undertaker of any public work that giveth security for its performance, he that buyeth the goods of one proscribed, a proprietor who selleth a thing upon warranty.

3. *Auceps* however makes *áucupis*, a fowler: *hæc puls*, makes *pultis*, a kind of meat used by the ancients, like a pap or panado: *hæc hyems, hy'emis*, the winter.

ANNOTATION.

Gryps has *gryphis*, a gripe or griffon: *Cynips, iphis*, a river of Lybia: and *cinips, ciniphis*, little flies, but cruelly stinging.

Now the analogy of all these genitives is this, that these words are abbreviated, having terminated heretofore in *is* in the nominative, as well as in the genitive, as we have already observed, p. 70.

RULE XXIX.

Of the Nouns in NS and in RS.

1. *Nouns in* NS *and in* RS *form the genitive in* TIS, *and drop their own* S.
2. *But* glans, nefrens, lens, líbripens, *and* frons, *the leaf of a tree, change* S *into* DIS.
3. *To these we may join the compounds of* cor, *which take an* S *after* OR.

EXAMPLES.

1. Nouns in NS, or in RS, form the genitives by changing S into TIS; as *hic mons, montis*, a mountain: *hæc frons, frontis*, the forehead: *expers, expértis*, void, exempt: *hæc lens, lentis*, a kind of pulse called lentiles.

2. The following change their S into DIS. *Hæc glans, glandis*, a mast of oak or other tree, an acorn; likewise its compounds: *juglans, jugléndis*, a walnut: *nefrens, nefréndis*, a barrow pig: *hæc lens, lendis*, a nit: *líbripens, libripéndis*, a weigher: *hæc frons, frondis*, the leaf of a tree.

3. The

3. The compounds of *cor, cordis*, the heart, take an S at the latter end, and form their genitive also in DIS. *Concors, concórdis*, of one mind or will: *discors, discórdis*, discordant, jarring: *excors, órdis*, heartless, foolish; *vecors, órdis*, mad, foolish: *socors*, or *seccors, órdis*, lazy, idle.

Rule XXX.

Of the Participle *iens, euntis*, with its compounds.

1. Iens *makes* EUNTIS, *and is followed by all its compounds.*
2. *Except* ámbiens.

Examples.

1. The participle of the verb *eo*, I go, and those of its compounds, form the genitive in EUNTIS; as *iens, éuntis*, going: *périens, peréuntis*, perishing: *ábiens, abeúntis*, departing: *rédiens, redeúntis*, returning: *ádiens, adeúntis*, going towards another: *éxiens, exeúntis*, going out: *óbiens, obeúntis*, going round.

In like manner *quiens*, makes *queúntis*, able: *néquiens, nequeúntis*, not able; being taken by some for the compounds of *co*.

2. Nevertheless *ámbiens* makes *ambiéntis*, surrounding, environing.

Rule XXXI.

Of *caput* and its compounds.

Caput *and all its compounds are declined in* ITIS.

Examples.

Caput, of the neuter gender, makes in the genitive, *cápitis*, the head.

In like manner its compounds, as *hoc sínciput, sincípitis*, the fore part of the head: *occiput, occípitis*, the hinder part of the head.

Also these adjectives, *anceps, ancípitis*, double headed, ambiguous, doubtful: *biceps, bicípitis*, two headed: *triceps, tricípitis*, three headed.

RULE XXXII.

Of the Nouns in X.

1. *The nouns in* X *change it into* CIS, *as* vervex, vervécis; halex, halécis.
2. *But* frux, lex, rex, grex, Styx, Phryx, conjux, *change* X *into* GIS.
3. Remex *makes* rémigis.
4. *All other nouns in* EX *of more syllables than one, have the genitive in* ICIS.

EXAMPLES.

1. The nouns in X form their genitive by changing X into CIS; as *hæc halex*, or *alex*, *écis*, an herring, pickle, brine: *hic vervex*, *vervécis*, a wether sheep: *hæc fæx*, *fæcis*, dregs: *felix*, *félicis*, happy: *hæc filix*, *filicis*, fern, brake: *hæc vibex*, *vibicis*, a wheal on the flesh after whipping. See the Genders, p. 55, *hæc lux*, *lucis*, light.

2. The following change X into GIS. *Hæc frux*, *frugis*, corn, the fruits of the earth: *hæc lex*, *legis*, a law: as also its compound; *exlex*, *exlégis*, lawless: *hic rex*, *regis*, a king: *hic grex*, *gregis*, a flock, an herd: *hæc Styx*, *Stygis*, a poetical infernal lake: *Phryx*, *Phrygis*, a Phrygian: *hic et hæc conjux*, *cónjugis*, a husband or wife.

ANNOTATION.

To these we may join *harpax*, *agis*, a kind of amber that draweth leaves and straw after it: *Biturix*, *igis*, Cæs. a native of Bourges; *Allobrox*, *ogis*, a Savoyard, or of that neighbourhood: *strix*, *igis*, a screech-owl, an hag, or hobgoblin; *Iäpyx*, *igis*, the western wind: *phalanx*, *angis*, a kind of Macedonian battalion: *syrinx*, *gis*, a flute, a pipe: *sphinx*, *gis*, a poetical monster. And perhaps some others, taken either from the Greek, or from a verb in *go*, as *aquilex*, *aquilegis*, he that maketh conveyance of water by pipes, or he that findeth springs, taken from *lego*, to gather. And this analogy is more general than one would imagine. For *lex* itself makes *legis*, only because it comes from *lego*, to read, according to Varro and St. Isidore. Which we may also say of *grex*, taken from *grego*, from whence come *congrego*: of *rex* taken from *rego*, &c. But those which come from a verb in *co* make *cis*, as *dux*, *ducis*, from *duco*; *lux*, *lucis*, from *luceo*; (the pure termination

tion following the impure). And if the verb hath an *i* before *go* or *co*, this *i* is likewise continued before *gis* or *cis* in the genitive of the noun, which seldom happens except in words of more than one syllable, as appears in the following, taken from *remigo*, *judico*, *indico*, *plico*, *supplico*, &c. For which reason we say that,

3. *Remex*, a rower, makes *rémigis*, changing E into I, because it has more syllables than one.

4. The other nouns in EX that have more syllables than one (except *halex* and *vervex*, *écis*, already mentioned) also change E into I, and make ICIS. *Judex*, *júdicis*, a judge: *index*, *índicis*, a discoverer, a shewer, the forefinger, a mark or token, an index or table of a book: *simplex*, *icis*, simple; *supplex*, *súpplicis*, humble: *duplex*, *dúplicis*, double, &c.

ANNOTATION.

The analogy of these genitives is owing likewise to this, that all these nouns were heretofore terminated in *is* in the nominative as well as in the genitive: thus the *x* being a double letter, in some is equivalent to *cs*, for which reason they make *cis*; and in others to *gs*, for which reason they have *gis*; see the preceding annotation.

RULE XXXIII.

Exception to the preceding rule.

Senex, nox, nix, onyx, supéllex, *make* senis, noctis, nivis, ónychis, and supelléctilis.

EXAMPLES.

These form their genitive in a different manner, viz. *senex*, *senis*, an old man; *hæc nox*, *noctis*, night: *hæc nix*, *nivis*, snow: *hæc onyx*, *ónychis*, a sort of marble or alabaster, but taken for a vase or box of that sort of stone it is masculine. See p. 53. *Hæc supéllex*, *supelléctilis*, household stuff. But we say also *supelléctilis*, *hujus supelléctilis*.

ANNOTATION.

Greek nouns in AX make ACTIS, as *Astyanax*, *actis*; Virg. the name of a man: *Bibrax*, *actis*, the name of a city: *Hipponax*, the name of a man: *Hylax*, the name of a dog.

Despauter excepts *Bryax*, which, as he pretends, does make *Bryaxis*. But it appears from several passages in Pliny, that the nominative is BRYAXIS: *hos deorum quinque colossos fecit Bryaxis*, lib.

lib. 34. c. 7. *Bryaxis Æsculapium fecit*, cap. seq. and it appears likewise that it makes *Bryaxidis* in the genitive. *Sunt alia signa illustrium artificum; Liber pater, Bryaxidis, & alter Scopæ*, ibid. Hence it makes *Bryaxin* in the accusative, as we shall take notice hereafter, p. 92.

The analogy of these genitives consists in this, that the nominatives are syncopated, having been heretofore like their genitives. It may also be said that *x* being a double letter, *nox* stands for *nocs*, which inserts a *t* with an *i*, *noctis*; and that *nix* standing for *nics*, it takes the Æolic digamma in *nivis*, for which reason it loses the *c*, lest the pronunciation should be too harsh. On the contrary *Onychis* assumes the aspiration *h* to strengthen the sound.

RULE XXXIV.

General for the Accusatives.

The accusative case is in EM, *as* dux ducis, *makes* ducem.

EXAMPLES.

The other cases are formed from the genitive, taking the termination that properly belongs to them, as that of EM for the accusative: for example, *hic sermo, sermónis*, accusative *sermónem*, speech, discourse: *hic labor, labóris, labórem*, labour: *dux, ducis, ducem*, a leader, a commander.

RULE XXXV.

Of the Accusatives in IM.

The following nouns, tussis, amússis, sitis, secúris, decússis, vis, pelvis, ravis, buris, Árar is, Tigris, Tíberis, *form their accusative in* im.

EXAMPLES.

All these nouns have the accusative in IM. *Hæc tussis*, accusative *tussim*, a cough: *hæc amússis, amússim*, a mason's or carpenter's rule or line: *hæc sitis, sitim*, thirst: *hæc secúris, secúrim*, an axe or hatchet: *hæc decússis, decússim*, a coin of the value of ten asses: and in like manner, *centússis, centússim*, a coin of the value of one hundred *asses*: *hæc vis, vim*, force, violence, plenty: *hæc pelvis, pelvim*, a bason: *hæc ravis, ravim*, hoarseness: *hæc buris, burim*, Virg. the plow-tail: *Arar*, or *Árar is*, accus. *Árarim*, the river Saône: *Tigris, Tigrim*, the river Tigris: *Tíberis, Tiberim*, or *Tibrim*, the Tiber.

ANNO-

ANNOTATION.

Cannabis forms also the accusative in IM; we likewise meet with *cucumim*, *pulvim*, and some others.

Hereto we must also refer a multitude of Greek nouns, which take *n* for *m*, as *genesis*, accusative, *genesin*, or *genesim*; *Erynnis*, *Erynnin*; *syrtis*, *syrtin*, and the like, which may be learnt by the use of authors. And all the names of rivers form likewise their poetical accusatives in *in*, *Albin*, *Bætin*, &c. Which is of great service to poets, because the M suffers an elision before a vowel, but the N may stand.

RULE XXXVI.

The Accusative in EM or in IM.

Turris, seméntis, febris, restis, clavis, aquális, puppis, *and* navis, *form the accusative either in* EM *or* IM.

EXAMPLES.

These form the accusative in EM or in IM. *Hæc turris*, accusative *turrem*, or *turrim*, more usual, a tower: *hæc seméntis*, *seméntem*, or *seméntim*, a sowing, seed time, also corn sown: *hæc febris*, *febrem*, or *febrim*, a fever: *hæc restis*, *restem*, or *restim*, more usual, an halter, a rope: *hæc clavis*, *clavem*, or *clavim*, a key: *hic aquális*, *aquálem*, or *aquálim*, more usual, an ewer, a water-pot: *hæc puppis*, *puppem*, or *puppim*, more usual, the hind deck of a ship, the poop: *hæc navis*, *navem*, *navim*, a ship; the former in *em* is more usual.

ANNOTATION.

Cucumis in ancient writers, makes rather *cucumim* than *cucumerem*. We meet also with *cutem* and *cutim* in the accusative, *præsepem* from the noun *præsepis*, *strigilim*, *sentim*, *gummim*, *cannabim*, *avim*, *cratim*, *lentim*, *messim*, *ovim*, *ratim*, and some others: even some belonging to the precedent rule will be found to have *em* or *im*. And, if we may believe Scioppius, all nouns in IS that have no increase in the genitive, had heretofore two terminations; for which reason, he adds, we say not only *partem*, but also *partim*, which has been made to pass for an adverb, but is a real accusative, for heretofore they said *hæc partis*, *hujus partis*.

There are a great many more Greek nouns, which, increasing in the genitive, form the accusative in EM with increase, and in IN without increase, as *Iris*, *Iridis*, accusative *Iridem*, and *Irin*: *Bryaxis*, *idis*, accusative *Briaxidem* and *Bryaxin*. And then they have hardly any other than the ablative in E, as we shall shew hereafter, p. 97.

RULE

RULE XXXVII.

General for the Ablative.

1. *The ablative of substantives is in* E.
2. *That of adjectives in* E *or in* I.

EXAMPLES.

The ablative of the third declension may be considered according either to substantives, or to adjectives.

1. Substantives generally form the ablative in E, as *hic pater, patris,* ablative *patre,* a father: *hoc corpus,* genitive *córporis,* ablative *córpore,* a body: *hoc stemma, ătis,* ablative *stémmate,* a garland, a stem or pedigree, a noble act or atchievement; but to make it stand for a *coat of arms,* as is commonly done, I question whether this can be defended by ancient authority.

2. Adjectives generally form the ablative in I or in E, as *félix, félice* or *félici,* happy: *fórtior* and *fórtius, fortióre* and *fortióri,* stronger: *vetus, vétere* or *véteri,* old: *victrix, victrice* or *victrici,* victorious: *amans, amánte* or *amánti,* loving.

ANNOTATION.

Of some adjectives that have been doubted of, and which follow nevertheless the general rule.

Uber, which several grammarians except from this rule, forms, nevertheless, E or I. The former is usual, the latter we read in Q. Curtius, *uberi et pingui solo;* and in Seneca, *uberi vingit solo,* in Hercul. Fur.

Degener makes *degeneri* in Lucan, lib. 4. *Dives* makes *divite* in Hor. and *diviti* in Pliny. *Locuples,* makes *locuplete* in Hor. and *locupleti* in Cic. *Inops* makes *inope* or *inopi, In hac inope linguâ,* Cic. *Plus* makes *plure* and *pluri* according to Charis. though Alvarez ranks it among those which make only *i.*

Of Par *and its compounds.*

Par makes *pare* and *pari,* but with some distinction. For being taken substantively in the masc. or fem. for *like, equal,* or *companion,* it has *pare,* as we read it in Ovid, 3. and 4. Fast. But when taken for couple, or a pair, as it is then neuter, it has *pari* by the following rule; hence it makes *paria* in the plural. *Ex omnibus sæculis, vix tria aut quatuor nominantur paria amicorum,* Cic.

While it continues adjective, it makes generally *pari.*

Ergo pari voto gessisti bella juventus, Lucan.

Its compounds retain both terminations, and are adjectives.

——*Atlas cum compare multo*, Mart.

And yet *impari* and *dispari* seem to be more usual. Wherefore upon this passage of the 8th eclogue, *numero Deus impare gaudet*, Servius says, *impare autem propter metrum; nam ab hoc impari dicimus.* And herein the analogy favours him, because heretofore they said, *hic et hæc paris, et hoc pare. Accessit ei fortuna paris*, Atta. apud Prisc.

Of the adjectives in IX, *fem. and neuter.*

Victrix, and the like nouns in IX, are adjectives; and sometimes we find them even in the neuter, not only in the plural, as Servius believed, *victricia arma*; but likewise in the singular, *victrix solum*, Claud. *Victrix trophæum*, Min. Felix; and then their ablative is in E or in I, *dextrâ cecidit victrice*, Ovid. *Victrici ferro*, Lucan.

This shews that Joseph Scaliger had no more reason than Servius, to declare in a letter to Patisson, that it was ridiculous to think we might say, *victrix genus*, as we say *victricia arma.*

But we have farther to remark, that in these adjectives, the termination OR, as *victor*, serves for the masculine, and that in IX, as *victrix*, for the feminine and the neuter. Hence it is a mistake that has been censured in Vigilius Martyr, to say *victrix triumphus* for *victor.* Which cannot be excused, says Vossius, but by allowing for the age he lived in, when the language was quite corrupted.

Of the names of countries in AS.

The names of countries in AS are also adjectives, and of course may have E or I. Though Frischlinus says that Priscian leads us into an error of making false Latin, by establishing this rule. But we read *Frusinati* in Cic. ad Attic. and *Aletrinati* in the oration pro Cluentio, according to Lambinus.

It is true that the termination *e* is perhaps more usual; for we find in the same author, *in Arpinate, Atinate, Capenate, Casinate, Fulginate, Pitinate*, and the like. And yet this does not seem to be so agreeable to analogy, since according to Priscian himself, these nouns were heretofore terminated in *is*, and instead of saying *Arpinas*, which serves now for the three genders, they said *Arpinatis* and *Arpinate*, from whence it would be more natural to form *Arpinati* in the ablative according to the 41th rule; the same may be said of the rest.

EXCEPTIONS TO THE RULE OF THE Ablative, relating to Substantives.

RULE XXXVIII.

Exception 1. of Nouns that make I in the ablative.

1. *The neuter in* AR *makes the ablative in* I.
2. *(Except* nectar, jubar, far, *and* hepar.)

3. *The*

3. *The neuters in* AL, *except* sal;
4. *And those in* E, *except* gausape, *make also* I.

EXAMPLES.

1. The neuters in AR form the ablative in I, as *calcar, calcáris*, ablative *calcári*, a spur.

2. These four are excepted, which have E. *Jubar, júbare*, a sun beam: *nectar, néctare*, the drink of the gods: *far, farre*, all manner of corn, also meal or flour: *hepar, hépate*, the liver.

3. The neuters in AL form also the ablative in I; *ánimal, animális, animáli*, a beast or animal. Except *sal*, salt, which makes *sale*, because it is more usual in the masculine.

4. Those in E form also the ablative in I; *hoc mare, mari*, the sea: *hoc cubile, cubíli*, a bed: except *gáusape*, a furred coat, an hair mantle; ablative *gáusape*, in Hor. Plin. and Lucil.

ANNOTATION.

The dictionaries all in general * mark *gausape* as indeclinable, which in all probability is owing to this passage of Pliny, book 8. c. 48. *Nam tunica laticlavi in modum gausape, texi nunc primùm incipit:* taking *gáusape* in the genitive, as may be seen in Calepin. But Vossius pretends it is there an ablative, pointing it thus: *lati clavi in modum, gausape texi incipit.* And indeed Priscian does not give it an E in the ablative because of its being indeclinable, but because all those nouns having heretofore had E (as well as I) this is one of those that retained this single termination. For which reason, he says, it is that *Persius* does not use *gausapia*, in the plur. but *gausapa*, which we find also in Ovid and in Martial. This is better than to derive it, as some do, from *gausapum*, which Cass. Severus made use of; but it never obtained, nor do we find it in any author extant.

Calepin likewise quotes *gausapia* from Varr. 4. de L. L. but I could not find it there, nor in any other author. Nor do we read any where *haec gausapis*, from which several would fain derive the ablative *gausape*. For the Greeks saying ὁ γναπτός, the Latins have thence formed *haec gáusapa*, according to the opinion of Varro, Char. and Prisc, in the same manner as of ὁ χάρτης they have made *haec charta*, and others of the like sort, of which we took notice, when treating of the genders, p. 26.

* It is not marked so in Ainsworth's.

Of

Of the analogy of the terminations included in this rule.

No wonder that the neuters in AL should follow those in E, for they are often formed from thence by syncope. Thus *animal* comes from *animale, autumnal* from *autumnale,* &c.

In regard to those in AR we may here observe a beautiful analogy, namely, that those whose ablative is in *i*, have the penultimate long by nature. For which reason those that have it short, make it in *e*, as *nectare, jubare, hepate.* Even *far* itself makes *farre,* because the penultimate is long only by position. From thence one should conclude that *lucar* must make also *lucare* and not *lucari,* because it is short in the penultimate. But I could find no authority for it. The same must be said of *cappar,* capers, which we read in Palladius; but we likewise meet with *capparis* in Colum. from whence comes *cappare,* the same as *baccharis, bacchare,* the herb called *lady's gloves.*

Of the proper names in AL *or in* E.

Proper names form always the ablative in E, *Annibal, Annibale; Amilcar, Amilcare.* And in like manner the names of towns, though neuter, as *Præneste, Cære, Reate, Bibracte.* The same may be said of *Nepete, Soracte,* and other proper names.

Poetical licence in regard to other nouns.

It is a licence hardly ever suffered but in verse to make the ablat. of appellatives in *e*, as the poets say in the ablative *laqueare, mare,* and the like. But here we must observe that the nominative is sometimes twofold, which will occasion two different ablatives. For we say *rete* and *præsepe,* which have the ablative in I. We likewise say *retis* and *præsepis,* which have the ablative in E. There shall be a list of these different terminations at the end of the Heteroclites.

RULE XXXIX.

Exception 2. of Substantives that have E or I in the ablative.

From the accusative in EM *or* IM *the ablative is formed by dropping* M.

EXAMPLES.

The ablative is formed of the accusative, by dropping M; such therefore as have the accusative in IM, form their ablative in I; as *hæc sitis, sitim, siti,* thirst: *hæc vis, vim, vi,* force, violence, plenty.

And those which have the accusative in EM or in IM, form likewise their ablative in E or in I; as *hæc navis, navem,* or *navim;* ablat. *nave* or *navi,* a ship: *hæc clavis, clavem* or *clavim,* ablat. *clave* or *clavi,* a key.

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ANNOTATION.

It is observable that most of the Greek nouns which increase in the genitive, drop the augment in the accusative in IN; but taking it up again in the ablative, they generally form it in E and not in I. As *eris, cridis,* accusative *cridem* and *crin,* ablative *eride,* and not *cri: iris, idis, idem,* and *irin,* ablative *iride,* and not *iri: Daphnis, idis, Daphnin,* ablative *Daphnide,* and not *Daphni.*

And the reason of this is because the dative and the ablative being the same thing in the Greek, they ought to consist of an equal number of syllables, when they go over to the Latins. But we shall treat more largely of these nouns at the end of this third declension, where we shall shew that they are sometimes declined without the augment, and then they may form their ablative also in I.

The nouns in YS have their ablative in E or in Y; as *Capys, Atys, Cotys,* and such like proper names. Ablative *Capye* or *Capy, Atye* or *Aty,* &c. The former is according to the Latins, who say in the dative *Apyi,* and even according to the Greeks in the common tongue, τῷ Κάπυι: but the latter comes from the Dorians, who decline ὁ Κάπυς, τῦ Κάπυ, for Κάπυος, τῷ Κάπυ for Κάπυι, &c.

RULE XL.

Of some Nouns which do not entirely conform to the analogy of the preceding rule.

1. A'raris *chuses to make* A'rare, *and* restis *has only* reste.
2. *On the contrary,* vectis, strígilis, canális, *form the ablative in* I.

EXAMPLES.

1. This rule is only an appendix to the former. For *A'raris,* the Saône, has scarce any other accusative than *A'rarim,* as we have above observed, rule 36. And yet its ablative is generally *A'rare,* though we sometimes meet also with *A'rari: restis,* a rope or cord, has only *reste* in the ablative, though in the accusative it has *restem* and *restim.*

2. On the contrary, *strígilis,* a curry-comb, makes always *strígili,* though we seldom say *strígilim,* in the accusative. It is the same with *vectis,* a bar, a lever, which makes *vecti;* and *canális,* any fall or spout of water, a trunk or pipe for the conveyance of water,

which has *canáli*, though perhaps we shall not be able to find their accusative in IM.

ANNOTATION.

To these may be added *Bætis*, which makes *Bæte* or *Bæti*, though it has *Bætim* only in the accusative. The former we find in Livy, *superato Bæte amni*; and the second is in Pliny. The reason hereof is because all these nouns had heretofore both terminations in the accusative and the ablative: but custom has deprived them of one in the one case, while for the other it has reserved the other.

RULE XLI.

Third exception. Of other Substantives whose ablative is in E or in I.

These have either E *or* I *in the ablative, viz.* unguis, amnis, rus, civis, imber, ignis, vigil, avis, tridens, supéllex, *with some others.*

EXAMPLES.

The following also form the ablative in E or in I. *Hic unguis*, ablative *ungue* or *ungui*, a nail or talon: *hic amnis, amne*, or *amni*, a river: *hoc rus, ruris*, the country; ablative *rure* and *ruri*, Charis. *hic et hæc civis, cive* or *civi*, a citizen: *hic imber, imbris, imbre* or *imbri*, a shower of rain: *hic ignis, igne* or *igni*, fire: *vigil, vígile* or *vígili*, a watchman, a sentinel: *avis, ave* or *avi*, a bird; the latter is more usual: *tridens, tridénte* or *tridénti*, a trident, any instrument that hath three teeth: *hæc supéllex, supellectile* or *i*, household stuff, or furniture.

ANNOTATION.

There are some other nouns which have I or E in the ablative, and may be easily learnt by practice. Those of most frequent use and best ascertained are mentioned in the rule; the greatest part of the rest are thrown together in the following list, in which the learner will also find authorities for those mentioned in the rule.

A List of Nouns Substantive that form the ablative in I *or in* E.

AFFINITATI, *nisi ita conjunctus est affinitati*, Vemul.

AMNI, which Prischlinus rejects, is in Horace;

——*rapido fervontius amni.*

And in Virg.

——*prono rapit alveus amni*, according to Pierius and all the ancient copies; as also according to Charisius and Priscian.

But we meet likewise with AMNE in Hor.

Phœbe, qui Xantho lavis amne crines, in Lucan, Martial, and others.

ANGUI

ANGUI is absolutely rejected by Prischlinus, though Priscian has endeavoured to establish it by means of this passage of Horace; *cane pejus et angui.* But all the ancient and modern editions have *angue.* And we meet with it also in Propertius.

Tisiphones atro si furit angue caput. In Statius, *angue ter excusso,* and in Andronicus.

AVI;——*Malâ ducis avi domum,* Hor. *Avi incertâ,* Cic. de Augur. ex Charis. And heretofore *avim* in the accusative in Nævius.

AVE is to be found in Varro, *ave sinistrâ,* 6. de L. L. And he himself also admits it in his 2d book de Anal. as does also Priscian, lib. 7.

CANI or CANE were both used, according to Charis. But the safest way is to use only the latter.

CIVI occurs constantly in Plautus, *in Persâ,* Act 4. sc. *Cui homini.*

——— *qui Atticam hodie civitatem*
Maximam, majorem feci, atque auxi civi farmâ.

In Cicero it is the same, *ut nunc in uno civi res ad resistendum sit,* ad Atticum, lib. 7. ep. 3. *De clarissimo civi,* lib. 14. ep. 11. according to all the ancient copies, as Mataspina and Vossius maintain, and as Lambinus and Gruterus read it, though in several editions the passage be corrupted.

But CIVE occurs in Juvenal and in other writers.

——— *Quid illo cive tulisset*
Natura in terris, quid Roma beatius unquam? sat. 10.

CLASSI is in Virg.

Advectum Æneam classi victorque penates *Inferre.* Æn. 8.

COLLI;——*in colli tundentes pabula læta.* Lucret.

FINE is very common: but

FINI frequently occurs in Gellius and in Papinian. It is even in Hirtius 1. *De bello Alex.* as Scipio Gentilis observes. We find it likewise in Terentianus and in Manilius, lib. 1.

FURFURI;——*qui aiunt furfuri suas.* Plaut.

FUSTI, of which Alvarez doubted, is in Plautus.

Nihil est e tanquam si claudus sim,
cum fusti est ambulandum.

Asin. act. 2. sc. *Quod hoc est negotii.* It is also in the Captives: in Tacitus, and in Apuleius.

IGNI——*Igni corusco nubila dividens.* Hor.

IGNE ——— *commistis igne tenebris.* Virg. And the last was the best according to Pliny.

IMBRI. *Imbri frumentum corrumpi patiebantur.* Cic. in Verr. 5.
Nec minùs ex imbri soles et aperta serena
Prospicere. Virg. 1. Georg.

IMBRE. *Romam petit imbre lutoque*
Aspersus. Hor.

LABI. *Nec novitate cibi, nec labi corporis illa.* Lucret.

LAPIDI. *Cum lapidi lapidem terimus.* Idem.

LUCI. ——— *In luci quæ poterit res*
Accidere. Idem.

MELLI. *Aut pice cum melli, nitrum sulfur et acetum.* Seren.

MESSI also occurs in Varro 1. de R. R. where some however read *messe factâ.*

MONTI, FONTI. Vossius quotes them both from Varro. But on the contrary Varro condemns them, which Vossius does not seem to have sufficiently observed. It is in the 8th book de L. L. n. 64. where intending to shew that an erroneous custom does not at all make against the truth of analogy, he says that whoever makes use of Hoc MONTI and Hoc FONTI, where others read Hoc MONTE and Hoc FONTE, *and the like, which are said two ways, one true, the other false, does no manner of hurt to the analogy; but that the other on the contrary who follows this analogy, establishes and confirms it.* Whereby we see that Varro rejects the ablative in *i,* and admits only of that in *e,* as most agreeable to analogy.

MUGILI, which some pretend to prove by the 17th chapter of the 9th book of Pliny, occurs only in the title, which is indeed, *de mugili;* but not in the text of the author. Therefore Charisius chuses rather to say *mugile.* And thence it is that in the genitive plural in this same chapter of Pliny, he has *mugilum* and not *mugilium.*

NAVI. —— *Navi fractâ ad Andrum ejectus est.* Ter.
Quid enim tibi navi opus fuit? Cic.

NAVE; *At mediâ Mnestheus incedens*
nave per ipsos
Hortatur socios.——Virg.

NIVI, is in Priscian, but without authority.

OCCIPITI. *Occipiti cæco, postica occurrite sannæ.* Pers.
Occipiti calvo es. Auson.

ORBI. *Pectora, terrarum qui in orbi sancta tuetur.* Lucret. os Lambinus, Giffonius, and Vossius read him. And Charisius affirms that this is a very good word, being found in Cicero, *Orbi terrarum comprehensos.* 5 de Rep. and that it is ascertained by Pliny, lib. 5. *de sermone dubio.* Varro frequently uses it, *aquâ frigidâ et orbi ligneo.* 3. de R. R. c. 5. *in orbi rotundo ostendant,* c. 16. and the like.

OVI is admitted by Charis. and Prisc. Even Varro acknowledges that they commonly said without a mistake OVI or OVE, AVI or AVE.

PARTI——*loquitur de me et de parti meâ.* Plaut.

And in Lucretius we often meet with it. Some read it even in Cicero. *Parti miscentur in unâ.* in Arat. But others read, *Partem admiscentur in unam:* very likely because they were of opinion that *parti* was not used.

POSTI. *Raptâque de dextro robusta repagula posti.* Ovid.

POSTE. *Tum poste recluso.* Lucan.

RURI. Charis. *Esse rure* or *ruri,* to be in the country. *Ruri veniunt rustici,* Plaut. they come from the country.

SEGETI. *Ex segeti vellito ebulum, cicutam,* &c. Cato de R. R.

SORDI. *Visceribus cæcis, propè jam, sordique sepultis.* Lucret.

SORTI. *Sorti sum victus.* Plaut.

STERCORI, occurs frequently in the Florentine Pandects. It is also in Apuleius according to Sciopius.

SUPELLECTILI. *In instrumento et supellectili C. Verris.* Cic.

VECTI.——*In medium hue agmen cum vecti Donatæ.* Terent.

Priscian pretends that *vecte* was likewise used, but he gives no authority for it.

UNGUI — *acuto ne tecer ungui.* Hor. For although this does not prove enough, being at the end of the verse, where he might have put *ungue;* yet this is the established reading in all the ancient copies. And Charisius takes notice that Calvus had used it thus: but we meet likewise with UNGUE in Propert.

Ungue meam morsu quærere sæpe fidem.

It is also in Ovid, Martial, and others.

ANNOTATION.

The foregoing are the ablatives given by Vossius. However there is no manner of doubt of their having had formerly a great many more, since we find *vesperi, tempori, luci,* &c. marked as adverbs, which are indeed no other than ablative cases.

Hence Sanctius, after Consentius Romanus, affirms, that all the nouns of the third declension had formerly the ablative in E or in I; this is owing entirely to the affinity of these two vowels, E and I, which is so great, that in almost all languages they are changed for each other, as we shall observe in the treatise of letters, and a great many nations frequently confound them in the pronunciation. Though in practice we should always consult the ancients, which Pontanus perhaps omitted, when he said:

——*Cinereque maligno.* 1. Meteor.

But we have elsewhere taken notice of some other expressions of this author, which can hardly be defended.

That the dative and the ablative were always alike; and that the Greeks have an ablative.

But what is most remarkable upon this head, is that heretofore the dative and the ablative of this, as well as of every other declension, were always alike in the singular, as they are still in the plural, whence it is that we find *insultet morte meæ,* Propert. for *morti. Quæ tibi sanæ serviet,* Catull. as Scaliger reads it for *seni.* And other like phrases, of which we shall take more particular notice in the remarks.

From

From hence, says Sanctius and Scioppius, proceeds that mistake of the grammarians, who imagined that the Greeks had no ablative, because in their language the resemblance was general and without exception. Not at all considering that this is not what properly constitutes the difference of cases, but it is their different properties and offices in expressing and marking every thing whatsoever, and that it is natural and reasonable they should always retain the same properties whether in Greek, Latin, or in any other language.

EXCEPTIONS TO THE RULE OF Ablatives in regard to the Adjectives.

RULE XLII.

First exception. Of Adjectives that have only the ablative in E.

1. Hospes, pubes, senex, pauper, sospes, *form the ablative only in* E.
2. *The same happens to adjectives ending in* NS, *especially when they are put in an absolute sense.*

EXAMPLES.

1. These five nouns are adjectives; and yet they always form their ablative in E only, like that of substantives.

Hospes, a guest, an host, ablative *hóspite: pubes, ĕris*, of ripe age, full grown, ablative *púbere: senex*, old, *sene: pauper*, poor, *páupere: sospes*, safe, *sóspite.*

2. In like manner the participles or nouns adjective in NS generally form their ablative in E. And in the first place when they are put in an absolute sense, they never form it otherwise: *Deo volénte*, God willing: *regnánte Rómulo*, in Romulus's reign. So that it would be a mistake to say *volénti* or *regnánti* in this sense.

And even exclusive of this upon the whole they more frequently form the ablative in E. *Pro cauto ac diligénte*, Cæs. like a wary and diligent man.

—— *Illum déperit impoténte amóre*, Catul.

He is most passionately fond of him.

But then they may have I. *Excellénti ánimo*, Cic. Of an excellent disposition.

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ANNOTATION.

Priscian says that the reason why *hospes* and *sospes* do not form the ablative in I, is because they have not the neuter in E, and therefore follow a different analogy from the rest. In general it may be said of the five nouns mentioned in the rule, that it is because they are seldom used in the neuter, though we sometimes meet with them, as we shall observe in the remarks, and most frequently they are taken substantively, and therefore they have followed the rule of substantives.

For which reason Vossius is of opinion we ought not intirely to reject *hospiti*, when it is a real adjective, and he thinks that from thence comes the genitive plural, *hospitium*, as he would have it taken in the description of Ætna.

Quod si diversas emittat terra canales,
Hospitium fluviorum, aut semita nulla, &c.

Though Ascensius reads *hospitium* here in the nominative by apposition. But this genitive we also meet with in Nonius on the word *cluet* in the following verse of Pacuvius.

Sed hæc cluentur hospitium infidelissimi.

For this is the reading in the old editions and in several manuscripts, although some others have *hospitum*.

For the Adjectives in NS.

Charisius, after Pliny and Valerius Flaccus, an excellent grammarian, lays down this general rule for the adjectives in *ns*, of having only E in the ablative; nor can it be denied but they have it very often; yet we meet with some also in I, when they are not taken in an absolute sense. *In terrâ continenti*, Varro, in Charis. *Primo insequenti die*, Asin. Pollio in the same author: *ex continenti visi*, Cæs. 3. B. Civ. *Gaudenti animo*, Cic. *Candenti ferro*, Varro. This is what Alvarez thought to reconcile, when he reduced this principle to the participles only, adding that whenever they occurred in I, they became mere nouns adjectives, that is, they no longer expressed any difference of time. But not to mention that it is difficult to fix this in several examples, as in the two just now quoted, *candenti ferro*, *gaudenti animo*, where the present time is evidently expressed, it is certain that the analogy of the language absolutely requires they should have *e* or *i*, it being impossible to give any other reason why the plural of these participles is in *ïa*, and the genitive in *ïum*, as *amantia*, *amantium*, but because they admit of I in the ablative, *amante* vel *amanti*: and therefore this is general only in regard to the ablatives absolute, as Vossius hath observed.

RULE XLIII.

Second exception. Of those Adjectives which have the ablative only in I.

1. *All adjectives in* ER *or in* IS *reserving* E *for the nominative neuter, have* I *only in the ablative.*

2. *The*

2. *The same extends to the names of months.*

EXAMPLES.

1. Adjectives in ER or in IS form the ablative in I, to distinguish it from the nominative neuter in E.

Those in ER; as *hic et hæc acer*, and *hoc acre*, sour, sharp, ablative *acri: céleber*, and *célebre*, ablative *célebri*, famous, celebrated.

Those in IS; as *dulcis et dulce*, sweet, ablative *dulci: fortis et forte*, ablative *forti*.

2. We include also the names of months which are real adjectives, as *Septémber*, the month of September, ablative *Septémbri: Octóber*, the month of October, abl. *Octóbri*.

Aprílis, April, ablative *Aprili: Quintílis*, July, ablative *Quintíli: Sextílis*, August, ablative *Sextíli*.

ANNOTATION.

To this rule a number of nouns may be referred, which being in their nature adjectives, follow this same analogy, because though they are very little, if at all, used in the neuter, yet they might have been used.

Such are the names of months, which even children themselves cannot but know to be adjectives, since they are made to say *mense Aprili, kalendas Octobres, nonas Novembres, idus Decembres*, &c.

Such are a great many nouns which agree to inanimate things, as *bipennis, biremis, triremis, annalis, natalis, rudis*, and the like, all which form the ablative in I.

Such are also a great many others which agree to man, as *sodalis, rivalis, familiaris, affinis, ædilis, popularis, patruelis*, &c.

To distinguish the ablative according as the noun is taken either adjectively or substantively.

But we should take particular notice that as these nouns frequently assume the office of substantives, they follow likewise the analogy of the latter, forming only E in the ablative. Which is general, even in regard to all the other adjectives, as hath already appeared by examples.

Thus we find, as an adjective, *in Æsopo familiari tuo*, Cic. though in other places *familiaris* taken as a substantive forms likewise E. *Pro L. familiare veniebam*, Varro. *A Lare familiare*, Id.

Thus you may say, with the adjective, *volucri sagittâ, homine rudi*; and with the substantive, *à volucre comestus, rude donatus*, and the like.

Thus proper names derived from adjectives, have E only, as Pliny and Charisius observe. *Summa in Lateranense ornamenta esse*, Cic.

Cic. *Cum Juvenale meo*, Mart. though this name was heretofore in use for *juvenilis*. In like manner, *Cerealis*, *Vitalis*, *Apollinaris*, and others, form all of them E, when they become proper names.

But the ablative of adjectives, or even of the nouns common in IS, is sometimes also terminated by the poets in E, as we have seen them give this termination to the substantives neuter in E. Thus they say, *cœleste sagittâ*, Ovid. *De porcâ bimestre*, Ovid. *Letale ferro impresso*, Sen. and in like manner *Tricuspide telo*, Ovid. *Cognomine terrâ*, Virg. Æn. 4. though in this passage it comes from *cognominis*, which is also in Festus and even in Plautus, *illa mea cognominis fuit ;* and ought to make the ablative in I according to our 44th rule. This is what Servius clearly shews, where he says, *Quod autem communi genere, in* E *misit ablativum, metri necessitas fecit ;* whereby we see that this ablative does not come from *cognomen*, as some have imagined, who find fault with this example; but from *hic et hæc cognominis*, and that the usual custom of these common nouns (which is very remarkable) as well as of the adjectives, was to have *i*, since he will have it that the poet departed from it only to serve the measure of the verse.

Memor makes in like manner *memori*, and may be referred to this rule; because its having only I in the ablative, is owing to the ancient use of *memoris* and *memore* in the nominative, as may be seen in Caper and in Prisc.

OF THE PLURAL OF THE THIRD Declension.

The nominative plural of the masc. and fem. is generally well enough known by the rudiments, where it is marked in *es ; patres*, *fortes*, &c. Nevertheless they sometimes inserted an *i*, *forteis*, *puppeis*, *Aresteis*, which Varro affirms to be as proper as *puppes*, *Arestes*, &c.

This happened particularly in Greek words, whose contraction was in *us*, as *Syrteis*, *Tralleis*, *Sardeis*, *Alpeis*, which were sometimes wrote with I long.

Smyrna quid, & Colophon? quid Crœsi regia Sardis?

because this I long and this diphthong EI were almost the same thing, as we shall make appear elsewhere.

Now, in order to know when the termination in EIS or in IS is best received, see what shall be said hereafter concerning the accusative.

We have only to give a rule here in regard to the neuters, some of which have the plural in A, and others in IA.

Rule XLIV.

Of the plural of Nouns neuter.

The nominative plural of neuters depends on the ablative singular :

1. *If this be in* E, *they form the plural in* A ;

2. *But*

2. *But if it be in* I, *or in* E *and* I, *they form* IA.
3. *All comparatives make the nominative plural in* RA.
4. Plus *makes* plura; *and sometimes* plúria. *But* vetus *makes only* vétera.

EXAMPLES.

The nominative plural of neuter nouns depends on the ablative singular.

1. If the ablative be only in E, they form their plural in A, as *hoc corpus*, the body, ablative *córpore*, plur. *córpora*, bodies: *caput*, *cápitis*, the head, ablat. *cápite*, plur. *cápita*, heads: *hoc gáusape*, ablative *gáusape*, plur. *gáusapa*, a furred coat, an hair mantle.

2. But if the ablative be in I only, or even in E and I, the nominative plural is always in ĭA: *mare*, the sea, *mari*, plur. *mária*, the seas: *dulcis*, *et hoc dulce*, sweet, abl. *dulci*, plur. *dulces*, *et hæc dulcia*. *Animal*, an animal, ablative *animáli*, plur. *animália*: *felix*, happy, ablative *félice et félici*, plur. *felices et félicia*: *amans*, loving, ablat. *amánte et amánti*, plur. *amántes et amántia*, &c.

3. The comparatives form the ablative in E or in I, because they are adjectives. *Púlchrior et hoc púlchrius*, more handsome, ablat. *pulchrióre et pulchrióri*; but by reason their ablative in E is the most usual, they form the neuter plural in A only; *pulchrióres et pulchrióra*, and not *pulchriória*: *sánctius*, more holy, *sanctióra*: *fortius*, stronger, *fortióra*.

4. *Plus*, more, makes *plure et pluri*; hence in the plural it has *plura*, and sometimes *plúria*. *Vetus*, old, makes *véteri*; but in the plural it has only *vétera*.

ANNOTATION.

Aplustre, an ornament put on the masts of ships, a flag, or streamer, has a double nominative plural according to Priscian, whom Despauter has followed, giving it *aplustra*, and *aplustria*. But the former may be said to come from *aplustrum*, of the second declension, according to Lucretius, when he says,

Navigia aplustris fractis obtuitur undis.

And thus that *aplustre* simply follows the rule, making *aplustria*, because it forms the ablative in *i*. We find *aplustria* in Festus, and not *aplustra*.

Plus

Plus makes *plura* and *pluria*, from whence comes *complura* and *compluria*, as is fully shewn in Gellius, book 5. c. 21. *Pluria mista*, Lucr. *Nova compluria*, Ter. which Vossius has ventured to imitate in different parts of his works; but these nouns are comparatives, let Gellius say what he will in the place abovementioned. For which reason Charisius, after Pliny and I. Modestus, excepts them from the rule of the rest merely by custom, which is the mistress of languages; *consuetudo tamen & hos plures dicit, & hæc pluria*, Charis. lib. 1. And yet the plural in *a* is the most usual according to Prisc. *Plura dicam*, Ter. *Plura venena*, Juv. And indeed this noun is not one of those whose ablative is only in I, as Alvarez fancied. It has also E; *plure tanto altero*, Plaut. *Plure venit*, Cic. as may be seen in Charisius, book 1. and 2.

Hereto others refer also *bicorpor*, *tricorpor*, and the like compounds of *corpus*; but since Lucretius has said in the feminine *tricorpora vis Geryonaï*, we may say likewise that the plur. *tricorpora* comes from *tricorporus, a, um*: or at least that being part of the nouns compounded of *corpus*, they follow their simple, as we shall observe hereafter.

Rule XLV.

General rule for the genitive plural.

1. *The ablative singular in* E *makes the genitive plural in* UM;
2. *But if the ablative singular be in* I, *the genitive plural is in* ïum.
3. Plus *also makes* plurium.

Examples.

1. The genitive is formed of the ablative singular, so that if the ablative be in E, this genitive is in UM. *Ille pater*, the father, abl. *patre*, gen. *patrum*: *hæc áctio*, an action; *actióne*, *actiónum*: *hoc ænígma*, a riddle, *ænígmatum*: *hæc virtus*, virtue, *virtútum*.

2. But if the ablative singular be in I, whether I only, or E and I, the genitive plural is in ïum, as *hoc láquear*, a cieling, abl. *laquéari*, gen. *laquearium*: *amans, amántium*, loving: *hic amnis, ámnium*, a river: *hæc avis, ávium*, a bird: *dulcis et dulce*, sweet, *dúlcium*: *hic imber*, a shower, abl. *imbre*, or *imbri*, gen. plur. *imbrium*.

3. *Plus* also, though a comparative, makes *plúrium*, because it has *plure* and *pluri*, in the ablative singular.

EX-

EXCEPTIONS TO THE RULE OF THE Genitive.

Rule XLVI.

Exception 1. Of Comparatives and others which make UM.

1. *But all other comparatives,*
2. *As likewise* primor, *have the genitive in* UM;
3. *Add to these,* vetus, supplex, *and* memor, *though their ablative is in* I.
4. *Add also,* pugil, dégener, celer, compos; impos, pubes, úber, dives, consors, inops;
5. *With the compounds of* pes;
6. *The derivatives of* facio *ending in* fex;
7. *And the derivatives of* capio *ending in* ceps.

Examples.

1. As the comparatives form the nominative plural in A, so they have the genitive in UM, and not in IUM. *Major et hoc majus,* greater; plur. *majóra, majórum: fortior et fortius,* stronger, *fortióra, fortiórum.*

2. *Primor, óris,* the first, the foremost, plur. *primóres, primórum.*

3. The following make also the genitive in UM, though they have the ablative in I: *vetus,* old, gen. *véterum: supplex, súpplicum,* suppliant: *memor, mémorum,* mindful; in like manner *immemor, immémorum,* unmindful.

4. *Pugil, púgilum,* a champion: *dégener, degénerum,* degenerate; in like manner, *congener,* one of the same kind or race: *celer, célerum,* swift, light: *compos, cómpotum,* one that hath obtained his desire or purpose: *impos, ímpotum,* unable, without power: *puber,* or rather *pubes, púberis,* plur. *púberum,* of ripe age: *uber, úberum,* fertile: *dives, dívitum,* rich: *consors, consórtum,* a companion, or that partakes of a thing: *inops, ínopum,* poor.

5. The compounds of *pes, pedis,* as *álipes, alípedis,* abl. *alípede, i,* plur. *alípedes, alípedum,* swift of foot: *quádrupes, ĕdis,* plur. *quadrúpedes, um,* four-footed.

6. The

6. The derivatives of *facio*, ending in *fex*, have also UM; as *ártifex*, *ícis*, plur. *artíficum*, an artist: *ópifex*, *opíficum*, one that worketh, the maker or framer of: *cárnifex*, *ícum*, an executioner, a villain.

7. The derivatives of *cápio*, ending in CEPS, as *múniceps*, *ípis*, plur. *municípum*, one of a town whose inhabitants were free of the city of Rome, a burgher: *princeps*, *príncipum*, the foremost, the prince.

ANNOTATION.

The reason why the comparatives form the genitive in UM, is because their ablative in E is most usual. Hence it is that they have the nominative likewise in A and not in IA. And this reason may hold for most of the nouns of this rule, which have more frequently E than I in the ablative. This is so far true that Charis. pretends they never say *véteri*, *majóri*, *melióri*, though he is in the wrong to exclude them absolutely.

Primor, though it has in the ablative *primore* or *primori*, makes also *primórum*, either because it partakes of the nature of comparatives, *primor*, *quasi primior*; or because it is oftener in the nature of a substantive in the plural, *primores*, the nobles, or the chief men of a place.

To these we may add also the derivatives of *corpus*, which beyond all doubt are terminated in *or*, since *tricorpor* is from Accius in Prisc. and an ancient poet makes use of *tricorporem* in Cic. Tusc. 2. and we meet with *tricorporis* in Virg. Æn. 6. And then we may take for a rule that they follow the analogy and the declension of the simple, forming in the ablative, *córpore*, in the plur. *córpora*, *corporum*, though, as we have above observed, p. 106. they followed also another declension.

To these Despauter, and after him Verepeus, join also *vigil*. And it is true we find

——*Vigilum excubiis obsidere portas*, Æn. 9.

but there it is taken substantively, and then it would make *vigile* in the ablative: whereas when we find Juvenal using adjectively *vigili cum fibre*, and Statius *vigili aure*, one would think that we should likewise say in the plural *vigilium aurium*. This is at least the opinion of Vossius. And yet Horace has it otherwise where he says ——*Et vigilum canum tristes excubiæ*, lib. 3. od. 16. But this may be a syncope, since in the civil law where it is taken substantively, we read *præfecti vigilium*. The reason hereof is that *vigil* is only a syncopated word for *vigilis*, *hujus vigilis*, which would make *ium* in the plural by the following rule. Be that as it may, it is always better in prose to say *vigilum*, when it is a substantive, and *vigilium* when it is an adjective, which coincides intirely with the general rules.

But it is not the same in regard to the compounds of *facio* and *capio*; for though as adjectives they have the ablative in E

or

or in I like the rest, yet they constantly form the genitive plural in UM and not in ĭUM. Hence though Statius has *artifici pollice*, yet we must not say *artificium pollicum*, but *artificum*, and the rest in the same manner. The reason of this has been to distinguish these genitives from the substantives in ĭUM, which resemble them: as *hoc artificium*, *principium*, &c. We meet even with *carnificium* in Plautus, and in like manner the others.

This reason must be extended also to *consors*, which makes *consortum*, to distinguish it from *consortium* the substantive: to *supplex*, to distinguish it from *supplicium*, punishment, in Cic. or a prayer or supplication in Sallust, and to some others.

RULE XLVII.

Exception 2. Of Nouns of more than one syllable in AS, ES, IS, and NS, which have ĭUM in the genitive.

1. *Nouns in* ES *and* IS *that do not increase in the plural.*
2. *(Except* júvenis, vates, canis, strígilis, vólucris, panis.)
3. *Also nouns in* AS.
4. *With those in* NS: *all these make the genitive plural in* ĭUM.

EXAMPLES.

1. Nouns in ES and in IS, that have no more syllables in the plural than in the singular, form the genitive plural in ĭUM, though their ablative singular is in E, as *hic ensis*, a sword, plur. *enses*, *énsium*: *hæc clades*, a defeat; *clades*, *cládium*: *hic vermis*, a worm; *vermes*, *vérmium*: *hic collis*, a hill; *colles*, *cóllium*.

2. These are excepted, and form their genitive in UM: *júvenis*, a young man, plur. *júvenes*, *júvenum*: *vates*, *vatum*, a prophet, a poet: *canis*, a dog or bitch, *canes*, *canum*: *hic strígilis*, *strígilum*, a curry-comb: *vólucris*, *vólucrum*, a bird, any winged creature: *hic panis*, *panum*, bread.

3. To these may be joined those in AS, which also make ĭUM: as the names of countries, *Arpínas*, *átis*, *Arpinátium*, one that is of *Arpinum*: *nostras*, *átis*, *nostrátium*, one of our country: *vestras*, *vestrátium*, one that is of your country.

And sometimes even the other nouns in AS, as *utílitas*,

litas, átis, utilitátium, Liv. utility: *civitas, civitátium*, a city, a state, a corporation. Though in these the genitive in *um* is the most usual, *civitátum, utilitátum*, &c.

4. Those in NS form their genitive in the same manner, as *infans, infántis*, plur. *infántium*, an infant: *adolescens, adolescéntium*, a young man or a young woman: *rudens, rudéntium*, a cable rope: *torrens, torréntium*, a torrent of water. Though they oftentimes admit of a syncope of the I, *paréntum, prudéntum*, &c. as we shall observe hereafter.

ANNOTATION.

Volucris heretofore made *volucrium*, as we find in Varro. And Charis. quotes it also from Quintilian, and even from Cicero, 2. de fin. as Gruterus likewise reads it. *Videmus in quodam* VOLUCRIUM *genere nonnulla indicia pietatis.* Nevertheless the custom of saying always *volucrum* had obtained even so early as the time of Pliny, as may be seen in Charis. lib. 1. And thus it has been used not only by Pliny but by Virgil and Martial. Which must be always followed when this noun is a substantive. But when it is taken for an adjective, as we have mentioned above, p. 103. that then it made *volucri* in the ablative, so it must have *volucrium* in the genitive plural.

Concerning *panis* there have been disputes among the ancients. Cæsar would fain have *panium*; on the contrary Verrius, preceptor to Augustus's nephews, was of opinion that we ought to say *panum*. Which Priscian indeed afterwards followed, so that it hath been almost universally received.

To these Despauter also joins *proles, soboles, indoles*; but we shall plainly shew at the end of the Heteroclites, that these nouns have no plural.

Apes or *apis*, a bee, makes *apium* by this rule, and *apum* by syncope. The former occurs frequently in Varro and in Columella, and we find it also in Juvenal. The latter we often meet with in Pliny and in Columella.

Of the Nouns in AS *and in* NS.

The reason why the nouns in AS and in NS form also IUM, is because they formerly terminated in ES or in IS. For they said *Arpinatis* and *nostratis*, from whence have been formed *Arpinas* and *nostras*, and so on. Hence *Arpinatium* is in Cic. ad Att. *Fidenatium* and *Capenatium* in Livy. *Optimatium* is also in Cic. and by syncope *optimatum* in Corn. Nepos.

Ætatium is in Velleius, lib. 2. *Affinitatium* and *calamitatium* in Justin. *Civitatium* occurs frequently in Livy, Cato, Justin, Censorinus, and others, and generally appears on ancient inscriptions. Thus Varro, lib. 7, de L. L. mentions that they said indiscriminately and

and both equally good, *civitatum* and *civitatium*; the same as *parentum* and *parentium*, though the syncope is now more usual.

We meet also with *facultatium*, *hæreditatium* in Justin, *utilitatium* in Livy, and such like.

With regard to the nouns in NS, we have already shewn that they are derived from those in ES and in IS, so that they had no increase in the genitive; and hence it is that they have frequently the plural in ĭUM, even when taken substantively.

RULE XLVIII.

Exception 3. Of monosyllables that make ĭUM.

1. *The following monosyllables have* ĭUM *in the genitive, viz. those ending in* AS,
2. *And those in* IS;
3. *Those also which end in two consonants:*
4. *(Except* gryps, linx, sphinx,)
5. *To which add* mus, sal, cor, cos, *and* dos,
6. *Also* par, lar, faux, nix, nox, *and* os.

EXAMPLES.

There are a great many monosyllables that make ĭUM in the genitive plur.

1. Those in AS, as *hic as, assis*, a pound weight, also a Roman coin worth about three farthings of our money, gen. plur. *ássium: hic mas, maris*, the male in all kinds of creatures, *márium: hic vas, vadis*, a surety or bail, *vádium*.

2. Those in IS, as *dis, ditis*, rich, *dítium: hæc lis, litis*, a dispute, a law suit, a quarrel, *litium*, Cic. Hor. *hæc vis*, force, plur. *vires, vírium: hic glis, glíris*, a dormouse, *glírium*, Plautus.

3. Those ending in two consonants, as *hæc ars, artis*, an art, a trade, plur. *ártium: hæc gens, gentis*, a nation, *géntium: hic dens, dentis*, a tooth, *déntium: hic aut hæc stirps, stirpis*, the root or stock of a tree or plant, *stírpium: hic fons, fontis*, a fountain, *fontium: hic mons, montis*, a mountain, *móntium: hæc urbs, urbis*, a city, *úrbium: hæc merx, mercis*, merchandise, plur. *merces, mércium*.

4. Of these we must except *gryps, gryphis*, a griffon, plur. *gryphes, gryphum;* but they say likewise *gryphus*,

gryphus, a griffon: *lynx, lyncis*, a spotted beast of the nature of a wolf, an ounce, *lyncum: sphinx, sphingis, sphingum*, a fabulous monster. In like manner all nouns latinised from the Greek, as we shall shew hereafter.

5. There are moreover divers monosyllables that make ĭUM, and are mentioned in the rule; namely, *hic mūs, muris*, a mouse, *mūrium: hoc cor, cordis*, the heart, *córdium: hæc cos, cotis*, a whetstone, *cótium: hæc dos, dotis*, a portion or dowry, a property, an advantage, *dótium*, frequently in the civil law.

6. *Par*, not only the adjective which signifieth *equal*, but moreover the substantive signifying *a pair*, makes *párium*, though it has then only *pare* in the ablative: *hic lar, laris*, a household god, the chimney or fireside, *lárium*, Cic. *hæc faux, faucis*, the throat, *faúcium*, Plin. *hæc nix, nivis*, snow, *nívium: hæc nox, noctis*, the night, *nóctium: hoc os, ossis*, a bone, *óssium*, Plin. *hoc os, oris*, the mouth, the countenance, *órium*. Idem apud Verep.

ANNOTATION.

What we have here seen concerning the monosyllables in AS, confirms the analogy of this very termination, which I have already taken notice of, for nouns of more syllables than one.

Even those in IS make ĭUM for no other reason, but because they had heretofore an equal number of syllables in the nominative and the genitive. For they said *viris, hujus viris*, force; *litis, hujus litis*, &c. They said also *hic paris, hujus paris*, instead of *par*, from whence comes *párium*.

Greek monosyllables. LINX.

But there has been always so great an uncertainty in regard to this genitive in monosyllables, that Charisius mentions even from the authority of Pliny that the ancients could lay down no certain rule concerning them. However, it may be said that those which have been latinised from the Greek, frequently changed the termination ῶν into *um*, and thus that *Phryx* will make *Phryges, Phrygum; Thrax, Thraces, Thracum*, because the Greeks say τῶν Φρυγῶν, τῶν Θρακῶν, and the rest in the same manner.

For this reason Vossius censures those who will have it that *lynx* makes *lyncium*, because it is contrary to this analogy.

The lynx is a kind of spotted deer, which some take to be the ounce; it is a very quick-sighted animal, whence it is commonly said to see through mountains and walls. Perot mentions it, and Pierus in his Hieroglyphics quotes it out of Pliny, book 8. c. 38. though

though Pliny says no such thing. However, from its piercing sight comes Λυγκικὸν βλέπειν in Hom. and the like, to denote quickness of sight.

Of Lar, Mus, Crux, *and some others.*

In regard to the other monosyllables, the following are such remarks as can be most depended upon.

Lar makes *lârium* in Cicero and in Pliny. And yet in Varro, 8. de L. L. we meet with *Maniam matrem Larum.*

Mus makes *murium. Murium fetus*, Pliny and others. Nevertheless *murum* is in Cic. as quoted even by Charisius. *Nec homines murum aut formicarum causâ frumentum condunt*, 2. de Nat. Though Charisius owns that Pliny did not approve of this passage of Cicero, because he says the genitive in UM was particularly for the nouns in R, as *fur, furum.* Hence he likewise condemned Trogus for having said *parium numerorum & imparium.* It is true the genitive *murum* is no where else to be found. But Pliny's reason of the nouns in R is groundless, because from *calcar* we make *calcarium*, and a great many more; so that he had no sort of reason to find fault with Trogus for saying *parium et imparium.*

Crux makes *crucum* according to Charisius. And thus it is in Tertullian's Apology, according to Rigaut's edition. Pamelius reads *crucium*, and yet he confesses that all the MSS. have *crucum.* This was not sufficiently observed by Vossius, when he sets Tertullian against Charisius.

Of those monosyllables that make UM.

The other monosyllables not included in the particular rules, more frequently make UM according to the general rule, as *ren*, plur. *renes, renum*, Plin. *fur, furum*, Hor. Catull. *pes, pedum*, Cic. in like manner its compounds, *bipes, bipedum*, Cic. *mos, morum; flos, florum; crus, crurum*, Virg. *grus, gruum; sus, suum; thus, thurum*, Charis. *fraus, fraudum*; though Apuleius has *fraudium; laus, laudum*, though in Sidonius we find *laudium; prex* unusual, plur. *preces, precum; frux*, unusual, plur. *fruges, frugum; nux, nucum*, Plin.

Monosyllables unusual in the genitive plural.

But many of these nouns are very little or not at all used in the genitive plural. Hence we should be very cautious how we use in this case the following words, viz. *pax, fax, fex, nex, pix, lux, mel, fel, sol.* To these we must join *plebs*, though Prudentius has *coronam plebium.* We may add *glos, pus*, and *ros*, though the grammarians insist upon their having a genitive in IUM, according to Scioppius, but without authority.

Jus makes *jurium* in Plautus; *legum atque jurium fictor*, in Epidic. But Charisius quotes from Cato, *jurum legumque*, though neither of them are much used. The same Charisius acknowledges that *maria, rura, æra, jura*, are not to be found but in the nominative, accus. and vocat. However, if we were obliged to make

use of them, it would be better to say *jurum* than *jurium*, *rurum* than *rurium*, *ærum* than *ærium*, because, says Vossius, they have their nominative in A and not in IA.

With regard to *mare* it is a different thing; for it has the ablative in I, it has also the plur. in IA, *maria*; though its genitive be unusual according to Charisius. But its ablative plural, which this author fancied was no where to be found, is in Cæsar. *In reliquis maribus*, 5. Bel. Gal. which Priscian also quotes. And in Quintius Curtius, l. 6. it is plainly implied where he says, *Mare Caspium dulcius præ cæteris*, sup. maribus.

Mas, maris, the male in all kinds of creatures, makes also *marium, maribus*; and is very common, according to the rule of monosyllables in AS.

RULE XLIX.

Exception 4. Of some other Nouns that make IUM.

1. *The following nouns have likewise the genitive in* IUM, *namely the derivatives and compounds of* AS:
2. *Also* linter, caro, cohors, uter, venter, palus, fornax, Quiris, Samnis;
3. *Unless they are used with a syncope.*

EXAMPLES.

All these nouns have likewise IUM in the genitive; though they form the ablative in E.

1. The derivatives and compounds of *As* (which has been already included in the rule of the monosyllables in AS) *hic quincunx, úncis*, five ounces, *quincúncium: hic sextans, sextántis*, two ounces, *sextántium: hic bes*, or *bessis, hujus bessis*, the weight of eight ounces, *béssium*, &c.

2. These nouns in particular; *hæc linter, líntris*, a cock-boat, a sculler, *líntrium: hæc caro, carnis*, flesh, *cárnium: hæc cohors, órtis*, a barton or coop, a pen for sheep, a band of men or soldiers, an assembly or company, *cohórtium*, Cæs. *hic uter, utris*, a bottle, a bag of leather made like a bottle, *útrium: hic venter, tris*, the belly, *véntrium: hæc palus, údis*, a morass, *paládium*, Colum.: *hæc fornax, ácis*, a furnace, *fornácium*. Plin.

Thus *Quiris, Quirítis*, a Roman, *Quirítium: Samnis, ítis*, a Samnite, *Samnítium.*

ANNO-

ANNOTATION.

Most of these nouns follow likewise the analogy above mentioned. For as it was customary to say *Samnitis* in the nominative, also *Quiritis, cohortis, carnis, bessis;* they ranked among those which had no increase in the genitive, and therefore made ĭUM. And very likely *linter, fornax,* and the others here mentioned, followed the same analogy.

A great many more Nouns heretofore made ĭUM.

There were a great many more nouns which had sometimes the genitive in ĭUM, though they are not to be followed, as *radicium,* which we find in Varro, though Colum. says *radicum;* and Charisius is more for the latter, while Pliny pretends we ought to say *radicium* and *cervicium.*

As also *hominium* for *hominum,* which sfound in Sallust, *in Jugurth.* according to Joseph Scaliger. *Meretricium* in Plautus's *Bacch.* according to Douza, and in his *Casina* according to Lipsius. *Servitutum & compedium,* in the same poet's *Persa,* Act. 3. sc. *Curate istuc intus,* according to Scaliger and Colerus, though a corrupt word *servitricium* is generally read in the stead. *Judicium* for *judicum* in the civil law; *virtutium* for *virtutum* in S. Paulinus, epist. ad Auson.

And some others, which we may learn perhaps by observation. This may be owing, as we have already taken notice, to all the ablatives having been heretofore in E and in I in this declension, whence so many genitives in ĭUM have remained.

3. But there is sometimes a syncope of the I in this genitive in ĭUM, not only in the nouns of this rule, but in all the rest. Thus they say *apum,* Plin. for *ápium,* bees: *Quirítum* for *Quirítium,* Romans: *loquéntum* for *loquéntium,* of those who speak, &c.

ANNOTATION.

We find *paludum* in Mela, instead of *paludium,* which is in Colum. *fornacum* and *fornacium* are both in Pliny.

Parentum and *parentium* are both good Latin according to Varro, 7. L. L. The latter is also in Horace. Charisius and Priscian quote it even out of Cic. Nevertheless *parentum* at present is more usual in prose.

What Nouns most frequently admit of this syncope.

This syncope is particularly to be observed in nouns ending in NS; as *adolescentum* for *adolescentium; infantum, rudentum,* &c. And especially in participles, which we find as often in UM as in ĭUM; *cadentum* for *cadentium,* likewise *faventum, furentum, loquentum, monentum, natantum, precantum, recusantum, sequentum, silentum, venientum,* and the like, in Virgil and others.

It is also very usual in nouns in ES and in IS; *cædûm* for *cædium*, Silius: *cladûm* for *cladium*, Id. *Veronensûm* for *Veronensium*, Catul. *mensûm* for *mensium*, Seneca, Ovid, Fortunatus, and other later poets. It is also frequently to be seen in the writings of civilians, as in Paulus the civilian, in the Theodosian Code, and elsewhere.

What Nouns seldom admit of this syncope.

On the contrary this syncope very rarely occurs in neuters that have the ablative in I. For we do not say *cubilum* instead of *cubilium*; *animalum* instead of *animalium*, &c. And if Nævius calls Neptune *regnatorem marum*, this was never followed, and doubtless he did it to distinguish it from *marium*, coming from *mas*. But this genitive of *mare*, as we have already mentioned, is unusual.

It occurs also very rarely in adjectives of one termination; for of *atrox* we do not say *atrocum*; nor of *felix*, *felicum*. However *locupletum* is said for *locupletium*, and we read it even in Cicero.

Of the Epenthesis.

But it is observable, that as these genitives sometimes admit of a syncope or diminution of a letter, on the contrary they sometimes also admit of an epenthesis or a letter added. Thus we find *alituum* in Virgil for *alitum*; *cœlituum* for *cœlitum*, and such like, which are owing perhaps to some ablatives in U, as we still say *noctu* and *diu* for *nocte* and *die*. Or else it must have been a change of I into U, for *alitium*, *cœlitium*, which were used as well as *hominium*, whereof mention has been made before.

OF THE ACCUSATIVE PLURAL.

The accusative plural (excepting neuters which have it in *a* or in *ïa*, like their nominative) generally ends in *es*, *Pater*, *patres*. But anciently it oftentimes ended in *eis* or in *is* long, which were almost the same thing.

And this termination was particularly received in nouns that had IUM in the genitive, as *montium*, *monteis*; *omnium*, *omneis* or *omnis*, though grammarians could never give us any fixed rule concerning this matter. For as from *mercium* they said *merces*; from *axium*, *axes*; so from *fortiorum* they said *fortioreis*; from *sanctiorum*, *sanctiorcis*, and the like.

In what manner the ancients judged of their language.

This shews that these variations were intirely owing to the delicacy of the language. Hence we learn of Gellius, lib. 13. c. 19. that Probus, upon being asked whether it was proper to say *urbis* or *urbeis*, made no other answer, but that the ear should be consulted, without giving one's self any further trouble about all those musty rules of grammarians; affirming that he had seen a copy of the Georgics, with corrections in Virgil's own hand writing, in the first book of which there was *urbis* with an I.

——*urbisne invisere, Cæsar.*

because the verse would not have run smooth with *urbes*. And

on

on the contrary that in the 3 book of the Æneid, he had put *urbes* with an E,

——*Centum urbes habitant magnas;*

to render it more swelling. And this author recommended the same rule for the accusatives in EM or in IM. But as we have not at present so nice an ear as to be able to judge exactly of this cadence, it is more incumbent upon us to abide by what the ancients have advanced concerning this point, and to insert nothing without authority.

RULE L.

Of Nouns that have no singular, and of the Names of Festivals in ĭA.

1. *Plural nouns are to be regulated by supposing their singular, as* manes, mánium,
2. Tres, trium.
3. *But we say* opum, cœ́litum.
4. *The names of festivals in* ĭA *follow the second and third declension.*

EXAMPLES.

1. The genitive of plural nouns ought to be regulated by supposing their singular. Thus *manes*, a spirit or ghost, the place of the dead, dead bodies, makes *mánium*, because heretofore *manis* was used in the singular, whence we have *immánis*, cruel.

2. Thus *tres*, three, makes *trium*, by reason that though it cannot have a singular, yet it follows the analogy of the other adjectives, and therefore makes the neuter in ĭA, *tria*, and the rest in like manner.

3. We must except *opes*, riches, which coming from *ops*, *opis*, makes *opum*, and not *opium*, as it should naturally by the rule of monosyllables: and *cœ́lites*, the gods or saints above, which has *cœ́litum*, though it seems to be an adjective, or at least that it ought to come from *cœlis*, *cœ́litis*, and therefore should follow the analogy of *dis*, *lis*, *Quiris*, *Samnis*, &c. which make ĭUM.

The neuter nouns follow this same rule: for we say *mœ́nia*, *mœ́nium*, the walls or ramparts: *ília*, *ílium*, the flank, the small guts; because were they to have a singular, their ablative would be in I, as their nominative plural is in ĭA.

4. The

4. The names of festivals in ĭA follow the second and third declension, *Saturnália*, a festival in honour of Saturn, genit. *Saturnálium* and *Saturnalióram*. In like manner *Bacchanália*, *Compitália*, *Florália*, and others, though in the dative and ablative they are only of the third, *Saturnálibus*, *Terminálibus*, &c.

ANNOTATION.

From this rule we must not except *proceres*, *procerum*, nobles or peers: *lemures*, *lemurum*, hobgoblins: *luceres*, *lucerum*, one of the three centuries, into which Romulus divided the people: *celeres*, *celerum*, the light horse, 300 in number, chosen out of the rest of the cavalry by Romulus for his body guard: because their ancient nominative was *procer*, *lemur*, *lucer*, *celer*, which made UM, the same as *furfur*, *furfurum*; *carcer*, *carcerum*, &c.

Nor must we except *fóres*; for *forum* in Plautus is a syncope, instead of which we meet with *forium*, as coming from *hæc foris*. It is also by syncope that the same author said *summatum* in Pseud. as Cornelius Nepos said *optimatum* for *optimatium*, which we read in Cicero, by the 48th rule of the nouns in AS.

Of the Names of Festivals in ĭA.

In regard to the names of festivals, the true reason of their having a double genitive, is because heretofore they had two nominatives singular, so that they said *hoc agonale*, and *hoc agonalium*; *hoc Saturnale*, and *hoc Saturnalium*, &c. as we still meet with *exemplare* and *exemplarium* among the Civilians; with *milliare* and *milliarium* in Cicero and the like. Wherefore this ought to serve as a rule for a great many other nouns, which have two genitives, as *vectigaliorum* in Macrobius for *vectigalium*; *anciliorum*, in Hor. for *ancilium*; *sponsaliorum* in Suet. for *sponsalium*, and the like. In the same manner those in MA, *diadematorum* for *diadematum*, of which we shall take notice in the following rule.

Rule LI.

Of the dative plural; and of some particular cases borrowed from the Greeks.

1. *The dative plural is in* IBUS.
2. *But those in* MA *make also* TIS.
3. *Of the Greeks three cases are borrowed in this declension; the genitive singular in* OS.
4. *The accusative singular in* A.
5. *And the accusative plural in* AS.

EXAMPLES.

1. The dative plural of the third declension is in IBUS, as *pater*, *pátribus*, to the fathers.

2. But

2. But nouns in MA like to form this case in IS rather than in IBUS. *Hoc thema*, a theme or subject of discourse; dative and ablative *thématis* rather than *themátibus: hoc poëma*, a poem; dative and ablative *poëmatis* or *poëmátibus*.

ANNOTATION.

Priscian takes notice that these neuter nouns in *ma*, were formerly feminines of the first declension, hence we read in Plautus, *cum servili schemâ* in the ablative, for *schemate*, and Pomp. *diademam dedit*. Celsus also observes that they formerly ended in *tum*, *thematum*, *diadematum*, *dogmatum*, being declined by the second, *diadematorum*, &c.; so that it is no wonder they have still retained their dative and ablative plural in IS.

The Greeks moreover give us three cases in this declension, which are very usual among poets, namely the genitive singular in OS, the accusative singular in A, and the accusative plural in AS.

3. The genitive, as *Pallas*, *Pálladis* or *Pállados*, the goddess Pallas: *génesis*, *génesis* or *genéseos* and *genésios*, genesis, generation: *pyxis*, *pyxídis* or *pyxídos*, a box: *Æneis*, *Ænéidis* or *idos*, the Æneid.

4. The accusative, as *Hector*, *Héctorem* and *Héctora*, a proper name: *Laïs*, *Láïdem*, and *Láïda*, a famous courtezan: *hic aër*, *áërem* and *áëra*, the air. Some have even three, as *Mœótis*, gen. *Mœótidis*, or *Mœótidos*, accus. *Mœótidem* or *Mœótida*, and also *Mœótin*. See the following remarks.

5. The accusative plural; as *Tros*, *Troïs*, a Trojan; plur. *hos Troës* or *Troas*: *crater*, a great cup or bowl, plur. *hos cratéras*: *rhetor*, a rhetorician, *hos rhétoras*, and so on.

CONSIDERABLE OBSERVATIONS ON the Greek Nouns of this declension.

Of the Genitive in OS.

The genitive in OS may be used without any scruple in Latin, especially in verse. But it must be observed that these nouns being in Greek of the fifth declension, which increases in the genitive, they are generally adopted by the Latins together with their augment, *Pallas*, *Palladis* or *Pallados*; *Bryaxis*, *Bryaxidis*, as we read in Pliny, and not *Bryax*, *Bryaxis*, as Despauter gives it us, without authority.

And

And yet these nouns are sometimes declined without increase, as Charisius observes that Varro, Cicero, and Cincius had wrote *hujus Serapis, hujus Isis:* which shews that it is not so gross an error in that great Italian poet, to say *Ianthis* for *Ianthidis* or *Ianthidos*, and *Adoni* for *Adonidi*, though he is censured for it by Vossius; since we read in Plautus

——*tum ille prognatus Theti*
Sine perdat, &c. Epidic. Act. 1. sc. 1.

whereby Priscian shews that *Thetis* heretofore made *hujus Thetis* in the genitive, instead of *Thetidis* or *Thetidos*, both of which are in Horace.

Therefore it is always the safest way to take these nouns with their augment, if they be not declined in OS pure in Greek.

But if they are declined in OS pure, that is with a vowel before OS, then the Latin genitive in IS is without any increase, as *poësis, hujus poësis:* whereas the genitive in OS is always with an increase as in the Greek itself. Therefore these nouns have a double genitive in OS; for as the Greeks say τῆς ποιήσιος or ποιήσως, so the Latins say, *hujus poësios* or *poëseos*, and in like manner the rest.

The Genitive of Proper Names in ES.

It is also to be observed that the genitive of names in ES is oftentimes in I, as well as in IS, as in Cic. *Verri* for *Verris*, and so *Ariobarzáni, Aristóteli, Theóphani*, and in Virgil.——*Pellacis Ulyssi.*——*Nunc acris Oronti.*——*Atque immitis Achilli.* In Terence, *Puerum ego convéni Chremi*, and the like.

This made Priscian believe, that heretofore they used the dative instead of the genitive. Just as if these changes of cases were not intirely contrary to the analogy of construction, and to the natural idea we ought to have of it. And Quintilian says nothing more about it than this, that these nouns heretofore formed the genitive in I. Charisius is of the same opinion, though Vossius seems to think the contrary.

The true reason ought therefore to be borrowed from the original language, because as the Æolians said, Ἀχίλλης, for Ἀχιλλεύς, Ὀδύσσης for Ὀδισσεύς, Ὀρφῆς, for Ὀρφεύς, in the same manner one might say, Ἀριστόλλης and Ἀριστολλεύς, Μουσῆς and Μουσεύς, and so on. Thus from the former nominative in *ns* shall be derived the noun in *es* which forms the genitive in *is*. *Aristoteles, Aristotelis: Moyses, Moysis.* And from the nominative in *us* comes a noun in *eus*, which being of the second declension, forms the genitive in I, as *Orpheus, Orphei; Moyseus, Moysei*, and by contraction *Moysei*, then dropping the prepositive vowel, *Moysî;* the I long and the diphthong *ei* being, as we have often observed, generally exchanged for each other in Latin words. Therefore we so frequently meet with *Ulyssei, Periclei, Achillei*, and such like, written with a diphthong.

Hence it is easy to see why Tertullian, and the other fathers, use indiscriminately in the genitive *Moysis* or *Moysi*, though we meet with *Moysi* also in the dative: and moreover by syncope

Mosis

Mosis and *Mosi*. Just as the Greeks say ὁ Μωσῆς, τῷ Μωσῇ, for Μωυσῆς, Μωυσοῦ, and ὁ Μωσεὺς, τῷ Μωσίος, for Μωυσεὺς, υσίος.

But here we should take notice that as the nouns in ης, according to the observation of Priscian, followed indifferently in Greek either the fifth or the first declension, so in Latin we decline them either by the first or by the third. Thus for instance as they said ὁ Κώμης, Κώμᾳ, or Κώμηλος: ὁ Ἀριστοφάνης, Ἀριστοφάνη, (whence likewise comes τὸν Ἀριστοφάνην) or Ἀριστοφάνεος, ους: so we may say, *hic Aristophanes, is*, and *hic Aristophanes, æ*, just as Virgil said *Achates, Achatæ*.

———*Magníque femur perstrinxit Achatæ.* Æn. 10.

Hence it is that some nouns having retained either entirely or more frequently the analogy of one of these declensions in Greek, are still more generally used in the other in Latin, because it is supposed that heretofore they had both: thus in Greek we say, ὁ Μωσῆς, τῷ Μωσοῦ, and in Latin *hic Moses, hujus Mosis;* and in like manner a great many others.

The Accusative in A.

The accusative in A is used only by poets in Latin. Nor do they use it properly except in nouns, whose declension is formed upon the Greek analogy, as *Hectora, Amaryllida, Phyllida*, &c. And therefore it would be an error to say *hunc Ajaca*, because in Latin we say *Ajax, Ajacis*, whence should naturally come *Ajacem;* whereas in Greek they decline it Αἴας, Αἴαντος, which should make Αἴαντα: these two ways of declining being quite different and having no sort of connexion with each other. For which reason, in the rule I did not say merely that they formed it in A, but that they borrowed it of the Greeks, that is, after the manner that it is formed and declined in the Greek language.

Hence this accusative in A is very scarce in the masculines in IS, because in Greek they oftener form it in ιν than in α, Πάριν rather than Πάριδα. Which made H. Stephen believe that *Paridem* is not used in Latin, though we meet with it sometimes, and even in Virgil.

Solus qui Paridem suetus contendere contra.

It is also to be found in Persius, Suetonius, Juvenal, &c.

The Accusative of Nouns in IS *and in* YS.

A great many learned men have been mistaken in regard to the nouns in IS and in YS, by not distinguishing sufficiently those which have only A, or IN only, from those which have both terminations. For those which in Greek have the accusative in A, form it simply in A and in EM in Latin; such are those which have the acute on the last syllable: as Λαΐς, ΐδος, ΐδα, *Laïs, ĭdos*, accusative *Laïdem* and *Laïda*, and not *Laïn*, which some writers however have made use of. In like manner *chlamys, ydos, chlamyda* or *chlamydem*, and not *chlamyn*.

But the barytons that are not declined in OS pure, have in Greek the accusative in A and in N, as Μαιώτις, ιδος, Μαιώτιδα, and

Μαιῶτιν. Hence in Latin we say *Mæotida* and *Mæotidem*, as also *Mæotin* or *Mæotim*. Thus we find *Serapidem* in Tertullian's Apology; *Serapim*, *Isimque*, in Cic. and *Serapin* in Martial.

And such as are not declined in OS pure, whether they be acutes or barytons, have only N and not A; and therefore they make only the Latin accusative in IN or in IM, as *genesis*, *hujus genesis*, or *genesios*, *hanc genesin*, or *genesim*.

But after all, to know which are better in IM, we must refer to what has been above said concerning the rule of accusatives, p. 91, 92.

The Accusative in O *and* UN *or* UM.

There are moreover nouns of the fourth declension of contracts, which form also the accusative in O in Latin, according to the Greek contraction, as

———*Miseramque relinquere Dido*, Ovid.

which comes from Διδόα, Διδῶ. Hence the Ionians having said Διδῶν, the Latins have also made it *Didun* or *Didûm*, which does not at all hinder, but according to the Latin analogy, we may say also *Dido*, *Didonis*, *Didoni*, *Didonem*, *Didone*.

The Accusative in YS.

But before we quit the accusative, it is to be observed that there are some in YS, as *has Erinnys*, which comes from the contraction *Erinnyes* or *Erinnyas*, as the Greeks say, Ἐριννύας, Ἐριννῦς.

———ςυγερὰς δ' ἐπεκέκλετ' Ἐριννῦς.

Odiosas verò invocabat Furias. Iliad. 1.

This appears also in Seneca's Oedipus.

Et mecum Erinnys pronubas thalami trahas.

For not only Farnaby and Vossius read it thus, but there is no possibility of reading it otherwise, since *Erinnes*, as Delrio reads it, is a word that is neither Greek nor Latin; and *Erinnyas*, which would agree with the analogy, is inconsistent with the verse.

Of the Vocative.

I have already observed, that the Greeks form it of the nominative, by dropping S. *ô Ænéa*, *ô Chalca*, *ô Pari*, and even *ô Hercule* in Plaut. *ô Socrate* in Cic.

But those in ES sometimes retain the S in this declension, *ô Socrates*, *ô Chremes*. See what has been said upon this subject at the entrance of the first declension, p. 62. as also the remarks at the beginning of the second declension, p. 65.

Of the Genitive Plural.

The Greeks, as hath already been mentioned, always form this genitive in ων: a termination which has been often adopted by Latin authors, as *hebdomadôn*, *epigrammatôn*, *hæreseôn*, &c. And sometimes they preserve even the Greek ω, *hæreseων*, &c.

Of the Dative Plural.

The Latins have also sometimes borrowed the Greek dative in σιν, as in Propertius, *Dryasin* for *Dryadibus*, &c. But this has been followed

followed by prose writers only, except in nouns that had no Latin declension, as when they say *in ethesin*, and the like.

This much, I think, and what has been abovementioned, may be sufficient to shew the analogy and use of words latinized from the Greek. But if I should ever, with the Divine assistance, have time to write more copiously upon this language, I shall endeavour to reduce its rules to a New Method like the present, and perhaps full as easy, and as useful.

THE FOURTH DECLENSION.

THIS declension intirely follows the rudiments, except some nouns that have the dative plural in UBUS, instead of IBUS, as we shall presently shew.

And yet it is observable that heretofore a great many nouns were of the second and the fourth declension; hence we still find the genitives, *fructi, tumulti*, &c.

But in the fourth they formerly said *fructuïs, exercituïs, anuïs, domuïs*, and the like; whence came the contraction, *us, fructûs*, &c.; as in the dative we sometimes meet with *û* instead of *uï*, *metû* for *metuï*. *Parce metû Cytherêa*, Virg. *Victû invigilant*, Virg. Which is very usual in this poet. And this we see even in Cic. *quibus subito impetû, & latrocinio parricidarum resistat:* being also an imitation of the Æolians, as hereafter shall be shewn.

This contraction has always continued in the other cases; so that it may be said that this declension is only a branch of the third, which bears some relation to the contracted declensions of the Greek. And for this reason it is that the termination *us*, as *fructûs*, is long in the genitive singular and in the plural cases, as we shall further observe, when we come to treat of quantity, because every contraction makes the syllable always long.

The genitive plural has sometimes its contraction here also, as well as in the three preceding declensions, though not so often; as *nurûm* for *nuruum: passûm* for *passuum: quæ gratia currûm*, Virg. for *curruum*, &c.

RULE LII.

Of the dative plural in UBUS.

The dative plural is in IBUS. *But* lacus, arcus, specus, artus, tribus, portus, veru, partus, *make* UBUS.

EXAMPLES.

The dative plural of this declension is regularly in IBUS, as *fructus*, fruit, dat. plur. *frúctibus: manus*, a hand, *mánibus*.

These

These here form it in UBUS; *lacus*, a lake, dat. plur. *lácubus: arcus, árcubus*, a bow: *specus, spécubus*, a cavern, a grotto: *artus, ártubus*, a joint, the limbs: *tribus, tríbubus*, a tribe or family: *portus, pórtubus*, or even *ibus*, a port: *hoc veru*, a spit, *vérubus* or *ibus*: in like manner, *genu*, the knee, *génubus* or *ibus*: *partus, pártubus*, the birth or act of bringing forth.

ANNOTATION.

In all these nouns the ablative is in UBUS like the dative, because these two cases are always alike in the plural.

In this class Despauter ranks *acus*, a needle; *quercus*, an oak tree; and *ficus*, a fig or fig-tree: but he has no authority for it.

THE FIFTH DECLENSION.

EVERY body may see that this declension is also a branch of the third; hence we find so many nouns which are declined both ways, as *plebes, is*, and *plebes, ei*; *quies, quietis*, and *quies, quiei*; *requies, etis*, and *requies, requiei*; &c. and others of which we shall take notice hereafter.

It has only one termination in the nominative, and the rudiments alone may be sufficient for children to learn, and to decline it. But formerly it had four terminations in the genitive, of which we must take particular notice.

The first is *ēi*, which at present is the most usual, *diei, rei*, &c.

The second is *ii*, as *pernicii*, or *i* alone, when the termination of the nominative is not pure; as *fides, fidi*, for *fidei*; *nihil pernicii causâ*, Cic. *munera lætitiamque dii*, Virg. for *perniciei*, and *diei*, according to Gellius.

The third is ES. *Equites daturos illius dies pœnas*, Cic. pro *Sextio*, according to Gellius, who may be consulted at full upon this subject, lib. 9, c. 14.

The fourth is F. *Hujus die, hujus specie*, as marked by Cæsar, 2. *de Analog.*

Libra die somnique pares ubi fecerit horas, Virg.

as Servius, Priscian, and others read it.

The dative of this declension was also formed heretofore in E as well as the ablative.

Prodiderit commista fide, *sponsúmve negârit*, Hor. lib. 1. sat. 3.

Fide *ceuebam maximam multo fidem*, Plaut. for *fidei*, says Charis.

And Priscian does not at all doubt of it. *Veteres* (says he, in his 8th book) *frequentissimè inveniuntur similem ablativo protulisse in hac declinatione, tam genitivum quàm dativum.* But as some gentlemen, eminent for their taste in polite literature, have started objections against me upon this very head; I shall therefore add here the

the authority of Gellius, lib. 9. c. 14. *In casu autem dandi*, says he, *qui purissimè locuti sunt, non* fâciei, *uti nunc dicimus, sed* facie *dixerunt.* Whereby it appears that this termination of the dative was not only received, but what is more remarkable, that it was more usual than that in *ei* which obtains at present.

That the Æolians dropped the I *subscribed in all the datives, and that in this they were followed by the Latins.*

But the latter termination in E, which was for the genitive and the dative, is plainly owing to the Æolians, who, as hath been observed already, dropped the ι subscribed in all the datives, saying Αἰνείᾳ, μούσῃ, λόγῳ; for Αἰνείᾳ, μούσῃ, λογῳ: whence the Latins have taken not only *agro* for *agroi*, *metu* for *metui*, and in the same manner *die* for *diei*; but what is more remarkable, they have said also *musa* in the dative, for *musai* or *musæ*, as we shall prove in the remarks after the syntax.

Some cases unusual in this declension.

The genitive, dative, and ablative plural of this declension, are seldom used except in *dies*, and in *res*; most of the other nouns are without them. Aldus nevertheless attempted to comprize in the following verse such as happen to have these cases in the writings of the ancients.

Res, speciésque, dies, facies, spes, progeniésque.

And it is true, for instance, that we meet with *facierum* in Cato, and with *specierum* in Cœlius Aurel. Which Joseph Scaliger made no difficulty to follow, though Cicero in his Topics seems more scrupulous about this word, as well as about that of *speciebus.*

BOOK III.

THE

HETEROCLITES,

OR

IRREGULAR NOUNS.

WE call Heteroclite or Irregular Nouns, such as are declined differently from the rest, of which there are two sorts.

The first are variant in their gender, not retaining the same in the singular as in the plural; and the second are variant in their declension. Thus, for instance, we say *locus* masculine in the singular, and *loca* neuter in the plural. We say *vas, vasis,* of the third declension in the singular, and *vasa, vasorum* of the second in the plural.

But take notice that this irregularity was gradually introduced by custom, whereas, these nouns in the beginning were as regular as the rest; because they said not only *hic locus,* from whence came the plural *hi loci,* but likewise *hoc locum* (as we find in Varro and Macrobius) which made *hæc loca.* In like manner they said not only *vas, vasis,* but also *vasum, vasi,* (which is still in Plautus and in Aulus Gellius) whence has remained the plural *vasa, vasorum.* And the rest in the same manner.

For which reason, as Sanctius judiciously observes, there are strictly speaking no irregular nouns; and if we would treat of these nouns, we ought rather to divide them into two other branches, one of those that are redundant either in the termination of the nominative, or in the declension; and the other of those that are defective, viz. that want something, whether it be that they are defective in number or defective in case.

This is the method we propose here to follow in treating of these nouns, and we shall give particular lists of them for the use of those who write in Latin. But first of all let us comprise in a few rules such remarks as are most necessary for beginners.

OF

OF NOUNS IRREGULAR IN THEIR GENDER.

THERE are six sorts of nouns, that are called irregular in their gender, which shall be comprised in the six following rules.

RULE I.

Of those that are masculine in the singular and neuter in the plural.

Hic Tártarus *makes* hæc Tártara; *as* hic Avérnus, hæc Averna.

EXAMPLES.

Hic Tártarus, Hell, or the very bottom of Hell. *Tum Tártarus ipse* ——— *Bis patet in præceps,* Virg. *Nigra Tártara,* Virg. *Trístia,* Id. the dark and dismal prison of Hell.

Hic Avérnus, a lake of Campania in Italy, taken by the poets for Hell. *Grave olens Avérnus,* Virg. stinking: *Avérna alta,* Id. deep.

ANNOTATION.

Infernus, placed here by Despauter, is an adjective, for we say *infernus carcer, infernæ aquæ, inferna loca,* &c.

But we rank in this same class the following names of mountains, *Dyndimus, Ismarus, Mænalus, Pangæus, Tænarus, Taÿgetus,* which were also terminated in UM in ancient writers, and on this account have the plural in A.

RULE II.

Of those that are masculine in the singular, and in the plural are masculine and neuter.

Jocus *makes* joci, joca; locus *has* loca, *and sometimes* loci.

EXAMPLES.

Jocus, a jest, a joke, raillery; in the singular is masculine, *illiberális jocus,* Cic. a clownish jest; in the plural we say, *joci* and *joca; ridiculi joci,* Plaut. pleasant jests or raillery; *joca tua plena facetiárum,* Cic. thy pleasant and facetious raillery.

Locus, masculine, *locus amœnus,* Cic. a pleasant place. In the plural it is neuter; *loca opuléntа,* rich places: *ábdita,* Cic. secret, private.

ANNO-

ANNOTATION.

We say likewise *loci*, especially to signify the topics or common places, *loci argumentationum*. To denote places or parts, we generally make use of *loca*, though Virgil has *devenere locos*, &c. they came to those places.

As to *Eventus* and *Sibilus*, see the list of the nouns in US and in UM hereto annexed.

RULE III.

Hæc Cárbasus *makes* cárbasa, *as* hæc supéllex *makes* supellectília.

EXAMPLES.

Cárbasus, fine linen, a sail of a ship, is feminine in the singular: *cárbasus inténta*, Lucr. In the plural it is neuter, *dedúcere cárbasa*, Ovid, to lower the sails.

Supéllex, and formerly *supelléctilis, is*, is feminine in the singular; *Campána supéllex*, earthen ware made in Campania: in the plural it is neuter, *supellectília, ium*, though it is not much used in this number.

ANNOTATION.

Cárbasus, which Despauter makes doubtful in its genders, and which he places here among those that are only masculine in the singular, has no other authority for this gender than a passage of the 1st book of Valerius Maximus, where he is speaking of the vestal Æmilia: but the best copies make it feminine in this very passage: *carbasus quam optimam habebat*, &c. Which Pighius himself has followed, though he mentions his having found it masculine in two MSS. See the genders above, p. 45.

Of the word Pérgamus,

Diomedes, and after him Despauter and others, rank in this class also *hæc Pergamus*, plur. *hæc Pergama*. And yet Vossius in his grammar thinks that *Pergamus* is properly the city of Pergamus in Asia, the capital of king Attalus, and says that we shall not perhaps be able to find it any where signifies the fort of Troy, which is called *Pergama*, and is oftentimes taken for the whole town. But it is without foundation he says this, it being certain that this noun is common to both these towns, and that as Ptolemy calls that of Attalus Πέργαμος, so Hesychius says of this very same word that it signifies the fort of Troy, as it is also marked in the description of mount Ætna.

Quis non Argolico deflevit Pergamon igni
Impositam? &c.

And on the contrary we find *Pergamum* in Pliny, and Πέργαμος neuter in Strabo, to signify the *town of Pergamus*.

The

The reason hereof is that this noun is properly an adjective; for as Suidas and Servius observe, all high places were called *Pergama*. So that Pergamus was so called merely on the account of its situation, being only a fort in the time of Lysimachus, as Strabo takes notice, which he pitched upon to lodge his treasures, because of its situation and strength. It is true it was afterwards improved by Eumenes, who made it one of the beautifulest cities in Asia; it was he also, who, according to the testimony of Pliny, invented parchment in that city, or rather who extended the use of it, and therefore it is that from the name of the town it has been called *Pergamenum*.

It is more remarkable concerning this noun, that Πέργαμος agrees to both places, and supposes πόλις, *urbs*; whereas Πέργαμον supposeth φρούριον, *propugnaculum*, and is taken particularly for Pergamus in Asia, though there was also another *Pergamum* in Crete, of which mention is made in Pliny and in Virgil, who affirms it to have been built by Æneas. As on the contrary *hæc Pergama*, in the plural, is taken for the forts and towers of Troy, because there were several of them; for as we have already observed, p. 23, no proper name can of itself be in the plural, because this number in its primary signification always denotes a multitude.

RULE IV.

Of those that are neuter in the singular, and masculine in the plural.

Cœlum, *though a neuter, makes* hi cœli; *and* Ely'sium *makes* Ely'sii.

EXAMPLES.

Cœlum is of the neuter gender in the singular, *cœlum rotúndum*, the round heavens; *líquidum cœlum*, Virg. the clear heavens, fine weather. The plural is *hi cœli: cœli cœlórum, laudáte Deum*, O ye heavens, praise the Lord.

Hoc Ely'sium, the place assigned by the poets for the habitation of the souls of good men.

——*sed amœ'na piórum*
Concília Elysiúmque colo, Virg.

I am in the agreeable company of the virtuous, and in the habitation of the blessed. In the plur. we say *hi Ely'sii*, masculine.

Tu colis Ely'sios, Mart.

ANNOTATION.

The plural *cœli* comes from *cœlus*, which Ennius made use of according

according to Charisius; *cœlúsque profundus.* It hardly occurs any where but in the Vulgate, and in this passage of Lucretius.

Quis potis est cœlos omnes convertere?

Which Vossius attributes to a poetical licence. And indeed *cœlum* was not used in the plural, according as Gellius mentions that Cæsar had expressly observed in his books of analogy, which he sent to Cicero. And Charisius tells us the same thing. For which reason Cicero did not care to express it himself in his last epistle of the ninth book, where he has: *ille baro* (that is, that blockhead) *te putabat quæsiturum, unum cœlum esset an innumerabilia.*

Elýsium comes from λύω *solvo*, because when the souls got thither, they were thought to be freed from all care. This noun is properly an adjective; for we say *Elysii campi*, Virg. the Elysian fields near Thebes in Bœotia; *colle sub Elysio*, Ovid. *Domus Elysiæ*, Id. So that even in the singular, when we say *Elysium*, the ancient word *locum* is always to be understood.

Of the word Argos.

To these we might join *Argos*, which being of the neuter in the singular, because it comes from τὸ Ἄργος, *ους*, (as hath been already observed, p. 17.) is masculine in the plural, *Argi, Argorum.*

Si patrios unquam remeâssem victor ad Argos, Æn. 2.

The reason of this is because, as we have taken notice in another place, when the Romans borrowed the Greek nouns, they sometimes gave them a termination intirely Latin, which they declined like the other Latin nouns. So that this plural *Argi* must come from the singular *Argus*, taken simply from Ἄργος. Now this noun is used only in three cases in the singular, namely, the nominative, vocative, and accusative, which are alike. But in the plural *Argi* is declined through all cases. And it is observable that out of four principal towns which take this name (one in Peloponnesus, the other in Thessaly, the third in Acarnania, and the fourth in Apulia, built by Diomedes, out of regard to his ancient country *Argos*, and which was heretofore called *Argyrippa*, as Virgil testifies, 9. Æn. instead of *Argos Hippium*, and by a word still more corrupt, *Arpi*, as Servius informs us upon this same book of Virgil, and Strabo in the sixth book of his geography) nor even out of any of the rest, for Stephanus, an ancient geographer, mentions no less than eleven of this name, this is perhaps the only one that has this plural, *Argi, orum*, which should be taken for the people as much as for the city, according to what we have said concerning the genders, p. 24.

Rule V.

Of Nouns that are neuter in the singular, and masculine or neuter in the plural.

Frænum *has* fræni, *or* fræna;
And so rastrum *has* rastri, *or* rastra.

Exam-

EXAMPLES.

Hoc frænum, a bridle, or the bit of a bridle. *Frænum mordére*, Cic. to receive the bridle, to submit: *dare fræna*, Sen. to subdue. *Frænos injícere alícui*, Val. Max. to stop a person in the midst of his career.

Rastrum curvum, a crooked harrow; *graves rastri*, Ter. the heavy harrow; *rastra cóquere*, Juv. to make harrows.

ANNOTATION.

Rastra is not near so much used as *rastri*; hence Stevech condemns it as bad Latin. And yet we find it in Celsus, according to Nonius, *Omnes rastra attollunt & adigunt.* And in Juv. sat. 15.

——*Cùm rastra & sarcula tantùm*
Adsueti coquere.

It is also in S. Isidore, book 20. c. 14. *de instrum. rustic.* Now *rastri* comes from *raster*, which we meet with in Philoxenus's glossaries for δικελλα. And the old glossary published by H. Stephen, as that also of S. Cyril, have *raster*, and *rastrum*, adding for a third synonymous word *videns* for *bidens*.

To these Despauter adds also *claustrum*, an inclosure; *capistrum*, an halter; *filum*, a thread; but without authority. For it would be a mistake to say *hi clau tri*, *hi capistri*, and perhaps even *hi fili*, of which we shall take notice hereafter in the list of nouns in US and in UM.

RULE VI.

Of Nouns that are neuter in the singular, and feminine in the plural.

Épulum *makes* épulæ; delícium, delíciæ; *But* bálneum *has* bálneæ, *and* bálnea.

EXAMPLES.

These nouns being of the neuter gender in the singular, take the feminine in the plural: *épulum fúnebre*, a funeral banquet: *dare épulas*, to give an entertainment.

Delícium domûs, the delight of the family; it is seldom used in the singular: *Tulliola delíciæ meæ*, Tulliola my delight.

Hoc bálneum, a bath; plur. *hæ bálneæ*, or *hæc bálnea*. *Bálnea conjúncta; bálneæ Palatínæ.*

ANNOTATION.

Epulæ comes from *epula*, which is in Nonius according to Stevech, who would have us read the following passage of Lucilius thus; *idem epulo cibus, atque epulâ Jovis.* The accusative *epulam* is in Paulus Diaconus. *Deliciæ* comes from *delicia*, which is in Plautus, Solinus, and Nonius.

As for *balneum*, it is to be observed that we say also *balineum*, plur. *balineæ* and *balnea*. But *balneum* or *balineum* in the singular, signifies a private bath, because there was only one in each house. And *balineæ* or *balinea* in the plural, signifies public baths, because there were several of them; the place where the women bathed being always distinct from that of the men. See Varro, book 8. de L. L.

OF NOUNS IRREGULAR IN THEIR DECLENSION.

NOUNS, irregular in their declension, are of three sorts: the first are of one declension in the singular, and of another in the plural. The second partake of both declensions, as well in the singular, as in the plural. And the third deviate in the whole or in part from the analogy natural to their nominative. Which we shall shew more particularly in the following rules.

RULE VII.

Of *júgerum* which is of the second in the singular, and of the third in the plural.

Júgerum, júgeri, *borrows of* juger,
Júgera, júgerum, *in* the plural.

EXAMPLES.

Hoc júgerum, júgeri, of the second in the singular. *Júgerum vocatur, quod uno jugo boum in die exarári possit*, Plin. They gave this name to as much ground as can be ploughed by a team of oxen in one day. In the plural it is of the third, *júgera, júgerum, jugéribus*; which is taken from the old word *juger*, whence comes also *júgeris* in Mela, and *júgere* in Tibullus. See the list here annexed of neuters plural.

RULE VIII.

Of *vas*, which is of the third in the singular, and of the second in the plural.

From the singular vas, vasis, *comes* vasa, vasórum, vasis.

EXAM-

EXAMPLES.

Hoc vas, vasis, a vessel, of the third declension. In the plur. *vasa, vasórum,* of the second. *In aureo vase,* a golden vessel. *Vasórum appellátio commúnis est,* Ulpian. the name of vessel is general.

RULE IX.

Of *domus,* which follows the second and fourth.

Domus *makes* domûs, dómui, *as also* domi, domo.

EXAMPLES.

Hæc domus, a house. This noun is partly of the second, and partly of the fourth, and is thus declined.

DOMUS.

Singulàr.	*Plural.*
N. V. *Domus.*	N. V. *Domus.*
Genit. *Domi,* only in answer to the question UBI, every where else *domûs.*	Genit. *Domórum* for the second; and sometimes *dómuum* for the fourth.
Dat. *Dómui,* only.	Dat. *Dómibus,* only.
Accus. *Domum.*	Accus. *Domos* and *domus.*
Ablat. *Domo,* and heretofore *domû.*	Ablat. *Dómibus,* as in the dative.

The several cases unusual in either declension are included in this verse of Alstedius:

Tolle *me, mi, mu, mis,* si declinare *domus* vis.

Where he rejects *domi,* as well because it is not used in the plural, as even in the genitive singular it is used only in answer to the question UBI: and *domû,* because it is obsolete.

RULE X.

Of *vis* and *bos,* which are irregular in some cases.

Vis, vis, *makes* vires, víribus; *and* bos, bovis, *makes* boum, bobus.

EXAMPLES.

The noun *vis* is irregular, in as much as it has no increase in the singular, though it increases in the plural. It is therefore declined thus:

Nom. *vis,* gen. *vis,* it wants the dative. Accus. *vim,* Abl. *vi.*

In

In the plural it should naturally make *ves;* but we say *vires:* gen. *vírium:* dat. *víribus:* accus. *vires:* voc. *vires:* abl. *víribus.*

Bos, bovis, an ox. Plur. *boves:* genit. *boum:* dat. and abl. *bobus* or *bubus* by syncope, instead of *bovum, bóvibus.*

ANNOTATION.

The plural *vires* proceeds, as Vossius observes, from their having heretofore used *viris, hujus viris.* Hence as *vis* in the singular is only a contraction for *viris,* so they have used the same word now and then in the plural, *vis* for *veis* or *ves,* instead of *vires.*

Et quo quisque magis vis multas possidet in se,
Atque potestates, Lucret. 2.

And in Sallust, according to Priscian, *malè jam adsuetum ad omnes vis controversiarum,* Histor. 3. The genitive *vis,* which has been doubted of by some, is in the civil law: it is also in the dialogue about orators, attributed to Tacitus. *Quanquam in magnâ parte librorum suorum plus habent vis quàm sanguinis.*

Bos makes *bovis,* merely because of the Æolic *digamma,* whose place is supplied by the V consonant, as we have already taken notice, p. 83. But it drops this letter in the genitive and dative plural, *boum, bobus,* as it ought naturally to make *bos, boïs,* in the singular.

We might take notice in this place of other irregularities, which are as contrary to analogy as this; such are *iter, itineris; jecur, jecoris; Jupiter, Jovis.* But you may see these nouns each in their particular rule above, and what we have said of them in general, p. 70.

OF DEFECTIVE NOUNS, OR IRREGULARS, that want something.

Of these we reckon three sorts; the first are defective in number, either singular or plural; the second are defective in declension, that is, are not declined at all, and the others are defective only in some cases.

Of those that have no plural.

1. Proper names have no plural; as *Petrus, Lutetia, Rhodanus.*

We must except such as have the plural only, as *Delphi, Parisii, Athenæ;* concerning which we refer to what has been said when treating of the genders, p. 24.

Even the others admit of a plural on different occasions, as when we say with an emphasis, the *Alexanders,* the *Cæsars,* &c.

Or when the same name is common to many, as when I say, *complures fuerunt Socrates,* there have been a great many Socrates's. *Octodecim numerantur Alexandriæ,* they reckon eighteen cities of the name of Alexandria. But then they are rather appellatives than proper names, since they agree to many.

2. The

2. The names of age or time of life are also without the plural, as *puerítia, juventus, senium;* but concerning this there is no difficulty, since it is the same analogy in the French language.

To these two rules the generality of grammarians add three more, one of the names of metals, as *aurum, argentum;* the other of the fruits of the earth, as *oleum, acetum, butyrum,* &c. This remark may hold good in regard to a great many of those nouns: but we intend to examine these rules more particularly hereafter, and shall make it appear that they are not general.

Of Nouns that have no singular.

The grammarians have likewise collected here an infinite number of nouns, which they pretend have no singular number at all. But though they are mistaken in this as much as in any one thing, by maintaining it absolutely; yet it is certain that a great many of these nouns are used but very little or scarce at all in the plural, and others only in some particular cases. So that they can be used only in the very cases that are found in writers, and even then very cautiously, if they do not frequently occur. I shall content myself with mentioning a few in the following rule, reserving the rest for the lists hereto annexed.

Rule XI.

General for Nouns that have no singular at all, or but very seldom.

Many plural nouns seldom or never are used in the singular, as arma, nugæ, núptiæ, grates, vepres, divítiæ, *and a multitude of others, which use will make familiar.*

Examples.

There are a great many nouns used in the plural, that never have a singular, or at least but very seldom, and only in particular cases; as *arma impia,* impious arms: *meræ nugæ,* mere trifles: *repéndere grates,* to return thanks: *vepres multi,* a quantity of briars: *multæ divítiæ,* great riches.

Those which are sometimes found in the singular, as *vepre* in the ablative in Ovid, must be learnt by use, and by what we shall say concerning them in the subsequent lists.

THE

THE FIRST LIST.

Of Nouns that admit of different terminations in the nominative.

THIIS and the following list may give a sufficient idea of whatever is remarkable concerning irregularity in gender or declension, since, as we have already taken notice, this difference is intirely owing to the nominative's having been formerly different.

But they are moreover particularly necessary for those who write in Latin, because the gender frequently changing with the termination, it is so much the easier to be mistaken on this article, as a person is apt to imagine he has authority for the gender of a noun, which gender belongs nevertheless to another noun. Thus, though we find *de optimo papyro*, yet we must not believe we have a right to say *optimus papyrus*, the latter being always feminine, whereas the ablative in the foregoing example comes from *papyrum*, which is neuter. And in like manner a great many others.

Of those whose double termination is in vowels.

A and E.

Cepa, æ, *Plin. Colum.* an onion.

Cepe, *indeclin. Prisc.* Cepe succum melle mixtum, *Appul.*

Cepe, is; *Ruis usus cepis putridis?* An old proverb.

Circa, æ, *Plaut.* Circe, es, *Hor.*

Epitoma, æ; epitome, es, *Cic.*

Gausapa, æ, *Varro.*

Gausape, is, *Voss.* ex *Plin.*

Gausapum, i, *Cass. Severus* in *Prisc.*

Charisius quotes also *gausapes*, in the plural, from Augustus Cæsar's will. But Vossius thinks we should read GAUSAPAS. See the declensions, p. 95.

Grammatica, æ; grammatice, es, *Cic. et alii.* In like manner the other names of arts, which are oftentimes used even in the neuter plural, *grammatica, orum*, &c.

Helena, æ; Helene, es, *Virg. Hor.* And a great many more proper names. Concerning which see what has been said, p. 68.

A and O.

Hæc Narbona, *Isid.*

Hic Narbo, *Cic.*

Hæc missa *et* missio, *Alcim. Avit.* and *Isid.*

Remissa *et* remissio, *Cyprian.*

Of those which have their termination in a consonant.

A and UM.

Acetabula, æ, *Voss.*

Acetabulum, i, *Plin.* a saucer or little dish, a measure of two ounces and a half, the pan in the joint of the bones, the clay in lobsters and such fish, jugglers' cups, the herb pennyworth.

Alimonia, *Macrob.*

Alimonium, *Varro*; the same as *alimentum.*

Amygdala, *Plin.*

Amygdalum, *Pallad.* an almond: but for the almond tree they say only *Amygdala.*

Arteria, *Cic.*

Arterium, or rather *Arteria, orum*, Lucret. the arteries.

Arva, *whence* arvas *in Pacuv. and Non.*

Arvum, *Cic. Virg.*

Buccina, *Cic.* um, *Plin.*

Cæmenta, *Enn.* um, *Cic.* rubbish, shards, or pieces of stones to fill up walls with; in the Scripture it is taken also for mortar or cement.

Castra,

Castra, *Acci.*
Castrum, *Cic.* a castle, or citadel. In the plur. it signifies a camp.
Cichorea, *Hor.*
Cichoreum, *Plin.*
Colustra, *Non.* Colustrum, *S. Isid. the first milk or beestings.* The former is in Plin. and the latter in Martial, only that some read *colostra* and *colostrum.*
Decipula, *Sipont.* um, *Appul.* a snare, or gin to catch birds, a trap.
Delicia, *Plaut.* um, *Cic.* See p. 131.
Fulmenta, *Plaut.* um, *Non. ex Varr.*
Ganea, *Col.* um, *Ter.* Cicero has used it in the plur. *ganea, orum,* a bawdy house or stew.
Horrea, *et* um, *Cic.* a granary, a barn, a warehouse.
Insomnia, *Cæcil. apud Non.*
Insomnium, *Virg.*

But there is a difference between these two words, which seems to have escaped Nonius's observation. For *insomnia, æ,* signifieth watching, or difficulty to sleep, as Servius observes: whereas *insomnium* signifieth dreams.

——— *Quæ me suspensum insomnia terrent?* Virg.

Labia, æ, *Plaut.*
Labium, i, *or rather* labia, orum, Ter.
Labrusca, *Virg.* um, *in Culice,* the weed called wildvine.
Lania, *or* Lanea, *Liv.*
Lanicia, *Laber. apud Non.*
Lanicium, *Virg.* the commodity of wool, the increase or gain of it, the dressing or ordering of it.
Livivia, *and* um, *Colum.*
Mandibula, *Isid.* um, *Macrob.*
Macella, *and* um, *as we may conclude from Plutarch in his Roman questions.*
Margarita *et* Margaritum.

Though the ancients were in doubt about it, and Charis. contradicts himself upon this article, as may be seen in the 1st book, chap. of analogy, and in the chapter of defectives. But this neuter is in Varro, in Valgius, and frequently occurs in Tertull.

Menda, *Gell.* um, *Cic.*
Muletra, *Virg.* um, *Hor.*
Myrteta, æ, *Prisc. ex Plauto.*
Myrtetum, *Virg.* a myrtle grove.
Ostrea, *Gell.* um, *Plin.* *The dative* ostreis *is in Cic. 2. de Divin.*
Palpebra, *Cic. et alii.*
Palpebrum, *Nonius,* who assures us that the latter was more usual in his time.
Pistrina, *Lucil. Plin.*
Pistrinum, *Plaut. Ter. et alii.* It comes from *pinso,* and was properly the place where they pounded their corn before the invention of mills. It has been since taken for the mill, and for the bakehouse itself. Charis. says that Lucilius never used it in the feminine, but when he referred it to *taberna.* And the same must be said of *sutrina, medicina, tonstrina, textrina,* according to Donatus; which sufficiently proves that they are adjectives.
Postica, *Varr.* um, *Hor.*
Prosecta, *Lucil.* um, *Lucan.* the hastlets, that which is to be cut out of the bowels of beasts to be sacrificed to idols.
Prosicia, *Macrob. Arnob.*
Prosicium, *Paul. Diac. and even* Prosicies, *Varro.* a chop of the meat of a sacrifice.
Prostibula, *and* um. *Whence some read* prostibulam *in* Plautus, *for* prostibulum, which is in *Pers. Act. 5. sc. 2. vers. 56.*
Ramenta, *Plaut.* um, *Plin.* a chip, a shaving, a filing.
Rapa, *Colum.* um, *Plin.*
Seplasia, *Cic.* um, *Varro,* a place in Capua, where perfumes were sold, whence comes *seplasiarius,* a seller of perfumes, also a gallant that goeth powdered and perfumed.
Sesama, *Plin.* um, *Colum.* sesame, a white grain or corn growing in India, whereof oil is made.
Terricula, *Sen.* um, *Liv.*
Testa, *Cic.* um, *Non.* but the former is almost the only one used.
Tribula, *Colum.* um, *Vir.* a little cart or dray made of rough boards, which they used before flails for the threshing of corn. It comes from *tero,* from whence also comes the word *tribulation.*
Vestibula, *Non.* um, *Cic.*
Vigilia *et* um, *Non. ex Varr.* and thence *pervigilium,* according to Vossius.

A, EN, ON.

Hæc Attagena, *Mart.*
Hic Attagen, enis, *Plin. Hor.*
Hæc Narbona, *Isidor.*
Hic Narbon, *or rather* Narbo, *Cic.*
Sirona, *Isid.*
Siren, enis, *Virg. Hor.*

A and ER.

Æthra, æ, *for* æthera, *Cic. Virg.*
Æther, eris, *Cic. Virg.*
Cratera, *Cic. in Arat. Pers.* Crater,

Crater, *Virg.*
Panthera *and* Panther; *see the genders, p.* 58.
Statera, *Cic.* stater, *Bud.* though with this difference, that *statera* is a balance, and *stater* is a kind of coin.
Vespera, *Plaut.* vesper, *Cæs.*

In all these nouns ER is the original termination, that in A having been almost generally formed from the Greek accusative of the other termination, except it be *Vespera*, because the Greeks said in the nominative, not only ἑσπερ⊙· but also ἑσπέρα. And it is very likely that heretofore they said *Vesperus*, which followed the second declension, whereas *Vesper* rather followed the third. Hence we have still cases in both these declensions, *Vespero surgente*, Hor. *Primo Vespere*, Cæs.

Hereto we may join the termination OR; as lympha (from νύμφη) lymphor, *Non. ex Lucilio.*
Pigritia, *Cic.* pigror, *Non.*

A and AS.

Hebdomada, æ; hebdomas, adis, *Cic.*
Lampada, æ, *Manil.*
Lampas, adis, *Cic.*
Hæc tiara, æ, *Serv.*
Hic tiaras, æ, *Virg.*

A and ES.

Of the same declension.

Hic cometa, æ, *et* cometes, æ. *See the genders, p.* 26.
Geta, *Ter.* Getes, æ, *Ovid.*
Epirota, Epirotes, *Cic.*
Geometra, geometres, æ, *Cic.*
Prophota, æ, *Isid. Hest.*
Prophetes, æ, *Vos.*

A and ES.

Of different declension.

Avaritia, æ, *Cic.* avarities, ei, *Lucr.*
Barbaria, æ, *Cic.* barbaries, ei, *Cic.*
Blanditia, æ, *Cic.* blandities, ei, *Cic.*
Canitia, *Lucret.* canities, *Virg.*
Delitia, æ, *Plaut.* delities, *Appul.*
Desidia, *Cic.* desidies, *Lucret.*
Duritia, *Cic.* durities, *Cic.*
Effigia, effigies, *Cic.*
Fallacia, *Ter.* es, *Appul.*
Luxuria, *et* es, *Cic.*
Macretia, *Cic.* es, *Appul.* any wall or mound about a ground.
Macrices, *in ancient writers signified leanness*, Non.
Materia *et* es, *Cic.*
Mollicia *et* es, *Cic.*
Munditia, *Cic.* es, *Catul.*
Nequitia, *Cic.* es, *Hor.*
Notitia, *Ter.* es, *Lucret.*
Pinguitia, *Arnob.* es, *Appul.*

Planitia, *Hygin.* es, *Liv.*
Prosapia, *Cic.* es, *Lucret.*
Scabritia, *Plin.* scabrities, *Colum.* scabbiness, roughness.
Sævitia, *Cic.* es, *Vost.*
Segnitia, *Ter.* segnities, *Virg.*

To these some add *provincia*, and *es*; but for the latter they have no authority.

Pauperia is in S. Cyril's glossary for πενία, but perhaps it is to be found in no other place. For πενία is rather *paupertas*, the inconvenience of poverty; and *pauperies*, the accident or misfortune that impoverishes us. And thus it is that Caper distinguishes them in his orthography.

We must not however believe what some grammarians have ventured to advance, that there was a difference between all these nouns in A and ES, as Cornelius Fronto, who imagines that *materia* is said of material things, on which artificers work; and *materies* of intellectual things that relate to the mind. For if we consult the authors here quoted, we shall find that all these nouns are indiscriminately taken for the same thing.

A and IS.

Absida, æ, *in later authors for*
Absis, idis, *which we find in Isidorus*, 3. *Orig. cap.* 68. where he takes it for the circles of the stars, just as Pliny does, lib. 2. c. 15. But the same Isidorus, lib. 14. c. 8. takes notice that the learned (in his time) doubted whether it was best to say *absidem* or *absidam*. Others write also *apsis*, because it comes from the Greek ἁψίς. In ecclesiastic writers this word is taken for the gallery of a church, for an episcopal chair, or for the inclosure of a chair. It is also taken for the bowing of an arch, and for the ring of a cart-wheel.
Buta, *Varr.* buris, *Virg.* the ploughtail or handle.
Cassis, idis, *Cæs.* cassida, æ, an helmet, *Charis. Prisc. Propert.* as also Virg.

Aureus ex humeris sonat arcus et aurea vati
Cassida——*Æn.* 11.

Where Servius pretends it is a Greek accusative for a Latin nominative. It would have been much better if he had said that it is a real Latin noun, but derived from a Greek accusative, as we have above shewn that this also happens to nouns in ER and in A.

A and

A and US.

Aranea, æ, *Virg.* Araneus, i, *Lucret.* a spider. *They say also* Aranea, æ, *Ovid, and* araneum, i, *Phædr.* for a cobweb. Pliny useth both of them for a rime or dew like a cobweb, which spoils olives and grapes.

Acina, æ, *Catul.* acinus, i, *Cic.* and also,

Acinum, i, *Non.* the stone of grapes and other fruit.

Baptisma, atis; baptismus, i; and likewise, baptismum, i, *in ecclesiastic authors.*

Clavicula, æ, *Plin.* and claviculus, i, *Colum.* the tendrel, or young twig, or shoot of a vine, wherewith it takes hold of every thing, and climbs up by it.

Juventa, æ, *Virg. Hor.* juventus, utis, *Id. et Cic.*

Syngrapha, æ, *Cic.* syngraphus, i, *Plaut. also* syngraphum, *Plaut.* a writing or deed under the hand of both parties, an obligation, bill, or bond.

The following generally differ in sense.

Mercatura, *Cic.* traffic, merchandise.

Mercatus, *Cic.* the market, though in *Plautus* it signifies also a buying and selling, the trade of merchandise.

Venatura, *Vost.* venison.

Venatus, *Cic.* venatio, *Id.* hunting.

Usura, *Cic. Liv* use, usage, enjoyment of a thing, usury, or money given for the use of money, interest, *Cic.*

Usus, *Cic.* use, exercise, profit, experience, usage, custom.

A and YS.

Chlamys, *Virg.* chlamyda, æ, *Voss.* a soldier's coat.

E and AL.

Autumnale, *Varro.*

Autumnal, *Id. apud Charis.*

Capitale, *Cic.*——tal, *Cic. Varr.*

Cubitale, *Cic.*——tal, *Hor.* a fore sleeve for the arm to the elbow downwards.

Penetrale, *Claud.*—tral. *Propert.* the recess, or inmost part of any place.

Puteale, *Cic.*——teal, *Cic. Hor.* the cover of a well or pit.

It is also taken for a place near the *Palatium* in Rome, so called from a well that was there, in which they had a seat of justice and oaths were administered. This was the well over which was seen the statue of Accius Nævius; and hard by the altar where they preserved the razor with which king Tarquin made him cut a stone in his presence.

Quadrantale, *or*—tal, *Festus,* a figure square every where like dice; also a vessel a foot square every way.

Sale *or* sal. *Charis.* This author prefers the former, which makes Murotus believe that in Terence's Eunuchus we ought to read.

Qui habet sale quod in te est.

Where others read *salem qui;* and others by synecdoche *salem, quod in te est.*

Torale, *Varr.*—ral, *Hor.* the furniture of a bed or table, as sheets, blankets, coverlets.

E and R, or ARE and AR.

Altare, *Cic.* altar, *Prud.*

Alveare, *Colum.* ear, *Voss.* a bee-hive.

Calcare, *Vost.* car, *Cic.* a spur.

Cochleare, *Mart.* ear, *Colum.* a spoon.

Exemplare, *Lucr.* ar, *Cic.* a sampler, a resemblance or model, a copy.

Lacunare *or* nar, *Hor.*

Laqueare *or* ar, *Virg. Plin.*

Puzillare *or* ar, *Auson. also* hæ pugillares, *Plin.* a table book.

Pulvinare *or* ar, *Ovid,* a bolster of a bed, a pillow, a cushion.

And these nouns often change their termination into ium, for we say,

Altarium, *Sever. Sulp.* pugillarium, *Plin.* lupanarium, *Ulp.*

Some grammarians (and among the rest L. Valla, book 6, c. 33.) add here *exemplorium,* pretending it is from Pliny, lib. 6. c. 29. *Omisit in hoc tractu (nisi exemplarium vitiosum est) Berenicem alteram.* But the best editions, as the earliest of Paris, that of Parma, and that of Dalecampius, have, *nisi exemplarium vitium est.* For as it cannot be denied but this word was received in later ages, so there is no probability at all of its having been current in Pliny's time: but we find it in Ulpian; *si in duobus exemplaribus scriptum sit testamentum,* according to Haloander and the Florentine Pandects.

E and ES.

Hoc tapete, *Non. from* whence comes tapeta *in Pliny.* Hic tapetes, or tapes, etis. *Virg. also* tapetum, i, *Virg.* tapestry.

E and IS.

Hoc conclave, *Ter. Cic.*

Hæc conclavis, *Vost. and also*

Hoc conclavium, *Plaut.*

Præsepe, *Cic. Virg.* præsepis, *Varro.* præsepia.

Præsepium, *Appul.*

Rete, *Virg. Ter. Cic.* retis, *masc.* Albo rete, *Plautus.* For if it came from *rete*, neuter, he would have said *albo reti.* See the declensions, p. 106. and the genders, p. 41. Hence it is that Plautus in his *Rudens* has also *uvidum retem*, according to Priscian and the ancient copies; which perhaps has not been duly considered by those who have corrected *uvidum rete.* But Charisius has likewise taken notice of *retes*, feminine in the plural. *Nam et in consuetudine*, says he, *dicimus; in retes meas incidisti:* which he places among nouns that have no singular, whereas there can be no objection against taking it from *retis* itself, as Vossius hath observed.

I and IS.

Hoc gummi, *Plin.* hæc gummis, *Col.*

Hoc sinapi, *Plin.* hæc sinapis, *Plin. and Plaut.* See the genders, p. 23.

O and UM.

Adagio, *Varr.* gium, *Plaut.*

Alluvio, *Cic.* ium, *Voss.* ies, *Liv.*

Consortio, *Liv. Cic.* ium, *Cels. Ulp.*

Contagio, *Cic.* ium, *Virg. Mart.* both are taken for a touch or contact, and for an infection or pestilence.

Oblivio, *Cic.* oblivium, *Tacit.*

Postulatio, *Cic.* atum, *Cæs. Tacit.*

Proluvio, *Voss.* ium. *Ter. Gell.*

Proluvies, *Virg. Cic.*

Supplicatio, *Cic.* supplicium, *Sallust. Tacit.* supplication, prayer, a solemn procession.

O and EN.

Anio, *Hor.* Anien, *Stat.*

Anio made *Anionis*, according to Prisc. So that *Anienis* in Catullus, and *Anienem*, in Virgil, properly come from *Anien*, though they have been attributed to *Anio.* The same must be said of

Nerio, onis, *and* Nerien, enis, *Plaut.*

Turbo, onis, *and* Turben, inis, *Tibull.*

O and ON.

Agamemno, *Stat.* Agamemnon, *Voss.*

Antipho, *Ter.* on, *Ter.*

Amazo *or* on, *Voss.*

Demipho, *Ter.* on, *Ter.*

Palemo *or* on, *Virg.*

Plato, *Cic.* on, *Manil.*

Simo, *Ter.* on, *Plin.*

And others of the like sort, which have often dropped their *n* at the last syllable, as may be seen in Terence and other writers.

O and OR.

Squalitudo, *Acc.* squalor, *Cic.* filthiness, roughness, the sorrowful estate of those that be arraigned or accused.

O and AS.

Beatitudo *and* beatitas, *Cic. 1. de Nat.* He takes notice that both these words were with difficulty established in his time: *Utrumque enim durum*, says he, *sed usu verba mollienda sunt.*

Concinnitudo, *Cic.* itas, *Cic.*

Cupido, *Virg. Hor.* ditas, *Cic.*

Necessitudo, *Cic.* itas, *Cic. Cæs.*

They are both taken for necessity, or for the tie that one has, whether of kindred or friendship. However, *necessitudo* is oftener in the latter signification; *necessitas* in the former.

Teneritudo, *Cic.* ritas, *Appul.*

O and ES.

Alluvio, onis, *Cic.*

Alluvies, ei, *Colum.*

Colluvio, *Cic.* vies, *Colum. Plin.*

Proluvio, *Voss.* vies, *Cic. Virg.*

Contagio, *Cic.* contages, *Lucret.*

They say also *contagium.* See above.

Compago, inis, *and* ages, is.

Servius (1. *Æn.*) allows of both; but he says that the first is indeclinable, and that there is no such word as *compaginis.* It is indeed very scarce, yet we read in Ovid

——*disparibus calamis compagine cera*, Metam. 1.

Propago, inis, *Virg.* ages, agis, *Enn.*

O and IS.

Apollo, inis.

Apollinis, hujus Apollinis, *Voss.*

Caro, carnis, *Cic.*

Carnis, hujus carnis, *Liv. Andronic. apud Prisc.*

O and US.

Abusio, *Cic.* abusus, *Cic.*

Admonitio, *Cic.* itus, *Cic.*

Affectio, *Cic.* tus, *Cic.*

Which is very usual with verbal nouns derived from the supine. But it is observable also in others; as

Architecto, *Plin.* ctus, *Cic. also* Architector, oris, *Plaut.* an architect.

Capo, onis, *a capon*, *Mart.* capus, *Varr.*

Gobio, *Plin* gobius, *Mart.* a gudgeon.

Lanio, *Voss.* lanius, *Ter. Phædr.*

Pavo, *Plin. Cic.* pavus, *Gell.* a peacock.

Scorpio, *Plin. Cæs.* pius, *Virg.*

Strabo, *Cic. Hor* bus, *Voss.* goggle-eyed, one who looketh asquint.

U and US.

Artu, *Plaut.* artus, *Cic.* a joint, the limbs.

Hoc

Hoc cornu, *Cic.* hic cornus, *Cic.*
Also hoc cornum, *Prisc.* a horn.
Tonitru, *Virg.* tonitrus, *Stat.*
Tonitruum, *Plin.*

Of those whose terminations end both in consonants, viz. in L, M, N, R. S.

L and S.

Debil *for* debilis, *Ennius.*
Subtil *for* subtilis, *Prisc.*
Facul *for* facilis, *Voss.*
Difficul *for* difficilis, in Plaut. and in the ancients, Pacuvius, Accius, Lucilius, as Nonius relates.

The same changes of termination happen to the substantives, as
Mugil, *Prisc.* mugilis, *Juv.*
Strigil, *obsolete*, strigilis, *Plaut.*

There is a great probability that the word *strigil* was in Non. chap. 3. in this corrupted passage where we read, *strigilum manifestum est esse feminini, neutri, Varro Bimargo*, &c. For the sense would be complete, as Vossius observes, were we to read *strigil neutri*; because those nouns by changing their terminations, also change their genders. Now it appears from hence that as Nonius evidently maketh *strigilis* a feminine, according to the general rule of the nouns in IS, we ought not to mind either Aldus, who took it for a masculine, or Isidorus, who in the last chapter of his last book of Origins, makes use of it in this gender *strigiles nuncupati à tergendo*; besides that it would have been better if he had said *à strigendo*; for *strigo* was formerly used for *stringo*, whence comes also *strictus*, close or narrow; *strigosus*, lean, thin, barren; and *strigilis*, a curry-comb, an instrument used in bathing, to rub filth and sweat from their bodies, also a kind of long vessel: likewise *striglis* which is formed by a syncope from *strigilis*, and properly signifies a furrow or gutter in carpenter's or mason's work, a chamfering or channelling; as *stria* (which is also derived from thence) is taken rather for a passage or outlet and its entrance, though they are sometimes confounded one for the other.

Famul *for* famulus, *Enn. Non. Lucret.*

MENTUM & MEN.

Augmentum, *Varr.* augmen. *Lucret.*
Carmentum, *Voss.*——men, *Cic.*
Momentum, *Cic.*——men, *Lucret.*
Limentum, *Varr.*——men, *Cic.*
Sublimentum *or*——men, *Fest.*

UM and R.

Alabastrum, *Mart.*
Alabaster, *Cic.* a vessel made of alabaster to keep sweet ointments in.
Calamistrum, *Cic.*—ter, *Varr. Cic.*
Candelabrum, *Cic.*—ber, *Arnob.*
Canistrum, *Cic.*—ter, *Pallad.*
Cochlearium, *Varr.* Cochlear, *or* Cochleare, *Mart.*
Jugerum, i, *or* juger, jugeris, see above, p. 132.

UM and S. Whether

In ES, contagium, *Plin.*
Contages, *Lucret. also* contagio, onis, *Plaut.* the touch, infection, pestilence.
Diluvium, *Virg.* vies, *Hor.*
Tabum, *Virg.* tabes, *Virg.*
Tapetum, i, *Virg.* hic tapes, etis, *Virg. also* tapete, is, *Plaut.*
In OS, Ilium, *Virg.* Ilios, *Hor.*
In US, BUXUM *and* BUXUS: and a great many of which we shall take particular notice at the end of this list.

UM and T.

Occiput, *Auson.* occipitium, *Plaut.*

N and M.

Momen *or* momentum, *and others of which mention has been made above.*

N and IS.

Fulmen, *Cic. Plin.* fulminis, *Voss.*
Oscen, *Auson.* oscinis, *Cic.*
Sanguen, *Lucret.* sanguis, *Cic.*

Giffanius adds also *vermen* for *vermis*, a worm, because Lucretius has,

Donicum eos vitâ privârant vermina sæva.

But he did not know that *vĕrmina* in this passage signifies only *tormina*, as Festus observes; *the griping of the guts, the wringing of the belly*; which is derived however from VERMEN, *quod facilè se torqueant*, says Nonius.

N and US.

Titan, *Virg. Cic.* Titanus, *Plaut.*
Delphin, *Ovid, Virg.* delphinus, *Cic. Hor.*

But here the latter nominative comes from the genitive of the former, as from τῦ Τίτανος is formed *Titanus, ani.* For it often happens that of the genitive or other Greek case, they form a new Latin noun, which follows a different declension.

Diacon *and* diaconus *in the sacred writings.*

R and M.

Alabaster *and* alabastrum; *see above, the title*, UM, R.

R and

R and S.

Arbos *and* arbor, *Cic.*

Honos *and* honor.

Impubes and impuber, are generally placed here. But Vossius thinks that *impuber* is to be found no where but among the grammarians, who produce no authority for it, though Joseph Scaliger in Catullus *in Gallam*, chose to read *puber* instead of *mulier*.

Ligus *and* Ligur, *Virg.*

Also

Ador *and* Adus, *Voss.*

Algor *and* Algus, cold, great cold.

Tu vel suda vel peri algú, Plaut.

Decor *and* decus, where the vowel changes together with the R; see the genders, pages 34, 43. And here by the way we may observe, that it is not true, strictly speaking, that *decor* and *decus* are two words of an intire different meaning, of which the former signifies *beauty* only, and the latter *honour*, according to the opinion of some. For in Virgil,

——*Tantum egregio decus enitet ore.*

Hunc decus egregium formæ movet atque juventæ, and the like; *decus* as plainly expresses *beauty* as *decor*, though there may be some other difference in the application of these words.

R and IS.

Arar. *Lucan. Sil.* Araris, *Virg. Prisc.* the river Saone.

Hoc baccar, *Plin. Prisc.* hæc baccaris, *Plin.* βάκκαρις, *Hesych.* a kind of herb or flower. See the genders, p. 38.

Celer, *Virg. And* celeris, *even in the masculine, Voss.*

Sacer *and* sacris, *Porci sacres, Plaut.*

Memor *and* memoris, *Caper apud Prisc.*

Indecor *and* indecoris, *Non.*

Turtur *and* turturis, *Mariangel. Accurs. ex Auson.*

Vultur *and* vulturis, *Enn. apud Charis. et Prisc.*

Vulturis in silvis miserum mandabat Hemonem.

Unless we are obliged to read *vulturus*, as it is in the manuscript copies according to Vossius and Giffanius. But we say also *vulturius*, a vulture, which is in Ovid, Livy, and Phædrus.

ER and US.

These two terminations are found more particularly in nouns latinised from the Greek, as

Evander *and* Evandrus, from Εὔανδρος.

Mæander *and* Mæandrus, from Μαίανδρος.

Also in the others, as

Acer *or* acrus, *according to Charisius.*

Exter *and* exterus.

Infer *and* inferus.

Ister *and* Isterus, *Gell.*

Pestifer *and* Pestiferus.

Prosper *and* prosperus.

Uter *for* uterus, *Cæcil.*

AS and US.

Elephas, *Cic.* elephantus, *Plin. and Phædrus.*

ES and IS.

Apes, *Probus*, apis. *Colum. Ovid.*

Feles, *Phædr.* felis, *agat.*

There are some who scruple to make use of *feles* in the singular. And yet we read it in Phædrus, lib. 2. fab. 4. *Feles cavernam nacta.* And in that passage of Pliny where some read *Felis aurea pro Deo colebatur*, lib. 6. cap. 28. the MSS. vary, most of them having *feles*; and in the 3d book of Varro de R. R. which Calepin quotes for *felis*, Gryphius's and all the best editions have, *ne feles ad nocendum introire possit.*

We meet with this word also in Plautus, *feles virginaria*, meaning a ravisher of young girls, and a corrupter of virginity. As in Ausonius, *feles pullaria*, for one that carried off the children, whom the ancients called *pulli*. Besides Charisius expressly informs us that they said *hæc feles*, in the same manner as *hæc moles.*

Hence it appears that so far from being authorised to reject *feles*, on the contrary we have great reason to suspect *felis*; and still more so to suspect the gender given it by most dictionaries, without producing any authority. For the Great Thesaurus of the Latin tongue, Morel, Pajot, and other late dictionaries, make it common: but Stephens, Calepin, and the little dictionary mention it only as masc. yet it is difficult to make it pass under this gender, though Cicero has, 1. *de Nat. At ne fundo quidem auditum est Crocodilum aut Ibim, aut felem violatum ab Ægyptio*; which ought to be referred to a syllepsis, because of the masculines that go before, as we shall observe when we come to treat of this figure.

Puppes, *Prob.* puppis, *Ovid.*

Torques, *Cic.* torquis, *Plin.*

Vallos, *Prob.* vallis, *Cic.*

ES and UM.

Whether the ES follows the fifth, as

Pro-

Proluvies, ei, *and* proluvium.
See the title UM and ES.
Or whether it follows the third, as
Tapes, etis, *Virg.* tapetum, i. *Virg.*
Also hoc tapete, *Plaut.*
ES and US.
Achilles, is, *and* Achilleus, i.
Perses, is, *and* Perseus, i.
And then the termination ES comes from the Æolians, who for Ὀδυσσεύς say Ὀδύσσευς, whence comes Ulysses. See the declension, p. 120.
ES and BS or PS.
Adipes, *Varro*, adeps, *Pliny.*
Plebes, is, *Liv. Tac.* plebs, ebis, *Cic.*
But heretofore they said also plebes, plebei, *Plin.*
Sepes, *Colum. Varro*, seps.
We find it likewise in Lucan, where it signifies a serpent.
Ossáque dissolvens cum corpore tabificus seps.
But for its signifying a hedge I know of no authority. It is true that Ausonius attributes it to Cicero.
Bucolico sepes dixit Maro; cur Cicero seps?
But we meet with no such word now in Cicero.
Satraps, *Sidon.* satrapes, *Ter.* The grandees of Persia. *But we say also* satrapa.
Trabes, *Cic.* trabs, *Virg.*
IS and S. with a consonant.
Scrobis *and* scrobs.
Scobis *and* scobs.
Stipis *and* stips.
Glandis *and* glans.
Mentis *and* mens.
Concordis *and* concors.
Discordis *and* discors.
See the genders, p. 49. declensions p. 70.
We find also *Tiburs* in Cato, and *Tiburis* in the old inscriptions.
IS and US.
Gruis, *Phædrus*, grus, *Virg.*
Hilaris, *Hor.* hilarus, *Ter. Plaut.* whence comes *hilara* in Rud. *hilara vita*, Cic.
Improbis, *Festus*, improbus, *Virg.*
Pronis, *Varr.* pronus, *Cic.*
But this happens particularly to nouns in
ARIS and ARIUS.
Auxiliaris, *Cæs.* auxiliarius, *Cic.*
Jocularis, *Cic.*—arius, *Ter.*
Singularis, *Cic.*—arius, *Plaut.*
Vulgaris, *Cic.*—arius, *Non.*
And others of the same sort.
OS or US, and UM or ON.
Ilios *and* Ilion.
Melos *and* Melus, *Non.* See the genders, p. 32.
US and NS.
Violentus *and* violens, *Hor.*
Opulentus *and* opulens, *Nepos.*
US and UR.
Ligus *and* Ligur, *Virg.*
X and ES.
Fax *and* faces, *Fest.*
Pollux *and* Polluces, *Plaut.*
X and CIS or GIS.
Nucis *and* nuceris, is.
Regis *and* regeris, *according to Charisius.*
Of which by syncope they have formed *rex, regis; nux, nucis.*
X and IS.
Senex *and* senecis, whence comes *senecior, senectus*, and *senecitus.*
Supellex *and* supellectilis. *See above, p.* 128.

US and UM.

As these two terminations occur oftener than any of the foregoing, I have deferred to treat of them more amply by themselves. Sanctius, after John Pastranes, observes that heretofore all the nouns in US were terminated also in UM; and the great number of those that are left, seems to render this probable.

These nouns of their nature are either adjectives, as *effectus* and *effectum*, *eventus* and *eventum*, *intestinus* and *intestinum*, *jussus* and *jussum*, *suggestus*, and *suggestum*, *textus* and *textum*, *tributus* and *tributum*, or substantives; and it is the latter that we shall examine more particularly in the following list.

Absinthius,

A.

Absinthius, *Varro.*
Absinthium, *alii.*
Acinus, *Cic.* acinum, *Col.*
Actus, *Cic.* actum. *or rather* acta, orum, *Id.*
Admonitus, us, *Cic.* admonitum, *Id. also* admonitio, *Id.*
Ærarium, *the treasury or exchequer.* But *ærarius* was quite another thing, which Nonius does not seem to have sufficiently considered. For this as a noun adjective always supposeth its substantive, and is taken either for him who works in brass, as in Pliny; or for a clerk of the exchequer, as *ærarium facere*, according to Budeus: or for a person who was deprived of the privileges of a Roman citizen, as in Cic. *inter ærarios referre.*
Amaracus, *Catul.*
Amaracum, *Plin.*
Angiportus, *and* angiportum, *Plin.* and after him Priscian, who proves it to be of the neuter gender by this passage of Ter. *Id quidem angiportum non est pervium;* in Adelph. And to be of the masculine by this other; *sed hinc concedam in angiportum hunc;* in Phorm. And thus we read it in Gryphius's, Heinsius's, and all the best editions. And indeed Priscian himself, let Vossius say what he will, brings no more than these two examples to prove the two genders.
Anfractus, *Cic.* um, *Varr.*
Antidotus, *Gel.* um, *Curt.* This is properly a noun adjective, the neuter being referred to *medicamentum.*
Autumnus, *Cic.* um, *Varr.*

B.

Baculus *and* um, *Ovid.* Whence comes *bacillum* in *Cic.*
Balteus, *Sen.* um, *Varr.*
Barbitus, *masc. in Hor. fem. in Ovid.*
Barbitum, *Auson.*
Blitus *and* um, *Plin.*
Buxos *and* um, *Ovid.* See the genders p. 20.

C.

Calamistrus, *Cic.* um, *Plaut.*
Calcaneus *and* um, *Virg.*
Callus *and* um, *Cic.* The neuter is most used.
Candelabrus *for* Candelabrum, *Non.*
Capillus, *Cic.* um, *Plaut.*
Carbasus, *fem.* carbasum, *neuter.* See above, p. 128.
Carrus, *Hirt.* um, *Cæs.*
Catinus, *Hor.* um. *Varr.*
Catillus *and* um, *diminut. Plin.*
Currus, *Cic.* um, *Liv.*
Caseus, *Virg.* um, *Plaut.*
Census *and* um, *Cic.* Fortunæ censa peredit, *ut est apud Non.*
Cerasus *and* um, *Plin.* Carne & succo mora constant, cute et succo cerasi, lib. 15. c. 25. Though generally speaking the noun in US signifies the tree, and that in UM the fruit. See the genders above, p. 21.
Chirographus, which Vossius says is not Latin, we find in Quintilian. *Fulvius legato interroganti an in tabulis chirographus esset? Et verus*, inquit, *Domine*, l. 6. c. 4.
Chirographum, *more usual, Cic.*
Cingulus, *Cic.* um, *Varr.*
Cingula is also used for a girth, according to Beda in his orthography.
Et nova velocem cingula lædat equum,
Ovid.
Clivus, *Cic.* um, *Cato.*
Clypeus, *Cic.* um, *Varr.*
Cœlus *and* um, *Arnob.* See above, p. 129.
Collus, *Varr.* um, *Cic.*
Commentarius *and* um, *Cic.*
Compitus, *Varr.* um, *Cic. Virg. Hor.*
Corius, *Plaut.* um, *Cic.*
Cornus, *masc.* and cornua, *neuter* for cornu, according to Priscian, book 6. The first is from Cicero himself, 2. *Nat. Deor. Cornibus iis qui ad nervos resonant in cantibus*, according to the best editions, as of Robert Stephen, Colinet, Santandré, Elzevir, Gruterus, &c. Which shews the little reason that Lambin had to doubt of this passage, as well as of a great many others which he wanted to correct. The second is of Ovid, *flexibile cornum*, in Prisc. and the third is commonly used.
Costus, fem. *Plin.* um, *Hor.* a kind of shrub.
Crocus, *Virg.* um, *Plin.*
Crystallus, fem. *Propert.* um, *Plin.*
Cubitus, *Cic.* um, *Plin.*
Culeus, *Cic.* um, *Varr.*

D.

Denarius, *Cic.* um, *Plaut.*
Dictamnus *or* dictamus, *Stat.*
Dictamnum, *Virg.*
Dorsus, *Plaut.* um, *Virg.*

E.

Effectus, *Cic.* um, *Quintil.*
Eventus, *Cic.* eventum, *Lucret. l. 1.* *Eventum dici potest quodcunque erit actum.*

The

The plural *eventa* we frequently meet with in Cicero.

F.

Filus, which they place here, is hardly Latin; for the verse which they quote from Lucan,

Texerunt torti magicâ vertigine fili, lib. 6.

proves nothing at all; *torti fili* being a genitive governed by *vertigine*. And yet heretofore they said also *filus*, according to Arnobius, lib. 6. But *filum* is very common in Cicero and other writers; and no other ought to be used.

Fimus *and* um, *Plin.*
Forus, *Non. Isid. Charis.*
Forum, *Cic. & alii.*
Fretus, *Lucret.* um, *Virg.*
Perangusto freti divisa, Cic. 5. in Verr. apud Gell.

G.

Galerus *and* um, *Stat.* a little hat.
Gladius, *Cic.* um, *Plaut. Varr.*

H.

Hebenus *and* um, *Plin. Virg.*
Helleborus, masc. *Virg. Colum.*
Helleborum, *Plin.*
Hyssopus, *fem.* um, *Colum.*

I.

Incestus, us, *Cic.* incestum, i, *Cic.*
Intubus, *Lucil.* um, *Virg.*
Jugulus, *Lucan.* um, *Cic.*
Jocus *and* jocum, *see above, p.* 127.
Jussus, *whence comes the ablative* jussu, *Cic.*
Jussum, i, *idem.*

L.

Lacertus, *Cic.* um, *Acci.*
Lectus *and* um, *in the civil law.*
Libus, *Nom.* libum, *Virg.*
Locus *and* locum, *see p.* 127.
Lucrus, *Plaut. apud Non.*
Pergrandem lucrum faciat.
Lucrum, *Cic. & alii.*
Lupinus *and* um, *Plin.* the former more usual.
Lupus, *Cic.* um, *Non. et Varr.*

M.

Mandatus, *whence comes the ablative* mandatu, *often used in the civil law.*
Mandatum, i, *Cic. & alii.*
Medimnus, *Lucil.* um, *Cic.*
Modius, *Colum.* um, *Plin.*
Mundus *and* um, *women's ornaments.*
Negavit quidam uxori mundum omne penumque, Lucil.

N.

Nardus, fem. *Hor.* nardum, *n. Plin.*
Nasum, *Cic.* um, *Lucil. Plaut.*
Nuntius, *Cic. Virg. & alii.*
Nuntium, *apud aliquos non acceptæ authoritatis*, says Nonius: because NUNTIUS is taken both for the messenger and the news. And though we find *lepidum nuntium* in Plautus, *nova nuntia referens* in Catullus, there is reason to mistrust the reading, for the best copies vary upon this article. The Great *Thesaurus* quotes also from Tibullus, lib. 3. eleg. 4. *Nuntium de cælo*, but we can find no such passage. We say also in the fem.
Nuntia, *a female messenger*, Virg. Plin. and even in Cicero himself.

O.

Ocimus *and* um, *Sosipat.* the herb basil-royal. The neuter is more usual.
Oestrus, *Plin.* um, *Virg.* a gad-bee, a dun-fly.

P.

Pagus, Cic.
Pagum, *Sidon.* and other later writers.
Palatus, *Cic.* um, *Hor.*
Palus, *Plin.* um, *Varr.*
Pannus, *Hor.* um, *Non.*
Papyrus, i, fem. *and* papyrum, *n. Plin.*
Papyrus nascitur in paludibus Ægypti.
Patibulus, *Licin.* um, *Cic.*
Peccatus, *Cic.* manifesto peccatû, *Verrin.* 2. as Gellius observes.
Peccatum, *Id. & alii*, more usual.
Penus, oris, N. *Hor.* Penus, us, masc. and fem. *Plaut.* [able.
Penum, i, *Ter. also* hoc penu, *indeclin-*
Pergamus, *Ptol.* um, *Plin. Strabo.* See above, p. 128.
Pileus *and* um; *Plaut. Pers.*
Pistillus, *Nav.* um, *Plaut.*
Portus, *Cels. Plin. Pallad.*
Portum, *Plin.*
Prætextus, us, *and* prætextum, i, *Sueton. Sen.*
Punctus *and* um, *Plin.* Omne tulit punctum, *Hor.*
Puteus, *Cic. Virg.* um, *Varr.*

Q.

Quasillus, *Festus*, um, *Cic.*

R.

Rastrus, *or rather*, raster *and* um, *see p.* 131.
Reticulus, *Var. Plin.*
Reticulum, *Hor. Plin.* The former comes from *retis*, masc. and the latter from *rete* neuter.
Rictus, *Cic. & alii.*
Rictum, *Cic. apud Non. Lucret. l.* 6.

S.

Saguntus, *Strabo*, um. See the genders, p. 16.

Sagus, *Varr.* um, *Cic.*
Salus, *Enn.* undantem salum.
Salum, i, *Cic. & alii.*
Scutus, *Non. Turpill.* um, *Cæs. Cic. & alii.*
Sensus *and* um, *Cic.*
Sestertius *and* um, *Agricola.*
Sexus *and* um, *Sanctius.*
Sibilus, *Cic.* sibilum, *Seren. apud Non.* The plural *sibila* is likewise in Ovid, Lucan and others. But this noun is of its nature an adjective; hence Virgil has *ora sibila, colla sibila,* &c. so that even when we say *sibilus,* we suppose *sonus.*
Sinus, *Plaut.* um, *Virg.* a milk pail.
Sparus, *Virg. Sal. & alii.*
Sparum, *Lucil. Stat.* a small dart. But for a kind of sea fish we say only *sparus.*
Spicus *and* um, *according to Servius.* Spicum illustre, *Cic. in Arat.* Tho' the neuter is not used in the plural, according to the same grammarian Servius. But generally speaking they prefer the use of
Spica, æ, *Cic. & alii.*
Stadius, *Macrob.* um, *alii.*
Suggestus, *Plin,* um, *Cic.*
Supparus, *Varr.* um, *Lucan.* a linen upper veil, any garment of linen.
Symbolus, *Plaut.* um, *Plin.* a sign, a mark. But
Symbola, *fem.* in Plaut. and in Ter. is a different thing, *symbolam dedit,* he has paid his club.

T.

Tartarus, *see p.* 127.
Tergus, um, *Plaut. Cic.*

To these some add *thesaurus* & *thesaurum,* grounding their opinion upon the following passage of Plautus in his Aulularia, Act. 2. sc. 2.

Credo ego, jam illum inaudisse mihi esse thesaurum domi.
Id inhiat, eâ affinitatem hanc obstinavit gratiâ.

But *id* is there for *ideo* or *propter id,* just as in his Amphitryo he says,

Et id huc revorti, uti me purgarem tibi.

Thymus *and* um, *Plin. Colum.* either for the herb called thyme or time, or for little warts that grow upon the flesh, and which look like the leaves of thyme.
Tignus, *Ulp.* um, *Cæs.*
Tributus, *Gell. Plaut.*
Tributum, *Cic. & alii.*

V.

Vadus, *Sal. apud Non.*
Vadum, *Cæs.*
Vallus *and* um, *Cic.*
Vinaceus, *Varr.* vinaceum, *or rather* vinacea, orum, *Colum.*
Viscus, *Cic.* um, *Plin.*
Uterus, *Virg.* um, *Plaut.*

To these we may add a great number of Greek nouns, which end in OS or in ON, as
Gargaros *and* on; tympanos *and* on, and the like.

US which drops U.

We meet with a great many nouns in US, which receive a different termination, by dropping the U, as
Abacus, *Cic.* abax, *Colum.* For the *x,* and the *cs,* are the same thing.
Arabus, *Virg.* Arabs, *Hor.*
Æthiopus, *Lucil.* Æthiops, *Plin.*
Cappadocus, *Colum.* Cappadox, *Cic.* and such like.

But in regard to these nouns the second is rather the original termination, while the other is only borrowed from the genitive of this. For Ἄραψ makes Ἄραβος, whence comes *Arabus,* and the rest in the same manner.

Thus because the Greeks say, γὴψ, γυπὸς, the Latins have thence formed *grys, gryphis,* Virg. only aspirating the smooth consonant. And of this same genitive, they have also formed *gryphus, i.*

THE SECOND LIST.

Of Nouns that follow different declensions, whether in one or in different numbers.

IN the preceding list we have shewn that nouns may frequently admit of different terminations, and among these we find some that frequently change their declension as well as their gender. But our intent here is to point out such as under one termination are differently declined.

Of these we may reckon five sorts, which shall be comprised under the following heads.

I.

Of the first and third declension.

AS, *as* Calchas, antis, *Virg.*
Calchas, æ, *Plaut.*
ES, Ganges, æ, *and* is, *Papin. Plin.*
Euphrates, æ, *and* is, *Lucan. Plin.*
And in the same manner, Thucydides, Mithridates *or* Mithradates; *for we meet with both in ancient monuments*, Orontes, Tigranes, Heraclides, Timachides, Æetes, Herodes, Euripides, *and others which may be seen in Prisc. lib.* 6.
MA. Those in MA, as we have already observed, p. 119. were heretofore of the first declension, whereas they are now of the third.
Dogma, æ, *Laber.*
Glaucoma, æ, *Plaut.*
Sacoma, æ, *Vitruv.*
Schema, æ, *Plaut.*

II.

Of the second and third declension.

ER, *as* cancer, cancri, *and* canceris.
Cancris ut vertat metas se ad solstitiales, Lucret.
Where he is speaking of a heavenly constellation. Arnobius uses it in the same manner for a distemper.
Mulciber, mulciberi, *or* mulcibri, *and* mulciberis.
Mulciberis capti Mársque Venúsque dolis, Ovid.
Mulcibri is quoted in verse by Cicero, 2. *Tusc.* And *Mulciberi* in Capella.
Sequester, sequestri, *Plaut. Virg.* sequestris, *Cic.*
EUS, Perseus, Persei, *and* eos. See p. 119.
US. Glomus, glomi, *and* glomeris.

But a great many are mistaken in placing GIBBUS among this number; because it is true we say *gibbi*, but not *gibberis*, as they pretend, though R. Stephen has fallen into this mistake in his Great Thesaurus and in his dictionary. The passage he quotes from Juvenal, *Attritus gibbere nasus* is not to be found; we read only in the 6th satyr,

Attritus galeâ, mediisque in naribus ingens gibbus.

They are also mistaken in regard to GIBBER, of which they pretend to make *gibberis*. For this noun, whether it be an adjective or a substantive, is always of the second declension. *Gibberi spina leviter remissa*, Varr. *Gallinæ Africanæ variæ, grandes, gibberæ*, Id. *Gallinarum genus gibberum*, Plin. lib. 10. c. 26. But in the passage they quote out of the 8th book, chap. 45. there is only the nominative: *Syriacis (bubus) non sunt palearia, sed gibber in dorso*; from which they can infer nothing. This shews that these Great Thesaurus's and these dictionaries are not free from mistakes, even in the late editions, as we have elsewhere more than once observed.

Compounded of pater.

Those compounded of pater, which are all latinised from the Greek, follow the second declension; as,

Antipater, Antipatri, ὁ Ἀντίπατρος, *u.*
Sosipater, tri, ὁ Σωσίπατρος, *u.*

Those which are purely Latin, follow the third; as,

Dicæ pater,

Diespiter, itris; Marspiter, itris.
Semipater, atris. *Ad sanctum semipatrem.* In vet. carm.

III.

Of the second and fourth declension.

Angiportus, us, *Hor.*
Flebis in solo levis angiportu.
Angipŏrtus, i. *Cic. Catull. Ter.*
Arcus, us, *Hor.* more usual.
Arcus, i, *Varr. apud Non.*
Cibus, i, *heretofore of the fourth, Plaut.*
Colus, i, *and* us, *Charis. Prisc.*
Cornus, i, *and* us, *Stat.*
Cupressus, i, *Hor. Virg.*
Cupressus, us, *Colum.*
Domus, *see p.* 133.
Fagus, i, *and* us, *Virg.* For some read *fagis* for *fagos*, 2. Georg. v. 71. as we still find *umbrosæ fagus*, in Culice. Just as Scaliger insists upon our reading *aëriæ platanus*, in the very same work where others read *platani.*
Fastus, i, *and* us, *Hor. Claud. Varr. Colum. Ovid, Beda.* Though Servius condemns Lucan for saying,
Nec meus Eudoxi vincetur fastibus annus.
We must own nevertheless that it is more usual in the second.
Ficus, fici, *and* ficus, *Voss.* signifying as well the tree as its fruit. But to denote a distemper, it is only of the second, though Priscian says in plain terms, *Etiam hic ficus vitium corporis, quæ ta est*, lib. 6. For which he is censured by L. Valla and by Ramus, because he proves it only by some verses of Martial which are of very uncertain authority. See the genders, p. 45.
Fructus, i, *Ter.* us, *Cic.*
Humus, i, *heretofore* us, *Non.*
Laurus, i. *Virg.* us, *Hor.* But Servius prefers the former.
Lectus, i, *heretofore* us, *Plaut.*
Ornatus, i, *Ter.* us, *Cic.*
Pannus, i, *heretofore* us, *Non.*
Pinus, i, *and* us, *Virg.*
Quercus, i, *and* us, *Cic.* Quercorum rami in terrâ jacent, *in sua Chorogr. apud Prisc.*
Somnus, i, *and* us, *Varr.* But the former is almost the only one now in use.
Sonus, i, *and* us, *Non.* The former more usual.
Succus, i, *always of the second declension.* Though Appul. has made it of the 4th, *Nutrimentis succuum*, &c.
Susurrus, i, *and* us. *The latter is in Appul.*
Ventus, i, *and* us, *Plaut.*
———*Qui secundo ventú vectus est*, as Sosipater and Charisius read it.
Versus, i, *and* us. *The latter more usual.* The former in Laberius.
Versorum, non numerorum, numero studuimus.
Vulgus, i, *and* us, *according to Charis.*
Other nouns which are ranked in the same class as the preceding, but without foundation.
Penus, which Charisius and Cledonius will have to be of the second and fourth, is only of the fourth. What deceived them was the genitive *peni*, which comes from *penum* neuter.
Specus, likewise is never of the second; wherefore it would be an error to say *speci* or *speco*, though some grammarians have marked it thus.
Sinus, is indeed of the second and fourth, but in different meanings; for in the second it is taken for a milk pail, and in the fourth for the bosom, and metaphorically for the bosom or gulf of the sea.
Centimanus, which Priscian affirms to be of the fourth, the same as *manus*, is always of the second. He quotes from Horace,
Testis mearum centimanus Gyges
Sententiarum notus.
Where *centimanus* is evidently in the nominative, and of course proves nothing.
Sibilus. He commits the same mistake in regard to this word, quoting from Sisenna, *Procul sibilus significare consuli cœpit.*

IV.

Of those that are of the third and fourth declension.

Acus, eris; *and* acus, us, *Col.* chaff.
Penus, oris; *and* penus, us, *whence comes* penu *in the ablative.*
Specus, oris; *and* specus, us, *whence comes* specu *in the ablative.*

V.

Of those that are of the third and fifth declension.

Plebes (of which they have made *plebs*) gen. plebis, *Liv. and* plebei, *Varro, Tacitus.* Tribunus plebei, *Gell. or* plebi *by contraction*, according as H. Stephen reads it; just as we say *fami* for *famei*; *pernici* for *perniciei*, and such like, of which we have taken notice in the fifth declension, p. 124.

Quies,

Quies, etis, *Cic. & alii.*
Quies, ei, *Afran. & Næv. apud Prisc.*
Requies, ei, *and sometimes* etis, *Cic.* hence we find also *senectutis meæ requietem*, lib. de Senect. according to the old editions: *intervalla requietis*, *l. de fin. ut tantum requietis habeam*, *ad Attic.*
In like manner *quies*, *inquies*, and *requies*, were heretofore taken adjectively, and followed the third declension. *Jamque ejus mentem fortuna fecerat quietem*, Næv. apud Prisc. *Corpore & lingua percitum & inquietem*, Sal. *Quod libet ut requies victu contentus abundet*, Virg. in Culice, as Scaliger reads it.

Whether there are any Nouns of the first and fifth declension.

There are some who to these five sorts of nouns that follow different declensions, add another of those which are of the first and fifth, as *materia*, *æ*, and *materies*, *ei*, &c. But they change the termination in the nominative, and therefore belong to the preceding list; we have made mention of them, p. 138.

Of those which change declension in different numbers.

We have already observed, p. 126. that this difference of declension in different numbers was owing only to this, that the termination of the nominative had been formerly different: wherefore this also belongs to the preceding list.

Thus far may suffice for what concerns those nouns which are redundant either in the termination of the nominative or in the declension: we must now proceed to those which grammarians call defective either in regard to number or case.

THE THIRD LIST.

Of those Nouns which by grammarians are said to want the plural in sense.

We have already given some hints, p. 136. concerning these nouns in general, where we mentioned three or four different species of them. We shall now examine what further particulars may deserve our consideration upon this subject.

Of metals.

Grammarians observe indeed that metals have no plural, but they do not give us the reason, which is, as I apprehend, that every metal is generally considered not as a species containing several individuals under it, but as a whole, that has only different parts. Thus when in French we say *des fers*, it is to denote the chains, and not the metal called iron: in like manner in Latin, if we say, *æra*, it is to signify the money or the instruments, and not the metal. Thus we find

———*Quid distent æra lupinis?* Hor.
Armati in numerum pulsarent æribus æra, Lucret.

The genitive *ærum equestrium*; the dative, *de æribus equestribus*; and the ablative *fundum æribus suis emptum*, are in Cato, as Priscian observes.

ELECTRUM, amber, which according to Isidorus is only a kind of gum, coming

oozing from pines, that afterwards grows hard. This word is also taken for a mixture of gold and silver, whereof the fifth part was silver, according to Pliny. It has its plural in both these significations.

Inde fluunt lacrymæ, stillatáque sole rigescunt
De ramis electra novis, Ovid.

Vera minùs flavo radiant electra metallo, Mart.

———*In celsas surgunt electra columnas*, Claud.

ORICHALCA is in Vitruvius in the plural, as well as

STANNA.

Of the fruits of the earth.

The rule of grammarians is more erroneous in respect to this than to the other article; for as to the names of herbs, we may use them without any difficulty in the plural, and say *cardui, turicas, malvas*, and a great many more.

I own we do not find perhaps in this number *ador, anethum, cannabis, hissopus, piper, ruta, siligo*, and the like.

But we find FABÆ, Virg. FŒNA, Appul. FRAGA, Virg. FRUMENTA, Virg. HORDEA, Virg. Though he was found fault with for the latter even in his life time, according to the testimony of Cledonius.

LUPINI, Virg.

We likewise meet with AVENÆ not only in Virg.

———*Et steriles dominantur avenæ*, 1. Georg.

but also in prose in Tertullian; *fruticaverunt avenæ Praxeanæ*. Though in the several passages it is not taken for oats, but for a poor kind of seed, as spelt or cockleweed, which Virgil calls *steriles*, because it produces nothing to signify.

Of liquids.

A great many liquids are without any sort of objection used in the plural.

CERÆ———*Pingues ungnine ceras*, Virg 3. Georg.

MELLA occurs often in Virg.

MULSA———*ut mulsa loquitur*, Ovid. It is also in S. Jerome. *Ep. ad Gaud.*

MUSTA, is also common in Ovid, Martial, and others. And it is properly a noun adjective; for as from ὄρχος, comes *ortus* or *hortus*, so from μόσχος (which signifies whatever is young and fresh) they have made *mostum* or *mustum*; to signify *novum*. Hence we not only meet with *mustum vinum* in Cato, but also *mustam ætatem, mustam virginem* in Næv. according to Nonius. And also *musta agna* in Prisc.

PICES. *Idæásque pices*, Virg.

VINA. *Tanquam levia quædam vina nihil valent in aquâ*, &c. Cic. We meet also with *vina, vinorum*, and *vinis* in Pliny, who makes use even of the diminutive *villa*, for small wines; as Terence:

Edormiscam hoc villi.

In a word, Misus plainly declares in Charis. lib. 1. that we may elegantly and consistently with usage say, *mella et vina* when we desire to express them in their species, as *Attica mella, Italica vina*, &c.

And therefore this rule of depriving liquids of the plural, cannot be always true.

THE FOURTH LIST.

Of those Nouns which, as grammarians say, are not used in the plural, though we sometimes meet with examples to the contrary.

MASCULINES.

ADEPS. *Adipes tenuare*, Quint. *Detrahere*, Plin. *Adipes medicamentis auti*, Id. *Corpora suilla pecudis non adipibus obesa*, Colum.

AER. *Aëribus bonis*, Lucr. *Alternis*, Id. *Novisse oportet aëres locorum*, Vitr.

ÆTHER in approved authors occurs only in the singular. But those who wrote in the times of the lower empire, have used this word, as well as *Aer*,

which is borrowed of the Greeks, who say in the plur. τοὶ ἀέρες, Hippocr.

Aër, very differently, making them neuters in the plural. This was owing without any manner of doubt to their seeing in the accusative singular *aëra* and *æthera*, which is the Greek termination, and this made them believe it was a neuter plural.

Clausa diu reserant credentibus æthera sæclis, Bede.

Aëra librantur, fluctuat Oceanus:
Orientius Illiber. Episc.

And in the hymn to the Virgin attributed to Fortunatus, or to S. Gregory the Great.

Quem terra, pontus, æthera,
Colunt, &c.

ALVUS, *sapor ad eliciendos alvos*, Plin.

AUTUMNUS or AUTUMNUM.

——— *per inæquales autumnos*, Ovid.

CARCER, which Servius insists upon being always in the singular to signify a prison, and in the plural to signify a barrier or starting place at horse races, occurs also in the singular in this second signification (which Servius himself acknowledges in Virgil)

——— *ruuntque effusi carcere currus*, Georg. 3.

And in the plural in the former signification, *plures carceres*, Sen. *Carcerum squalloribus premitur*. Jul. Firm.

CESTUS, with a simple *e*, signifies a marriage girdle, and must always be in the singular; but CÆSTUS with *æ*, is taken for a thong of leather, having plummets of lead fastened to it, used in boxing, or wrestling, and is often in the plural.

CRUOR.——*Atros siccabat veste cruores.* Virg.

FIMUS is always singular, as Sosipater, Diomedes, and Phocas have observed. But

FUMUS is in the plural in Martial, *fumos*, lib. 2, *fumis*, lib. 3.

GENIUS. We find *genios* and *geniis* in Plautus, Censorinus, Festus, and others.

JUBAR, without a plural, according to Sosipater, and Charisius.

LAMUS, according to the same Charis. according to Diomedes and Phocas.

MERIDIES, hence Ovid to express it in the plural has made use of a periphrasis.

Proveniant medii sic mihi sæpe dies,
Amor. 1. el. 5.

METUS, *solve metus*, Virg. and this plural occurs also in Ovid, Seneca, Silius and others. I own indeed that perhaps we shall not meet with *metuum* nor *metibus*.

MUNDUS. *Innumerabiles esse mundos*, Cic. *Innumerabilitatémque mundorum*, Id. and such like. But signifying a woman's ornaments, it is never used but in the singular.

MUSCUS, *moss*, always singular according to Charis. Diom. and Prisc.

NEMO, *nobody*. But the word shews it sufficiently of its own nature, excluding not only plurality but unity.

PALLOR, always singular according to Charisius, though Lucretius has,

Quæ contage suâ pallentibus omnia pingunt.

And Tacitus uses it in the same manner.

PULVIS. *Novendiales dissipare pulveres*, Hor.

Though Charis. Diomed. Phocas, and Priscian mention it as a singular only.

ROS. *Rores* frequently occurs in Virg. Hor. Silius, and others. *Roribus* is in Colum. and in Pliny. But *rorum* or *rorium*, is not perhaps to be found.

SAL is current in the plural, even to signify salt, *carnem salibus aspersam*, Colum. *Emere sales*, in the writings of civilians.

SANGUIS, which the grammarians deprive of a plural, because, says Priscian, it would not signify more in this number than in the singular. And yet we meet with it among the Hebrews; *viri sanguinum; libera me de sanguinibus*, &c.

SILEX. *Validi silices; Lucr. Rigidi*, Ovid.

SITUS, is found in the plural to signify either situation, as *terrarum situs*; or filthiness, mouldiness.

—*Demptos—Æsonis esse situs*, Ovid.

SOL and LUNA.

——*Versisque polo concurrere Lunas,*
Et geminos Soles mirari desinat orbis.
Claud.

SOLES, is used by poets to signify either great heats, or the days. Juvenal has it even in the dative.

——*Ruptique tandem*
Solibus effundit torpentis ad ostia ponti.

SOPOR, always singular according to Sosipater.

TIMOR —— *Quos ille timorum*
Maximus haud urget lethi metus. Luc.
—*Hæc*

—*Hàc dubios lethi precor ire timores.*
Stat.

VIGOR, according to Charis.

VISCUS, masc. bird-lime, glue, has no plural; but *Viscus*, neuter, has *viscera*, bowels.

UNUS, ought to have no plural according to Phocas; but we find in Ter. *Ex unis geminas mihi conficies nuptias.* In Andr. *In unis ædibus*, in Eun. and in Cic. *Unis litteris unæ tabulæ: ab unis hostium copiis*, &c.

FEMININES.

ARENA, even in the opinion of Cæsar, in his books of analogy, as quoted by Gellius, was not used in the plural: and Fronto says the same. Yet Virgil has

——— *quàm multæ Zephyro turbentur arenæ.*

And Horace:

Tentabo et arentes arenas.

Propertius and Ovid speak in the same manner, the former using also *arenis*, as Seneca in his Medea. And this noun we also find in other authors. Though Ramus prefers Cæsar's opinion, and says we ought to leave the other number to the poets, as this word sufficiently expresses a multitude in the singular.

ADOREA, always singular, *fine corn*, like *ador*; hence it is taken for honour and glory, because it was a sign of wealth and grandeur to eat bread made of fine wheat.

Qui prædâ atque agro, adoreâque affecit populares suos, Plaut.

AVARITIA, and all other names of virtues and vices are deprived of their plural by the grammarians. And yet we read in Cic. *Nec enim omnes avaritias, si æquè avaritias esse dixerimus, sequitur etiam, ut æquas esse dicamus*, 4. de Fin.

BARBA. See the list of plurals lower down, p. 157.

BILIS, though Pliny has *biles detrahere.*

CARITAS. *Imperatorum caritates admodum raræ*, says Claud. Mamertinus in his thanksgiving to the emperor Julian.

CERVIX, for the hinder part of the neck, is said to be always singular; and for pride or obstinacy it is plural. But this distinction, which has been remarked even by Servius, is without foundation, because, as Varro and Quintilian relate, Hortensius was the first that said *cervicem* in the singular (which must be understood of prose) and before his time, they always said *cervices*, in both significations, as indeed we find it constantly in this number, not only in Cato, but likewise in Cicero and others.

CONTAGIO. *Græciam evertit contagionibus malorum, quæ à Lacedæmoniis profecta manârunt latiùs*, Cic.

CULPA. *In hoc uno omnes inesse culpas*, Cic.

Palmas non culpas esse putabo meas, Auson.

CUTIBUS, is in Cælius Aurelianus and in Arnobius.

ELEGANTIA, has no plural, according to Charis. and Diomedes. So that if we were to believe them, it would not be right to say, *sermonis veneres et elegantias.*

ELOQUENTIA, according to the same authors, has no plural. Which appears more reasonable than what they say of the preceding word.

FAMA is now very seldom used but in the singular. And yet Sallust made no difficulty to say, *Æqui boni famas petit*; and after his example Aruncius and Arnobius made use of it, but this example is not to be followed; hence it is that Seneca blames Aruncius for his affecting thus to make use of the most uncouth expressions that were to be found in Sallust.

FAMES, without a plural, according to Charisius and Phocas.

FIDES, signifying f[illegible] and loyalty. But for the strings [illegible] rule o[illegible]strument we say *fides, fidibu*[illegible]l, cann[illegible]

FUGA. Though Taci[illegible] says, *fugas et auxilia.* And Virg[illegible]

Impediunt texûntque fugas, Æn. 5.

GALLA, a fruit called gall, or oak-apple.

GAZA, in Cicero, Livy, and in other writers of their time, is always singular. But those who wrote after them, as Lucan, Seneca, Justin, have also used it in the plural. In later ages they made it even a neuter plural; *gaza, gazorum*, in which, they are no more to be imitated, than when they say *foria, orum*, which we find in Corippus Gramm.

GLORIA. Though Cicero has *gloriæ dispares*; and Tacitus, *veteres Gallorum glorias.* And Gellius, *has ille inanes cùm flaret glorias.*

HALEC

HALEC, neuter, or HALEX, fem. if it be taken for a kind of fish, may have a plural, according to Vossius: if it be taken for a kind of brine or pickle, it has no plural, no more than a great many other names of liquids, as *lac, oleum, butyrum*, &c. concerning which see what has been said, p. 134, 150.

HARA. But we find *haras* in Varro; and *harce* in Colum. an hog sty, a goose pen.

IMPURITIA, in Plaut. *tuas loqui impuritias nemo potest.*

INERTIA, according to Charisius.

INFAMIA, *si ad pupertatem admigrant infamiæ*, Plaut.

INIMICITIA, *nec me pœnitet mortales inimicitias, sempiternásque amicitias habere*, Cic.

INSANIA, according to Charisius, though Plautus has,

Larvæ hunc, atque intemperiæ, insaniæque agitant senem.

IRÆ, IRARUM, IRAS, current in Virgil, Tor. Livy.

JUSTITIÆ and JUSTITIAS in the sacred writings and ecclesiastic authors only.

LABES, ἁλισθος, without a plural, according to Charisius, Diom. and Phocas, though in Cicero we read, *Hunc tu quas conscientiæ labes in animo censes habuisse, quæ vulnera.* Which Arnobius has likewise imitated, *Quas labes flagitiorum*, lib. 4. Gellius and Symmachus have used it in the same manner.

LUCULENTIAS *verborum*, is also in Arnobius, lib. 3.

LUES. *Et confer alternas lues*, Prud. which you will not find perhaps in any classic author.

LUX, always singular when it signifies light, τὸ φῶς, says Charisius. But when it signifies time or a certain number of days, it is likewise used in the plural, as in Ovid. *Post septem luces*; in Horace, *Profestis lucibus et sacris*; and the like.

MORSITIA, according to Charisius.

OBLIVIONES *lividas*; Hor. But it is much more usual to say *oblivia, orum.*

OLIVITAS, always singular in Varro; but in Colum. we read *Largissimis olivitatibus*, very plentiful harvests or crops of olives or oil.

PAUPERTATES, is in Varro. *Horum temporum divitias et illorum pauperTates*, lib. 1. de vita pop. Rom.

PAX, always singular according to Charis. Diom. and Phocas, though in Plautus we read——*pacibus perfectis*, in Pers. and in other passages he makes use of *paces*, which we find also in Lucret. Sallust and Horace, ep. 3. lib. 1.

Bella quis et paces longum diffundit in ævum.

For which reason Pliny, even according to Charisius himself, did not entertain the least doubt whether *pax* had a plural, but whether it made *pacum* or *pacium* in the genitive plural. *Pacium an pacum, lucium an lucum, dubitari etiam nunc ait Plinius*, says he. Where you may observe that the words *nunc* and *ait*, seem to indicate that Charisius wrote in Pliny's time, or a little after.

PERFIDIA: though we find in Plaut. *perfidias.*

PERNICIES, is in the plural in Arnobius, but this is not to be imitated.

PESTES and PESTILENTIAS are not only in Tertullian, but moreover in Statius, Claudian, Gellius, Seneca and others, and even in Cic. Tusc. 2.

Perge, aude, nate, illacryma patris pestibus.

In regard to what Giffanius and some others have observed, that *pestis* was never taken for the distemper called the plague; the contrary appears from Columella, a most pure writer, who says somewhere *in morbis et pestibus*; and from this verse of Silius,

Et posuere avidæ mortis contagia pestes.

And from this passage of Seneca,

Non minores fuere pestes mortalium, quàm inundatio, lib. 3. Nat. quæst.

PIGRITIA, without a plural, *Sospat.*

PITUITA. But Pliny uses it in the plural.

PLEBS, though in the Code we read *plebes urbanæ.*

PROFUS; but Capella gives it *prolum* in the genitive plural; which Despauter has followed, though without authority.

PROSAPIA; yet Cato has, *veteres prosapiæ* in the plural. But Quintilian takes notice that it is obsolete even in the singular. *Ut obsoletæ vetustatis, universam ejus prosapiam dicere insulsum.* And Cicero has made an apology for using it: *fratres agnatos*

agnalosque appellare solemus, et eorum, ut utamur veteri verbo, prosapiam.

QUIETES *ferarum*, is in Lucret. to signify their dens; and *quietibus* in Cic. for the relaxations of the mind.

RABIES, according to Charisius and Diomedes.

SALUBRITATES, is in Censorinus, according to the MSS. *Quod in eo* (anno Chaldaico) *dicunt tempestates frugúmque proventus, ac steriditates, item morbos salubritatésque provenire.* It is true that this word is not in some printed editions, but this is doubtless by reason of its having been omitted by those who thought it too modern; whereas they ought to have been no more surprised at it, says Vossius, than at *valetudines*, which is in the same author. Accordingly Scaliger made no difficulty to use it in his book *de emend. tempor.*

SALUTES, is found no where but in the sacred writings. *Magnificans salutes regis*, Psal. Though Marsilius Ficinus uses it without any scruple, as well as *salutibus*; but we should prefer the authority of Charisius, who says it wants the plural.

SANCTITAS, always singular, though we read *sanctitates* in Arnobius, as likewise a great many other nouns plural, which we ought not to imitate.

SANIES, corruption. SAPIENTIA. SEGNITIA. SITIS, always singular.

SOBOLES, which is commonly joined to these, we find in Cicero. *Censores populi, ævitates, sobolesque, familias, pecuniásque censento*, 3. de leg. *Sobolibus* is in Colum.

SOCORDIA, has no plural according to Sosipater and Diomed.

SORS, not only when it signifies the sacred oracle, but also when it stands for lot or destiny, occurs in the plural. *Dicendum igitur de sortibus: quid enim sors est?* &c. Cic.

SPES, which is placed here by the grammarians, we find every where in the plural, in Plautus, Terence, Cicero, Horace, Ovid, Quintilian, Pliny and others.

SUBTILITATES is in Censorinus. See *salubritates*, a little higher.

STULTITIA has no plural according to Charisius. But since Plautus has said *insanias*, who can doubt but with the same propriety he might have said STULTITIAS?

TABES, *hujus tabis*, sing.

TALIONES, and *talionum* in Gellius.

TELLURES may be said of different continents, as Corn. Gallus.

Uno tellúres dividit amne duas.

TERRA, to signify the whole earth, is always singular. But for different countries it has a plural; as when we say *orbis terrarum; locu terrarum ultima*, &c.

TUSSES, is used by Pliny several times.

VALETUDINES, in Censorinus, Tacitus, and Tertullian.

VECORDIA, always singular according to Charisius.

VELOCITAS, according to the same.

VIS, according to the same. But without mentioning *vires*, we meet also with *vis* in the plural in Lucretius, Sallust, and also in Varro, according to Probus, though this is not to be imitated. See p. 133.

VITA, which they rank in this class, is current in the plural in Virgil, Terence, Gellius, Appuleius, and others. And Gregory of Tours in his preface to the lives of the Fathers, refutes this error by the authority of Pliny, *lib.* 3. *artis grammaticæ.*

NEUTERS.

ÆVUM, always singular according to Phocas; yet we meet with *ævis* several times in Ovid and in Pliny.

ALLIUM, though we read in Virgil, *Allia serpyllúmque herbas contundit olentes.*

ALTUM —— *tranquilla per alta*, Virg. which is not at all surprising, because *altum* being an adjective, as it supposeth *mare* in the singular, so it refers to *maria* in the plural.

BARATHRUM, a gulf, a deep place; but is often taken for Hell.

CALLUM, ὁ τύλος, hardness of the skin by much labour.

COELUM, see p. 129.

COENUM, according to Diomedes and Phocas.

CROCUM, without a plural; according to Diomedes *crocus* has *croci*, hence we read in Ovid, *Ipsa crocos tenues*, 4. Fast.

FAS and NEFAS, though Lucilius said *Ob facta nefantia.* For *nefas* is said for *nefans*, which should make *nefantia.*

FASCINUM.

Fer-

FEL.

GAUDIUM.

Latonæ tacitum pertentant gaudia pectus, Virg.

GELU, according to Charisius.

GLUTEN.

HILUM.

INGENIUM, is placed here by Diom. But the plural is current in Cic. Ter. Quintil. and others.

JUBAR.

JUSTITIUM, the vacation, or time out of term.

LETHUM, death.

LUTUM. Though Nonius quotes *luta* and *limum* from *Cic.* And Caper *luta* from Cæsar.

MACELLUM, though the same Caper quotes from Memmius, *ista macella.*

MARIA. See the declensions, p. 114.

MURMUR, without a plural, according to Charisius. But we find MURMURA in Virgil, Lucretius, Propertius, Ovid, and others.

NIHILUM.

NITRUM.

PASCHA, is ranked in this number by Aldus and by Verep. Yet Vossius thinks we may say *tria pascha*, or *tres paschas Christus celebravit.*

PEDA *duo*, may be said in the plural according to Priscian and Vossius, though Phocas affirms the contrary.

PELAGUS. neuter, has no plural according to Caper and Charisius; nevertheless as the Greeks say τὰ πελάγη, so Lucretius says *Pelageque sonora*; and somewhere else, *At pelage multa.*

PENUM. For *penora* comes from *penus, oris.*

PUS, according to Diom.

SAL, neuter, has no plural: but the masculine has; thus *sales* in the civil law; *salibus* in Colum. See the genders, p. 29.

SCRUPULUM, without a plural, according to Charis.

SENIUM, in the same manner.

SILER, SINAPI, SISER.

SOLUM, which is generally put here, has its plural, *sola terrarum ultima*, Cic. we meet with it also in Virgil, Martial, Statius, Ennius, Catullus, Lucretius, &c. And we find it in this number not only to denote the ground, but also the sole of the foot, or the sole of one's shoe.

SOLIA, *regum*, may be likewise said according to Vossius, since in Pliny we read, *solia argentea*, &c.

VER, always singular.

VIRUS, VISCUM.

VITRUM.

VULGUS, according to Charisius and Phocas, though Despauter pretends the contrary, alledging this passage from the third *de nat. Deor. Saturnum maximè colunt vulgi.* But the best copies have *colunt vulgò*, as Vossius observes.

THE FIFTH LIST.

Of those Nouns which grammarians mention as wanting the singular, though we sometimes meet with instances to the contrary in authors.

MASCULINES.

ANNALES. This noun being an adjective of its nature, refers to *libri*, and of course may without any difficulty be used in the singular, referring it to *liber*, as Cic. Pliny, Gellius and others have done.

ANTIS, *the fore ranks of vines*, masc. and always plural according to Charisius, Diomedes, and Phocas; and so Virgil has put it.

Jam canit extremos effœtus vinitor antes.

Wherefore though this noun comes from *ante*, as *postes* comes from *post*; yet we are not to infer that as *postis* is said, so we may say *antis* also: because we find indeed *postem* and *poste* in Cicero and other writers; but for *antis* we have no authority.

ARTUS

ARTUS in the singular is only for poets,

—*tunc artus palpitat omnis*, Lucan.

CÆLITES, always plural, according to Charisius; though we read *cælitem* in Tertull. *de Pallio*; and *cælite* in Ovid.

CANCELLI, always plural.

CANI. But this is a noun adjective, and supposeth *capilli*.

CARCERES, for a barrier or starting place at races, though we read,

—*Cùm carcere pronus uterque emicat*, Ovid.

Quasi si quis ad Olympicum cursum venerit, et steterit, et emittatur, impudentésque illos dicat esse qui currere caperint, ipse intra carcerem stet. See CARCER in the preceding list.

CASSES, *cum casse victus*, Sen. in Agamemnon.

COELI. See p. 129.

FASCES. When it is taken for a badge of authority, it is always plural, because they carried twelve of them. But when it is taken for a faggot, or bundle of wood, we find *fascem* in Cic. according to Charisius, *fasce* in Virg. &c.

FINES, for boundaries or limits.

FOCI, always plural in the sense in which Cic. has taken it, saying, *pro aris et focis pugnare*.

FORI, though Ennius said, *multa foro ponens*, &c. as Despauter gives it us after Isidorus.

FRENI, always plural according to Charis. and Diomed. For we say no longer *frenus*. But we find *frenum* in Virg. from whence comes also the plural *fræna*. See p. 130.

FURFURES, always plural, when it is taken for scurf, dandriff; though Despauter thought it to be also in the singular in this sense in the following passage of Serenus Sammonic. c. 15.

Additur excussus nivea similagine furfur.

where it is obvious that it signifieth bran.

GARAMAS, is in Seneca, Claudian, and others.

GEMINI, plural, as the nature of the word shews it, where we are to understand *fratres*. And yet Plautus has *Gemini est frater tuus*.

GRUMI, ἀ τῶν ὑρῶν λίθοι, always plural according to Charisius. But Nonius quotes from Accius:

Quemcunque institerum grumum, aut præcisum jugum.

Grumus salis is in Pliny.

HORTI, taken for a park, or walks planted with trees, is always plural: for a garden it has its singular. See Laur. Valla in his Eleg. as also Erasmus in his paraphrase on this author.

INDIGETES. *Jovem indigetem appellant.* Livy speaking of Æneas. See the declensions, p. 79.

LARES; yet Charisius confesses we may say *lar*; and Plautus, Horace, Appuleius, and others have used it.

LEMURES, though we find *lemurem* in Appul. where he is speaking of the god of Socrates.

LENDES, for the nits of the head, κόνιδες.

———*lendes deducis iniquas*, Seren.

LIBERI, children. And yet we find *liberi et parentis affectus* in Quintil. *in Decl.* and the singular is used also in the civil law.

LOCI, in the plural, when we say *loci argumentationum*, or *loci muliebres, ubi nascendi initia consistunt*, says Varro.

LOCULI, generally plural, though we find *in loculum conficere*, in Varr.

LUDI, for public games, *Apollinares ludos*, says Cicero.

LUMBI, is more usual in the plural, though Martial has,

Cerea quæ patulo lucet ficedula lumbo.

MAJORES, *ancestors*; because in Latin, as well as in French, this word implies a multitude. And yet we find in Appul. *Major meus Socrates.*

MANES. But Appul. has *Deum manem vocant.* And the reason is because it is a noun adjective. For *Manis* signified *good*, from whence comes also *immanis*. So that as with *superi* or *inferi* we understand *Dii*, so we are to understand it also with *manes*: and in ancient inscriptions it is generally expressed DIIS MANIBUS.

NATALES, for extraction or birth, whether noble or mean. But to signify a birth-day, we say,

NATALIS, in the singular.

NOMADES, and other like names of nations, are very unusual in the singular. However as we have observed GARAMAS in Sen. so we find NOMAS in Martial.

PLERIQUE. But we read *plerus* in Cato, whence comes also *plera pars* in Pacuvius, and *plerum* in Sempr. Asclho.

PRIMORES; but it supposeth *homines*, because it is an adjective; hence

Silius has *primori Marte*. Tacitus *primori in acie*; and Suet. *partem domûs primorem*. Cic. *primoribus labris*, &c.

PROCERES; but in Juvenal, *Agnosco procerem*.

PUGILLARES. Yet we read in Ausonius, *bipatens pugillar expedit*. Which shews that the expression in the singular made use of by the ancient interpreter, *postulans pugillarem*, is not unwarranted; for indeed this is a noun adjective, and supposeth *liber* or *libri*. Catullus has also in the plural *pugillaria*, where we are to understand *schedia*, or some such word.

QUINQUATRUS, the feast of Minerva. We find also *Quinquatria Minervæ*, in Suetonius. And these two nouns have *quinquatrium* and *quinquatribus* in the genitive and dative. But *quinquatriæ*, which we find in Diomedes, and *quinquatres* in Charisius and Priscian, are not in use.

QUIRITES. It is true we find *quiritis* and *quiritem* in Horace, but this should not be easily imitated in prose.

SALES. See *sal* in the preceding list, p. 155.

SENTES, *nos sentem canis appellamus*, Colum. but this is very rare.

SINGULI, which Charisius, Priscian, Lambinus, and others affirm to be always plural, is in Plautus in the singular,

Atat, singulum vestigium video.

according to Nonius, who in corroboration of his opinion, produces from two different passages of Varro; *semel unum singulum esse.*

SPIRITUS, to signify courage, and pride, is generally plural, as *res gestæ, oredi, meæ, me nimis extulerunt, & mihi nescio quos spiritus attulerunt*, Cic. and yet in Cicero we read also, *Quem hominem? quid irâ? quo spiritu?*

VEPRES. Though Ovid has, *vepre latens*. And Colum. *hunc veprem interimi non posse*. Whereby we may defend the old interpreter of Isaiah, who makes use of *veprem* and *spinam*.

FEMININES.

ÆDES, in the singular, says Servius, signifies a temple, in the plural a house. And this is the opinion of Charisius and Diomedes. Yet Plautus has,

—*Ædis nobis area est, anceps sum ego.*

The same we find in Quintius Curtius and others.

ALPES. But *Alpem* is in Ovid, Lucan, and Juvenal. *Alpis* is in Livy; and *Alpe* in Claudian.

AMBAGE is in Ovid, Tacitus, Seneca, Claudian, and Prudentius.

ANGUSTIÆ, *Angustia loci*, Plin. *Angustia conclusæ orationis*, Cic.

ANTÆ, *the posts or cheeks of the door*: it is plural, because there are always two; yet Vitruvius uses it in the singular, *anta fixa*, and Vossius believes we may very well say, *dextram vel sinistram antam.*

ANTIÆ, *the forelocks, women's towers or frowzes.* But it is an adjective and supposeth *comæ.*

ARGUTIÆ. But in Appul. we find *Argutia Nilotici calami.* Gellius has made use of it in the singular, and even formed thereof the diminutive *argutiola.*

BALNEÆ, public baths. See p. 131.

BARBÆ, which Servius and Caper pretend is used in the plural, for the beard of brute animals, and in the singular for that of man, occurs in both senses in both numbers.

Stirîque impexis induruit horrida barbis, Virg. 3. Georg.

Ulque lupi barbam variæ cum dente colubræ, Hor.

BIGÆ, TRIGÆ, QUADRIGÆ, &c. But *quadriga* is in Valerius Maximus and in Pliny. *Triga*, in the civil law. *Unius bigæ* in Suetonius. Seneca and others have expressed themselves in the same manner. It is true that in Cicero's time this was not current in prose, which made Varro deny that we are allowed to say *biga* or *quadriga*. And Cæsar in Gellius says that *quadrigæ* has no singular. Yet we are informed by this very author, that Varro had made use of *quadrigam* in verse, which must be excused as a poetic licence.

BLANDITIÆ: though *blanditia* is not only in Plautus, Propertius, and in the rhetor Rutilius, but also in Cicero, *blanditia popularis*, pro Planc. *In cive excelso atque homine populari, blanditiam, ostentationem*, 4. de Rep.

CAULÆ, always plural.

CERIMONIÆ. But Cicero has *Cerimoniam pollucre*, pro Sext. Rosc. and elsewhere. This word occurs also in the

the singular in Cæsar, Tacitus, Suetonius, and Gellius, who expressly observe that the ancients spoke in this manner.

CLITELLÆ, a pannel, or pack saddle.

COMPEDES. Nevertheless we find *compede* in the ablative in Hor. Juven. Mart. and Colum.

COPIÆ, to signify troops or forces; though *copia* in this sense is in Plautus, Virgil, and Cæsar.

CRATES, a hurdle, *sub cratim supponi*, Plaut.

CUNÆ, always plural, a cradle. Whence also comes *Cunabula, orum.*

DAPES. But *daps, dapis, dapem*, and *dape* are in Cato. Livy has *ad ministerium dapemque adhibitis.* And Ovid,

Nunc dape, nunc posito mensæ nituere Lyæo.

DECIMÆ, where we must always understand *partes*. Though *decimam vovere* is in Cicero, and *decimam partem* in Plautus.

DELICIÆ. But the singular *delicia* and its genitive *deliciæ* are found in ancient writers. *Mea voluptas, mea delicia.* Plaut. Appul. uses also *delicies;* but it was a very common thing for the nouns in *a* to terminate also in *es: luxuria, luxuries; materia, materies*, &c. See the first list, p. 131.

DIRÆ, subaud. *imprecationes* or *execrationes*, and therefore is an adjective.

DIVITIÆ, always plural.

EPULÆ. But in the singul. we say *epulum.* See p. 131.

ESQUILIÆ or EXQUILIÆ, a Roman mount so called from the word *excubiæ;* because it was the place where king Tullus ordered a guard to be kept.

EUMENIDES. But *Eumenis* is in Statius.

EXCUBIÆ. EXEQUIÆ.

EXUVIÆ, spoils taken from the enemy. It comes from *exuo*, for which reason it is taken for the cast skin of a snake.

FACETIÆ. But in Gellius we read *facetia sermonis.* And in Appul. *facetiæ habere.*

FALÆ, a high tower made of timber, to shoot or throw darts out of. They call them *falæ*, because there was always a number of them. But Vossius thinks it is very likely they would have said *falum*, if there had been but one, though there is no authority for it.

FALERÆ, or PHALERÆ.

FASCES, for the bundle of rods, carried before the Roman magistrates, always plural, according to Charisius, who mentions nevertheless that Cicero hath, *fascem unum si nactus essrs.*

FAUCES. Yet in Ovid's *Ibis* we read

——*perstrictâ fauce Poëtæ.*

And in Phædrus, *fauce improbâ.*

FERIÆ, always plural, according to Charis. Diomed. and Phocas, and also according to Gellius; though in the ecclesiastic acceptation it is frequently used in the singular; which ought not however to be imitated in any other kind of writing.

FIDIBUS *canere* is very usual. But in verse we meet also with the singular.

Cedit clara fides Cyllenia, Cic. in Arat.

Persius, Horace, Ovid, have used it in the same manner.

FORES. But in the singular is not only used by comic writers and other poets, but also by Cicero. *Aperuit forem scalarum*, pro Cornelio Balbo. Which is quoted even by the ancient interpreter of Horace, on the second sat. of the first book.

FORTUNÆ, to denote one's fortune or estate, is always plural according to Charisius and Diomedes: but *fortuna*, in the singular, signifies *chance* or *fortune.*

FRUGES, the fruits of the earth.

GENÆ, and yet we meet with the singular in several passages in Pliny.

GERRÆ, trifles or toys.

GINGIVÆ, gums. Though Catullus has,

——*defricare gingivam.*

GRATIS, χάριτες, *the Graces*, plural because there are many.

GROSSI, generally plural; yet the singular is in Pliny and in Macr.

HABENA, is in the same author, as also in Virgil.

——*Ille actus habenâ.*

IDUS, always plural, *the ides of the month.*

ILLECEBRÆ. *Illecebra* is not only in Plautus, but likewise in Cic. *Juventutis illecebra*, in 1. Catil. *Maxima est illecebra peccandi*, pro Mil.

INDUCIÆ, though the ancients according to Gellius, have sometimes used it in the singular.

IN-

INEPTIÆ, more frequently plural, but sometimes used in the singular.

Ego illius ferre possum ineptiam. Ter. in Eun.

——*Video ego tuam ineptiam,* Ter. in Adelph.

Ineptia stultitiáque adeò & temeritas. Plaut. in Merc.

Prudentius has used it in the same manner.

INFERIÆ, *offerings or sacrifices to the infernal gods for the dead.* This is manifestly a noun adjective, and supposeth *res*, which they called INFERIÆ, *quia inferebantur.* Here they had also *infernum vinum*, as when they said, *macte hocce vino inferio esto*; when they offered nothing but wine, which they called also CALPAR, a word which according to Festus and Varro, properly signified the vessel, and was afterwards taken for the wine taken out of the vessel for sacrifice.

INIMICITIÆ. But we read in Cicero; *parvam inimicitiæ culpam*, pro Rege Dejotaro. *Inimicitiam hominum.* 2. Catilin. *Odium, inimicitia, discordia.* 4. Tusc. &c. Ennius and Pacuvius have used it in the same manner.

INSIDIÆ, an ambuscade.

KALENDÆ, the calends, that is the first day of the month.

LACTES is ranked among the plural and feminine nouns by Diomedes. Priscian also allows it to be of this gender, but says that the singular is *hæc lactis*; which he proves by the authority of Tintinnius, who said *lactis anguina*, as he quotes from Pomponius in the plural, *per lactes tuas.* And Vossius is for having this to be always a noun feminine, contrary to the opinion of Scioppius in his annotations. For with regard to the passage which they quote out of Probus's Universals, we may affirm it to be of dubious authority, because in one place he says *hi lactes*, and lower down *hæ lactes*; nor is it to be found in every edition, witness that of Ascensius; besides he produces no authority for it, and Priscian has two in his favour, to which we might join this passage of Pliny, *ab hoc ventriculo lactes per quas labitur cibus.*

LATEBRÆ. Though Cicero has, *ne quæratur latebra perjurio.*

LENDES, always masculine and plural, according to Diomed. and Charis.

LITERÆ, for an epistle or letter sent to a friend. Though we meet with it also in the singular in this sense, and particularly among the poets.

Quam legis à raptâ Briseïde litera venit, Ovid.

MANUBIÆ, spoils taken from the enemy: it comes from *manus* the hand.

MINÆ, for menaces, or for battlements, is plural: but for a kind of coin called *Mina* or *Mna*, it is singular; as also for a breast or teat without milk, so called according to Festus, *quia minor facta*; or for a sheep that has no wool on its belly, according to Varro de R. R. Heretofore it was used in this number also for *menaces*, if the following passage be properly restored by Joseph Scaliger. *Minas singulariter dici pro eo quod pluraliter dicitur, Curiatius autor est. Item M. Cato in suasione Minâ cogi nullâ potuit.*

MINUTIÆ, more usual in the plural. Though we meet also with *minutia* in Seneca, and with *minutiem* in Appul.

NANIÆ. But Varro, Plautus, Festus, Quintilian, and others, have used it in the singular.

NARES, according to Diomedes. But the genitive singular is in Horace, *Emunctæ naris.* The ablative in Claudian.

——*tenerâ venantem nare molossi.*

We meet also with the nominative,

——*Et lati rictus & panda loquenti*
Naris erat, Ovid,

But Nar is the name of a river and masculine in later writers.

——*Et Nar vitiatus odoro*
Sulfure, Ovid.

Whereas Cic. made it a neutor. See the genders, p. 14.

NONÆ, NUGÆ.

NUNDINÆ. But in the singular we say *Nundinum*, as Nonius shews.

NUPTIÆ.

OPERÆ, taken for persons. But we read it also in the singular in this signification.

——*Incredes operæ agro nona Sabinâ.*
Hor. sat. 2. 7. ult.

As on the contrary we meet with it in the plural, though taken for work, *Qui operas in scripturâ pro magistro dat.* Cic. one that has the business of a public place, particularly in the matter of the Customs.

ORÆ,

Opes, for riches: but for power, it is used in the singular. *Non opis est nostræ.* Virg. it is not in our power.

Dives opis Natura suæ. Horat.

Where *opis suæ* is not for *opum suarum*, as some have pretended to understand it, but rather to signify power; all that Horace meant in this verse being, that Nature is rich within herself, and able to do every thing.

Paleæ and Palea. It is pretended that the former is said of chaff or straw, and the latter of the wattles or gills under a cock's neck. But in Colum. we find it also in this sense, *paleæ ex rutilo rubicantes*; and Horace has it in the singular in the other, *hornam paleam*, to signify this year's straw, book 1. sat. 6. Virgil has made use of the genitive:

Necquicquam pingues paleæ teret area culmos, Georg. 1.

Which Servius has presumed to censure, as being said contrary to the rules of the art; but he never considered that Cicero has indiscriminately said, *auri navem evertat an paleæ*, in Parad. and *palearum navem evertit*, 4. de fin.

Partes, to signify parties or factions.

Plagæ, for wide nets, or the arming cords of a net.

Prastigia, arum; though in Quintilian we read, *hujus præstigiæ*.

Preces, according to Charisius and Donatus, but the ablative singular is in Plaut. Hor. Ovid. Pers. Seneca. And even in Cicero, *si precè utamur*. The dative is in Tertull. *Nihil est preci luci relictum*. The accusative in Plautus, *nunc te ego per precem*. The nominative was *precis*, or by syncope *prex*: παράκλησις, *obsecratio*, *prex*, Gloss. Cyrill.

Primitiæ, but it is an adjective and supposeth *partes*.

Quadrigæ, see Biga, p. 157.

Quisquiliæ, the sweepings of an house, the chats and whittlings of wood, all things that are of no value. *Quisquiliæ seditionis Clodianæ*, Cicero, Naevius, in Festus, has used it in the singular.

Reliquiæ; but it is of its own nature an adjective.

Reliæ. See nouns of different termination, p. 140.

Salebræ; but it has its singular, *Hæret in salebrâ*, Cic.

Salinæ: but it is an adjective, and supposeth Tabernæ, just as we understand *vas*, when we say Salinum, a salt cellar.

Sarcinæ. Yet Plautus has, *sarcinam imponam seni*. And Propertius, *sarcina fida*, in the same manner as Ovid, *sarcina magna*.

Scalæ, more usual in the plural, though in the civil law we read it also in the singular.

Scopæ *(a broom)* is plural, because it is composed of different small pieces. Charisius however acknowledges that Scopa is also used, though Vossius does not think it is to be found in any pure author, but pretends that the following passage of Suetonius in the life of Nero, *alterius collo & scopa deligata*, is corrupted, and that we ought to read *scopera*, as Politian had observed. Indeed the diminutive *scopula* is in Colum. and thence also comes the name of the herb called *scopa regia*, in Pliny and others.

Supellex.

Tenebræ. Though Lampridius has, *repentina caligo ac tenebræ in Circo Cal. Jan. obortæ*. In Commodo.

Tricæ, any let or impediment, trifles, fooleries. The same as Apinæ, snuff, nuts, trifles, gewgaws.

Sunt apinæ, tricaque & si quid vilius istis, Mart.

But *Apina* and *Trica* in the singular, are the names of towns in Apulia.

Valvæ, folding doors.

Vires, always plural, according to Charisius, though there is a greater probability of its coming from the singular *vis*, which formerly made *viris* in the genitive, the same as *sus*, *suris*, whence comes *surire*; or at least that they said also *hæc viris*, whence they formed *vis*. See p. 134.

To these we may add the names of towns, as *Athenæ*, *Mycenæ*, though, as Priscian observes, we find some of those in the singular. For the Latins said *Cyrenas* and *Cyrenæ*; *Thebas* and *Thebæ*, &c. See what has been mentioned concerning these plurals when we were treating of the genders, p. 24.

NEUTERS.

Æstiva, Hyberna, Stativa: but they are properly adjectives.

Arma, arms.

Avia-

AVIA. ἄπαξ. But it is an adjective the same as *invia, pervia, devia.* Hence Plautus hath also *avius locus.* Lucretius,

Avius à vero longè ratione vagaris.

And others the same.

BATUALIA. See *Palaria* lower down.

BONA, for property and wealth.

BREVIA, for fords, shelves, or shallow places.

CASTRA, *orum*, signifying a camp or a fort, is always plural according to Charisius and Phocas. And the reason hereof is, because it is called, *quasi conjunctio castrorum*, so that it properly signifies multitude; though Servius quotes out of Plautus, *castrum Punorum*, and though the diminutive *castellum* is in use. But in the Æneid, book 6th,

Pometios Castrúmque Inui,

Castrum is the name of a town, as Servius takes notice, where the god Pan was worshipped; called *Inuus*, says he, *ab incundo.* And this town is not *Cornelo*, as Erithræus imagined, this last place being on the sea coast of S. Peter's patrimony. Whereas this town was in the ancient *Latium*, on the coast of the *Rutuli*, as Cluverius observes.

CETE, κήτη. We say also *cetus*, whence comes the genitive *ceti.*

COMITIA, to denote the meetings of the people. But to signify the place where they meet, we say *Comitium.* Cic. Plaut. Ascon.

COMPITA. Though the ancients said likewise *compitum*, and also *compitus*, a cross-way, or street.

CREPUNDIA, children's play things.

CUNABULA, a child's cradle, the clothes with which the child was tucked in the cradle, and metaphorically childhood.

DIARIA, according to Charisius, because they used to give the slaves several days' provision or allowance, all at once. But if they wanted to express the allowance of one day, Vossius thinks they might have said for instance; *hodie servo diarium non dedit.*

DONARIA, for gifts and presents offered to the gods: but for the places where these gifts were received, we find also *donarium*, as Servius observes; and this word is taken improperly for the whole temple, according to Papias.

EXTA, the entrails.

FLABRA, to signify the winds in Virg. 2. Georg. Where Servius remarks, that it is always plural; but we meet also with *flabrum* in Papias.

FRAGA, strawberries. It is always plural, not only in Virgil and the rest of the poets, but also in Pliny. Yet as in all these passages the sense requires this number, as they are speaking then in the plural, one would think, says Vossius, that we might say in the singular, *hoc fragum majus est isto*; though there is no authority for it. But in familiar subjects, as this author observes, the want of authority is no proof that such a word cannot be said nor even be introduced into a language, because all that is allowed to be good language in familiar conversation is not always committed to writing, and those who may perhaps have wrote concerning it, are not all come down to us.

GESA or GESA, a kind of heavy dart, or javelin, *Virg. Liv.* Yet we read *gesum* in Festus, and in Papias

JUGA. But *jugum* we find in Cæsar, Virgil, Propertius, Ovid, Statius, and others.

JUGERA. But in Tibullus we read *jugere pascat ovem*, which should come from the nominative *juger*, or *jugus, eris*, according to Priscian, though very rare in the singular: as on the contrary *jugerum* is more rare in the plural, though we read *jugeris* in the ablative plural in Varr. See p. 102.

ILIA. But we say also ILE, the flank where the small guts are, Pliny, Servius.

JUSTA; but it is an adjective, and supposeth *funera.*

LAMENTA; though *lamentum* is used by Papias.

LAUTIA, *Liv.* the presents which the Romans sent to foreign ambassadors.

LICIA. But *licium* is made use of, were it only in the formula of finding stolen goods, *per lancem liciumque conceptis*: when the person who had any thing stolen from him, went to look

look for it at another's house with a bason and a girdle of hemp or flax; for the theft thus discovered was called *conceptum furtum lance ac licio*. Whence also comes *actio concepti*, because an action lay good against the person in whose house they found the goods they had lost.

LUMINA. But it is taken in the singular both for the eye——*Cui lumen ademptum*, Virg. and for the day; *si te secundo lumine offendero*. Enn. the day following.

LUSTRA, in the plural, signifies a bawdy house or stews, or a den whither wild beasts retire to. But *lustrum* denotes the space of five years, when the citizens were taken account of, and the city purified, whence comes *lustrare*.

MAGALIA and MAPALIA, small cottages, though the latter is in the singular in Valerius Flaccus.

——*Coit è sparso concita mapali*
Agrestum manus.

MOENIA.

NUTRITIA, *orum*, the recompence given to a nurse. But it is evidently an adjective.

OBLIVIA, for oblivion——*Et longa oblivia potant*, Virg. Though Tacitus uses it also in the singular even in this sense; *silentio, deinde oblivio transmisit*.

OLYMPIA, PYTHIA, and the like, are real nouns adjective, where we are to understand *certamina*.

ORGIA, subaud. *festa*, the mystic rites of the Bacchanal revels.

PALARIA. The place where the soldiers were exercised, according to Scaliger, or rather the exercise itself, according to Charisius. And therefore it is an adjective, which supposeth either *loca*, or *exercitamenta*. In the same manner as BATUALIA: but with this difference, that BATUALIA (*quæ vulgò batalia*, says Adamantius in Cassiodorus) was a combat between two; and *Palaria* was the exercise of a single soldier round a pole fixed in the ground, which they called *palum*.

PARENTALIA; but it is an adjective, and supposeth *opera*, or the like. Hence S. Cyprian has used it in the singular, *parentalis labes*, in his treatise *de lapsis*. We find also *parentales umbræ*, in Ovid.

PARAPHERNA, Ulpian. All things the woman bringeth her husband, beside her dowry, παρὰ φέρνην, *præter dotem*.

PASCUA, *orum*. But we read *viride pascuum*, in Varro: *Ager sine pascuo*, in Columella. Instead of which they used also to say *pascua*, æ, in the singular, as we find it in old authors, and those of later ages, Tertullian, Minucius Felix, and others.

PRÆBIA, or PROHIBIA, Varro, a preservative against witchcraft.

PRÆCORDIA, always plural, though in the old glossaries we read, *hoc præcordium*.

RAPACIA, or RAPICIA, the tender leaves of rapes.

REPOTIA, a banquet which they used to make the day after marriage.

ROSTRA, *the place of common pleas at Rome*, always plural, because there was a pulpit set in it, trimmed with stems or forefronts of the ships taken from the *Antiates*, and therefore this word always expresses a plurality.

SERTA, *orum*, a chaplet. But this is a noun adjective, and we say not only *sertum* and *serta*, as Servius observes, but also *sertos flores, sertas coronas*.

SPECTACULA, θεωρίαι: but *spectaculum* is in Pliny.

SPOLIA. And yet we read *spolium* in Virgil.

SUBSELLIA, always plural, speaking of the benches or seats in the theatre, because there were several. Yet Plautus has, *imi subselli virum*.

TEMPORA, the temples. But the singular is in Virg.

—*it hasta Tago per tempus utrumque.*

It is also in Catullus and in Lucretius.

VADA, a ford or shallow place in a river. But *vadum* is in Sallust; *vado transire*, in Cæsar and in Livy; Terence uses also in a metaphorical sense, *res est in vado*, the business is safe, or out of danger.

VERBERA: but in the singular we meet with the genitive *verberis*, and with the ablative *verbere*. See the Genders, p. 55.

VIN-

VINACEA, taken substantively for the kernels or husks of grapes, or for grape-stones, is always plural; taking it adjectively we say, *acinum vinaceum*, &c.

VISCERA, see p. 169.

UTENSILIA. Though Varro has *utensile*.

ZIZANIA, *orum*, but it hardly occurs any where except in the Fathers and in the sacred writings.

To these we may join the names of cities, *Susa*; of islands, *Cythera*; of countries, *Bactra*; of mountains, *Acroceraunia*, that have no singular, when they are thus used in the plural.

We may add also the names of festivals, as *Bacchanalia*, *Cerealia*, where we are to understand *festa*. Which shews that they are adjectives, and therefore may be used in the sing. as Macrob. acknowledges, by expressing the substantive, *Bacchanale festum*, &c. And these nouns were heretofore of two declensions. See p. 113.

OBSERVATIONS

On Indeclinable Nouns.

HAVING given a list of those nouns which grammarians reckon defective in either number, we must also take notice of those which are either indeclinable (that is, which have only the termination of the nominative) or are used only in some cases. Of the latter I shall subjoin a particular list, but first I must mention a word or two concerning the former.

INDECLINABLES are of two sorts: for there are some which without any variation are used nevertheless with one ending for every case; as *nequam, tot, totidem, quot, quotquot, aliquot, quotcunque*, which are adjectives.

As all nouns ending in I, *gummi, sinapi*, &c. which are substantives and of the neuter gender. Those in U, *veru, cornu*, &c. except that heretofore they formed the genitive in US, as we shall observe hereafter.

As all numeral nouns to an hundred, and even *mille*, which is never an adjective, as we shall shew when we come to treat of sesterces.

As the names of letters, *alpha, beta*.

As Hebrew and barbarous names, *Adam, Noë, Cham, Abraham*, &c. Though we sometimes say *Ade, Abrahæ*, which is owing to the Latin terminations we give them, *Adas, Abrahas*, &c.

There are other indeclinables which are not used in every case, but only in some, as *fas, nefas, farra, mella, cete, mele, tempe*, which in the plural are never used but in three cases. The nom. *hoc fas est*; the voc. *ô fas et æquum*: the accus. *per fas et nefas*.

Here we may also place *Astu*, taken from Athens itself, though Priscian ranks it among the other declinables like *cornu*: but Vossius says there is very little probability of its being found in the dative or in the ablative. Terence has made use of the accusative. *An in Astu venit?* that is to the city of Athens, according to Donatus.

Hereto we may join *git*, a kind of small grain; *frit*, the little grain at the top of the ear of corn; and *hir*, the hollow of the hand, though Priscian gives it *hiris*.

We may also add *expes*, which has only the nominative and the vocative.

And we might likewise add *glos* and *instar*, with some others which we refer to the following list, because heretofore the ancients declined them.

THE

THE SIXTH LIST.

Of Nouns that have not all their cases.

We may consider five sorts of nouns that have not all their cases: some have but one, others two, others three, others four, and others five.

Of those that have but one case, some have only the genitive, others only the accusative, and others only the ablative. I shall reduce them all to an alphabetical order, to render them more easy to find upon occasion, and I shall mention what cases of each are in use.

AMBAGE has only the ablative singular, as we have above observed. In the plural we say, *ambages, ambagibus.* See the list of the plural feminines, p. 157.

ASTUS, *craft, cunning,* is in the nominative singular in Silius. *Non ars aut astus belli,* &c. The ablative is in Terence, *Quòd si astu rem tractaverit.* That is, *astutè,* according to Donatus: and this word comes from the Greek Ἄστυ, *urbs,* because, says Festus, those who live in towns, become more cunning and knavish than other people.

CHAOS hath its ablative in Virg. 4. Georg.

Atque chao densos divúm numerabat amores.

That is, *à chao narrabat crebros amores deorum,* says Servius.

When it is taken for the name of a divinity, it hath *Chaon,* in the accusative, as in Ovid.

Et noctem noctisque deos, Erebúmque Chaónque,
Convocat.

CRATE, is an ablative. Nor do I think that the nominative singular is to be found in Latin authors, though it be marked in dictionaries. We must also take notice that Robert Stephen's dictionary quotes from Pliny, *dentata crates,* whereas in Pliny it is in the plural. *Cratésque dentatas supertrahunt,* lib. 18. c. 18. just as he quotes also from Juvenal *rara crates,* whereas in this poet it is in the ablative.

Sicci terga suis rarâ pendentia crate, Sat. 11.

And it is proper to observe that there are a great many such mistakes in this dictionary, a work in other respects of great merit, that may easily lead us astray, unless we are upon our guard. Which is owing without doubt, either to this, that R. Stephen could not fully examine what cases were unusual in this language; or to this, that in regard to the examples he quotes, perhaps he believed that the Great Thesaurus, where the passages are at full length, would sufficiently shew in what manner and in what case they were applied.

The accusative *cratim* we find often in Plautus: and Charisius gives it also *cratem.* But the plural *crates,* is more common, *an hardle, a harrow.* Thence also comes *craticula,* a gridiron.

CUJUSMODI, EJUSMODI, HUJUSMODI, are hardly ever met with but in the genitive in the compound word. Separately we say, *quis modus, is modus, hic modus;* and the same in the other cases.

CUIMODI, is more extraordinary, and more remote from its simple than the rest. For it is a genitive; hence in Cicero there was *cuicuimodi* for *cujuscujusmodi,* or *cujuscujusmodi,* as Priscian observes, which Victorius acknowledges he saw in all the ancient manuscripts, though through the carelessness or ignorance of transcribers we find *cujusmodi* restored in a great many passages. They used also to say *alimodi* for *aliusmodi,* as may be seen in Festus. And this syncope has some analogy to that which we have above observed in the declensions, p. 62. of *jusjurandi* for *jurisjurandi; alterutrius,* for *alterius utrius,* &c.

DAMNAS, is a word syncopated for *damnatus,* and therefore hath its cases *damnati, damnato,* &c. so that it

it does not properly belong to this place, no more than *satias*, which we shall see presently.

Daps is in Cato, as also *dapis, dapem, dape*. But the nominative is no longer current, no more than *ops* or *frux*, which we shall see in their proper place.

Dica is in Cic. *Scribitur Heraclio dica.* But the accusative is more usual a great deal; *dicam scribere*, Ter. *subscribere*, Plaut. *impingere*, Ter. to bring or enter an action against one, to arrest him or serve him with a process, *dicas sortiri*, Cic. &c.

Dicis, has only the genitive. *dixit aut agit hæc dicis causâ*, for form or fashion's sake, in his defence, to excuse himself. It is in Cic. *Verrin.* 6. and *pro Milone*, in the life of Atticus, by Cornelius Nepos, in Pliny, Ulpian, Victorius, and others.

Ditio, is unusual in the nominative, as Diomedes, Donatus, Priscian, Servius, and the moderns have observed. But we say, *Ditionis terminus, ditioni permittere, in ditionem concedere, in ditione esse*, the examples of which are common in authors.

Femen, is obsolete; but we use the gen. *feminis*; dat. *femini*; abl. *femine*. Which Charisius and Victorius give to Femur. The genitive is in Cæsar, *Stipes feminis magnitudine*, of the thickness of one's thigh: in the ablative in Cic. *Signum Apollinis, cujus in femine nomen Myronis inscriptum est.* And in Virgil, *Erpit à femine*, according to Caper, Charisius, and Servius, whom I have followed, though Priscian reads *à femore*. But Vossius prefers the former reading to the latter. We find the plural in Plautus, in Pseud. *femina summa*. And in Pliny, *Femina alteri adurique equitatui notum est.*

Fors and Forte, are both used, as *fors fortuna*, Ter. unexpected good fortune: *forte fortunâ*, by good fortune. The accusative is more scarce, though we find it in Varro, *fortem fortunam*, 4. de L. L. And the dative is also in ancient inscriptions, Forti Fortunæ.

Frux. We say *frugis, frugi, frugem, fruge. Frugis bonæ*, Gell. *Frugi bonæ*, Plaut. *Ad frugem bonam se recipere*, Cic. Even *frux* is in Enn. *Si jam data sit frux*, where we see it is a fem. though it be no longer in use.

Now Frugi may be a dative, or even an ancient genitive for *frugis*, in the same manner as we have seen *cuimodi* for *cujusmodi*, and as they used to say *fami* for *famis*, &c. And it is in this sense we ought to take *frugi*, which we frequently find by itself for *homo frugi*, and signifies the same as *homo bonæ frugis*, a good husband, a thrifty sober man.

Glos, *the husband's sister, or brother's wife*, according to Priscian, makes *glotis* in the genitive, but without authority; so that it has hardly any more than the nominative and the vocative.

Impete, is an ablative which the gloss. of Philox. explain by ὁρμητόν: but we find also the genitive *impetis*, in Lucret. and Silius. Priscian is even of opinion that as of *indigeo* is formed *indiges, etis*; of *tereo, teres, etis*, &c. so of *impeto* is formed *impes, impetis*, though there is no instance of this nominative. *Impetibus crebris* is in Lucretius, whether we take it from hence, or from *impetus, hujus impetûs.*

Incitas or Incita, are accusatives which suppose *lineas* or *loca*, an extremity or the farthest bound: *redigi ad incitas*, to be at his wit's end; a metaphor taken from the game of draughts, when one can move the men no farther. See the list of ellipses in the remarks after the syntax. But we say also *incitus, a, um*, moved, hasty, quick, violent; which is evidently quite another meaning. For these nouns being compounded of *cieo, moveo*, the particle *in* is negative in the former, while it marks only a quicker motion in the latter. *Vis incita venti*, Lucr. *Inciti delphini*, Cic. &c.

Inficias, occurs also in the accusative only. Philoxenus's glosses render it by ἄρνησιν, *negationem*. So that we say, *ire inficias*, to deny; just as we say *ire exequias*, to go to a funeral; *ire suppetias*, to assist; where we always understand the preposition *ad*, by which these accusatives are governed, as shall be shewn in another place.

Ingratiis, has only the ablative.

Vobis invitis atque amborum ingratiis, Plaut.

Tuus pater vult tempore tuam amicam tuis ingratiis, Id.

Where the adjective *tuis* plainly shews that *ingratiis* is not an adverb, but

but a noun substantive, and proves at the same time that Giffanius had no foundation for saying that *tuis ingratiis* was not Latin, though we meet with it more than once in this author. For it is a mistake to pretend that *ingratiis* is put there to serve the measure of the verse instead of *ingratis*, as Giffan. pretends; because, quite the contrary, it is *ingratis* that is used for *ingratiis*, as may be seen not only in Plautus, but also in Lucret. and Terence.

INSTAR is a noun like *exemplar:* Probus himself gives it *instaris*, though Charisius condemns this genitive. Hence S. Austin in his grammar allows it to have only three cases. *Instar*, he says, *quod est similitudo, tres habet casus tantùm; nominativum, accusativum, vocativum; et est numeri tantùm singularis.* The nominative is in Cic. *Plato mihi unus, instar est omnium:* in Ulpian, *Si proponatur instar quoddam operis.* And in Virgil, *Quantum instar in ipso est*, Æn. 6. where we see it is of the neuter gender. The accusative is in Cic. *Terra ad universi cœli complexum, quasi puncti instar obtinet.* And in Justin, *Vallis ad instar castrorum clauditur.* Also in Appuleius; *ad instar inclyti montis:* and in Solinus, *ad instar amnis Ægyptii.* Which shews the little foundation that Servius had for saying that *instar* was not put with a preposition. But *instar* properly denotes the representation of a thing present, whence comes *instare*, as also *instaurare*, according to Festus.

JOVIS was heretofore used in the nominative; we have still its other cases, but in the nominative and vocative we make use of Jupiter, which is a syncopated word for *Jovis-pater*, according to Gellius, just as we still say *Marspiter* for *Marspater*. See the declensions, p. 70. But *Jupiter* was also called *Diespiter*, for *Diei-pater*. See Gellius, book 5, c. 12.

MANCIPI, is no more than a genitive for *mancipii*, though Priscian makes it the dative of *manceps*. *Res mancipi;* Cic. wherein a man hath the property and full possession. Just as he says *lex mancipii*, with two *ii*, the conditions in the making over any thing. For MANCIPIUM was properly a certain right, according to which none but Roman citizens had a power of contracting with one another in regard to particular lands or goods belonging to the district of Rome and the territory of Italy.

MANE, though it commonly becomes an adverb, as when Cicero says, *bene mane*, early in the morning, is nevertheless of its own nature a noun, as when Persius says, *clarum mane:* and Mart. *Sed mane totum dormies.* The ablative is in Colum. *sub obscuro mane;* and this ablative heretofore ended in *i*, *à mani usque ad vesperam*, Plaut.

NAUCI, is a genitive. *Nauci non facere*, Plaut. not to value a straw. Hence it is that Nævius in Festus has also *nauco ducere;* and Festus has made use of it in the accusative; *Naucum ait Ateius philologus poni pro nugis.*

NECESSE and NECESSUM are nouns neuter. The one comes from *necessis*, and the other from *necessus.*

NECIS, is ranked in this class without the least foundation. For we not only find *necis, neci, necem, nece;* but even the nominative *nex* is in Cicero and elsewhere, *Insidiatori et latroni quæ potest adferri nex injusta?* pro Milon.

NIHIL is not properly indeclinable: for being the same as NIHILUM, whence it has been formed by syncope, we may say that it makes *nihili* and *nihilo*, like the other.

OBEX, is not usual according to Phocas, but only the ablative *obice;* as if Plautus had not said, *iste obex*, in Mercat. Plin. *nullæ obices*, in Panegyr. and others in the same manner. See the genders, p. 54.

OPS, is in Charisius and in Priscian, and is taken for plenty, or for assistance. See OPES in the list of plural feminines, p. 160.

Ops was heretofore an adjective, whence comes also *inops*, that is *omni ope destitutus*, says Festus.

PECUDIS, has at least four cases: the genitive, *impurissimæ pecudis sordes*, Cic. The dative, *pecudi dare vina marito;* Enn. where *pecudi marito* is only an apposition, so that it is in vain some have pretended to infer from hence that heretofore they said *hic pecus:* the accusative, *pecudem auream eum appellaret*, Tacit. The ablative, *quâ pecude nihil genuit natura facundius*, Cic. speaking of swine.

But

But Charisius ranks it among the nouns that have neither nominative nor vocative. This shews the impropriety of the following expressions, though they are so commonly used, *egregii pecus, morbida pecus*, &c.

With regard to the distinction given by some, that *pecus, pecudis*, signifies no more than a beast; and *pecus, pecoris*, a flock; it is certain notwithstanding that both are indifferently used for a sheep, a wether, an elephant and for all sorts of cattle. See L. Valla, lib. 4. c. 42. *Pecudes* refers even to fishes in Virg.

Cùm tacet omnis ager, pecudes, pictæque volucres,
Quæque lacus latè liquidos tenent, &c. Æn. 4.

For one would think that having put *quæ* in the feminine in the second verse, there is no other word to which it can be more naturally referred than to this, which is in the first verse. But *pecus, oris*, neuter, frequently denotes a multitude in the singular.

Ignavum fucos pecus à præsepibus arcent, Virg.

Cujum pecus, Id. which cannot perhaps be said of *pecudis*, feminine.

Both of them may be applied to a stupid heavy fellow, though *pecudis* is more usual in this sense.

PLUS, has only four cases, the nominative, *plus duo millia erant*, Liv. the genitive, *pluris est eloquentia*, Cic. the accusative, *plus quingentos colaphos infregit mihi*, Ter. the ablative, *pluræ tanto altero*, Plaut. and the glossaries render *plus* by πλεῖον: so that it wants only the vocative and the dative.

PONDO, about which grammarians have made such a mighty pother, is only a real ablative, like MENDO; this shews that heretofore they said *pondus, pondi*; and *pondus, ponderis*; so that *pondo* performs the same office as *pondere*: *coronam auream libræ pondo*; a gold crown of a pound weight. See the genders, rule 8. annot. and what shall be said hereafter, when we come to treat of the figure ellipsis.

PRECIS, is an old nominative, whence by syncope they have made *prex*. S. Cyril's gloss. παράκλησις, *obsecratio, prex*. We find it in the dative; *nihil est preci lœti relictum*, Ter. In the accusative; *nunc te oro per precem*, Plaut. In the ablative; *prece & obsecratione uti*, Cic. *Quintus non modò, non cum magnâ prece ad me, sed acerbissimè scripsit*, ad Attic.

The plural PRECES is very common.

PROCERIS, according to Charisius hath also four cases. Which seems more probable, says Vossius, than the opinion of those who will have it that there is no more than PROCEREM.

And the same ought to be said of *bilicem, triplicem, septemplicis*, and *triplicis*, though grammarians rank them also in the number of nouns that have but one case. For we find *bilex* for δίμιτος, woven with a double thread; and *trilex* for τρίμιτος, woven with three threads, as we see in the old glossary, published by H. Stephen, where one would think that we ought rather to read *bilix* and *trilix*, since they have a long increase.

Loricam consertam hamis, auróque trilicem, Virg.

PUS, neuter, besides the nom. accus. and vocat. which are usual, hath also the genitive *puris*; the dative *puri*; and the ablat. *pure*, which we read in Celsus and other writers. And therefore it is without foundation they have been ranked among the defectives.

REPETUNDÆ, is an adjective which supposeth *pecuniæ*, and therefore it may have every case. And thus we might say for instance, *mittere legatos ad res repetundas*, and the like. But the reason of our meeting with hardly any more than the genitive *repetundarum*, and the ablative *repetundis*, is because verbs of accusing govern only these two cases.

SATIA, is a syncope for *satietas*; and therefore its genitive must be *satietatis*. This is so much the more agreeable to truth, as we meet with this syncope likewise in the other cases, *satiate* for *satietate*, Lucr. *satiatem* for *satietatem*, &c.

SIEMIS, is an old word, which according to Festus, signifies *similis ex ipsâ*, all alike, of the same nature. It is used in the nominative and the vocative: and the ablative is *siempse* according to Charisius. Cato has made use of the nominative. *Et patereis rogas, ut in quemque adver-*

sus

sùs ea, si populus condemnârit, siremps lex fiet, quasi adversùs legem fecisset. In dissuas. leg. frum. We meet with it also in the old laws: *Qui ager ex publico in privatum commutatus sit, de eo agro siremps lex esto, quasi is ager P. Muci, & L. Calpurnio consulibus per totam rempublicam.* Fragm. legis Agrar. That whatever lands shall be transferred from the public into private hands, shall enjoy the same privileges and immunities, as those which the lands of the republic enjoyed all over Italy, under the consulate of Mucius and Calpurnius. And Cujas hath observed that thus we should read the following passage of Sen. ep. 92. *Omnium quæ terram premunt siremps lex esto:* whereas the old reading was downright nonsense, *ferè miles esto.* But in Plautus's prologue to his Amphit. where we read

Sirempse legem jussit esse Jupiter.

The old editions have, *similem rem ipse in legem jussit esse Jupiter.* Which gives room to conjecture that the right reading is *sirempse, in lege,* &c. a conjecture favoured by Vossius.

SOLUS, see *unus*, p. 152.

SORDIS, is in the nominative in S. Ambrose, but this is not to be imitated. The other cases, *hujus sordis, hanc sordem,* and *hac sorde,* are usual.

SPONTE, which Servius calls an adverb, is rather an ablative, as appears by the Greek; *sponte,* προαιρέσει, *Gloss. Philox.* ἑκουσία γνώμη, *Gloss. Cyril.* This appears also by the adjective joined to it, *sponte meâ, suâ sponte,* &c. We read likewise *suæ spontis* in Colum. and in other writers. But the nominative is obsolete, though we read in Ausonius,

Sponte ablativi casûs, quis rectus erit? spons.

SUPPETIÆ, is in Plautus. The accusative *suppetias* is very common.

TABI and TABO, are both used: *Stillantis tabi saniem,* Lucan. *Et terram tabo maculant,* Virg.

TANTUMDEM, is nominative and accusative. The genitive is *tantidem;* the other cases are unusual.

TEMPE, is not declined. Wherefore it is a mistake in Ortellus, to conclude his description of this place by saying: *atque hæc de Tempis.* But there are a great many more such in his works, which shews that he was less skilled in grammar, than in geography.

VICEM and VICE, are still in use. But Phocas gives it also the genitive *vicis,* which Livy used, lib. 1. *ne sacra regiæ vicis desererentur.* And the ancient interpreter of S. Luke, c. 1. *In ordine vicis suæ.* According to Charisius it hath also the dative *vici.* The nominative should therefore be *vicis,* or by syncope *vix;* but we find no such word, not even among the grammarians, though it cannot be denied but the adverb *vix* is derived from thence.

VIRUS hath the genitive *viri,* and the dative *viro,* in Lucretius, though probably they are to be found in no other author.

VIS, hath four cases in the singular. See p. 133.

VISCUS, neuter, which Phocas will allow to have only the ablative *viscere,* which we find in Ovid, *trahentia viscere tela;* hath also *visceris* in the genitive, according to Charisius. Moreover, the nominative *viscus,* is in Suetonius, Lucretius, and Celsus. And the plural VISCERA, is very common.

VISCUS, masculine; see p. 152.

There are some more nouns of the like sort, which may be seen in the list of adverbs, in the remarks following the syntax.

But there are others mentioned by the grammarians as wanting some cases, which it would be of no use to take notice of in this place, because of the great number of examples to the contrary.

There are others of which they make no mention at all; these ought not to be used however without great caution, as *specierum* and *speciebus;* Cicero rejects them in his Topics, and we have taken notice of them in the declensions, p. 125.

This

This shews that we must depend upon the reading of good books, and the established custom of authors, which shall be always marked down in this work, in every thing that relates to the principal difficulties that may occur in writing.

ANNOTATION.

Hitherto we have treated of what relates to Nouns, either as to their gender, or declension. We must now proceed to Verbs, and speak of their preterites and supines; reserving some observations, of a more curious and more important nature, as well concerning the nouns, and verbs, as every other part of grammar, to the end of the syntax.

BOOK IV.

OF

THE CONJUGATIONS OF VERBS,

OR

The Rules of their Preterites and Supines.

IN Verbs we ought chiefly to consider the Preterite, because of the tenses depending thereon; and the Supine, because of a great many nouns and participles that are formed from thence.

The PRETERITE in *I*, being conjugated by *isti*, *it*, properly speaking, is no more of one conjugation than of another: or to express myself with more propriety, it forms its particular conjugation, as I have already observed in the rudiments, ending constantly in I, and forming constantly the tenses depending thereon by the same analogy without any exception. But this termination still admits of a very great diversity, because of the vowel or consonant that precedes it.

The preterite, generally speaking, may be formed of the second person of the present, by changing S into VI, as *amo, amas, amavi; fleo, es, evi; peto, is, ivi; audio, is, ivi.*

In regard to which we may also take notice of two general exceptions.

The first, that the V consonant being changed into U vowel, the other preceding vowel is dropped to prevent too great an hiatus, or concurrence of vowels, as *domo, as, domui*, for *domavi; moneo, es, monui*, for *monevi: arguo, is, argui; aperio, aperui*, &c.

The second, that sometimes a syllable or letter is suppressed, either in the middle of the word, as *juvo, as, juvi*, for *juvavi; caveo, es, cavi*, for *cavevi:* or at the end, as *lego, legi*, for *legivi; solvo, solvi; venio, veni:* or in both, as, *fundo, is, fudi*, for *fundi*, which should come from *fundivi*,

The SUPINES are generally formed of the preterite, by changing the two last letters into TUM; as *amavi, amatum; juvi, jutum; flevi, etum: rapui, raptum*, &c.

Now it often happens that the suppression of a syllable or letter in the preterite is not communicated to the supine, so that the supine is formed just as if the analogy was complete; as *ruitum* from

rui,

rui, for *ruivi*; *fugitum* from *fugi*, for *fugivi*. But it sometimes also receives a syncope particular to itself, as *ictum* for *icitum*, from *ico*, *ici*, for *icivi*; *ruptum* for *rupitum*, from *rumpo*, *rupi*, for *rupivi*. Thus *alo*, from *alui*, for *alivi*, makes *alitum*, and by syncope *altum*. And some others in the same manner.

Those in ui, generally speaking, make only ITUM or UTUM in the supine, for UITUM; as *monui*, *monitum*: *argui*, *arguitum*: *sui*, *sutum*, &c.

Further, the Latins have often imitated the Greek analogy: so that as the Greeks change the characteristics β and π into φ in the first conjugation: γ and κ into ξ in the second: in the same manner the Latins say *scribo*, *scripsi*; *carpo*, *carpsi*; *dico*, *dixi*; *jungo*, *junxi*. Also *vincio*, *vinxi*; *sancio*, *sanxi*; and the like; the verbs in O pure often following the impure termination.

And as the Greeks change δ and τ into σ in the third, so the Latins say not only *lædo*, *læsi*, *læsum*; *sentio*, *si*, *sum*, and the like: but also *flecto*, *flexi*; *necto*, *nexi*; for *flecsi*, *necsi*, &c.; the *x*, as we shall observe in the treatise of letters, being equivalent to *cs* and *gs*.

They have also given now and then a reduplication to their verbs in imitation of the Greek augment, as *mordeo*, *memordi*, or *momordi*; *pendeo*, *pependi*; *cædo*, *cecidi*; *pello*, *pepuli*, &c.

Such is in short the general analogy of the preterites and supines, which is certainly greater than most people imagine. We may mention it here by the way, though we shall treat of it more particularly hereafter. Though in regard to beginners, it is, I think, very difficult to hit upon a shorter and easier way of learning and retaining them, than by the rules we are going to lay down.

These very often comprise, in a single line, the verb, its preterite and supine, and with such a connexion, that it is hardly possible to remember one without recollecting the other at the same time. And the choice collection of Latin verbs translated into our own language, and thrown into the examples, will perhaps be of service to youth by shewing them at the same time the force and real signification of the words.

GENERAL RULES.

RULE I.

Of the Compounded Verbs.

1. *The simple and compounded verbs are conjugated alike.*
2. *But there are several exceptions which we shall elsewhere observe.*

EXAMPLES.

1. The compounded verbs are conjugated like their simples, from whence they form their preterite and supine, as

AMO, amávi, amátum, amáre ; *to love.*
Rédamo, ávi, átum, áre, *to love him that loveth us.*
SE'DEO, sedi, essum, ére, *to sit, to be set or placed, to sit still, to be idle.*
Possídeo, possédi, possessum, possidére, *to possess.*

2. There are several that do not intirely follow their simple, which we shall take notice of in the sequel, but more particularly at the end of all the rules.

ANNO'TATION.

If you are at a loss to find out the preterite of a compounded verb, you must strive to find its simple, by dropping the compounding particle, the more easily to see its preterite ; as *exaudio*, dropping the *ex* remains *audio, audivi, auditum ;* and therefore *exaudio* must make *exaudivi, exauditum.*

But we are to observe that compounded verbs frequently change the first vowel of the simple into I : as *sedeo, possideo,* and not *possedeo : ago, adigo,* and not *adago.*

Sometimes they change it into E, as *carpo, discerpo.*

Sometimes other changes are made which the use of authors will point out ; as from *ago* comes *cogo,* for *coago,* and *coago* for *conago,* according to Quintilian.

RULE II.

Of Verbs that redouble their first syllable in the preterite.

1. *The reduplication of the first syllable of simple verbs is frequently dropped in their compounds.*

2. *Except all those of* disco *and* posco.
3. *Five of* curro. 4. *And* repúngo.

EXAMPLES.

1. There are a great many verbs, which have a reduplication in the preterite, when they are simple, and lose it when compounded, as

MO'RDEO, mo-mórdi, morsum, mordére: *to bite.*
Remórdeo, remórdi, remórsum, remordére; *to bite again; to chastise again; to revenge.*
PE'NDEO, pe-péndi, pensum, pendére; *to hang up, to hang on, at, or from.*
Impéndeo, impéndi, impénsum, impendére: *to hang over one's head, to threaten, to be near at hand.*
SPO'NDEO, spo-póndi, sponsum, spondére; *to promise freely, to be surety for another, to betroth.*
Respóndeo, respóndi, respónsum, respondére: *to answer.*
TO'NDEO, to-tóndi, tonsum, tondére: *to clip, to poll, to browse.*
Detóndeo, detóndi, detónsum, ére; *to shear, clip, or poll, so as to leave nothing behind.*
CA'DO, cé-cidi, casum, cádere: *to fall, to slip, to fall out, to happen.*
O'ccido, óccidi, occásum, occídere: *to fall down, to die, to be slain.*
Récido, récidi, recásum, recídere: *to fall back, to recoil.*
CÆDO, cecídi, cæsum, cæ'dere: *to lash, to beat, to cut, to kill.*
Occído, occídi, occísum, occídere: *to kill.*
CANO, cé-cini, cantum, cánere: *to sing.*
Cóncino, cóncini, concéntum, concínere: *to agree or accord in one song or tune; to sing one's praise on an instrument, to prophesy, to consent.*
PENDO, pe-péndi, pensum, péndere: *to weigh, to esteem, to pay.*
Impéndo, impéndi, impénsum, ĕre: *to spend, to employ.*
TU'NDO, tú-tudi, tunsum, túndere: *to beat or thump, to beat in a mortar, to thresh.*

Re-

Retúndo, rétudi, retúsum, retúndere: *to blunt or dull, to quell.*

TANGO, té-tigi, tactum, tángere: *to touch.*

Attíngo, áttigi, attáctum, attíngere: *to touch lightly, to reach.*

TENDO, te-téndi, tensum, téndere: *to stretch out, to bend a bow, to endeavour.*

Osténdo, osténdi, osténsum, osténdere: *to shew, to point at.*

2. These retain the reduplication.

DISCO, dí-dici, díscere: *to learn.*

Addísco, addídici, addíscere; *to learn more, to learn by heart.*

And in the same manner all its other compounds.

POSCO, po-pósci, póscere: *to ask for, to demand.*

Depósco, depopósci, depóscitum, depóscere: *to call for or demand with importunity.*

And in the same manner all its other compounds.

3. CURRO, cucúrri, cursum, cúrrere: *to run.*

It retains its reduplication in many of its compounds, and particularly in

Præcúrro, præcu-cúrri, præcúrsum, præcúrrere; *to run or make speed before, to answer a foreseen objection.*

We find it also very often *decúrro, excúrro, procúrro, percúrro*, though they are likewise used without a reduplication. See rule 55.

4. PUNGO, pú-pugi, punxi, punctum, púngere: *to prick.*

One of its compounds retains the reduplication.

Repúngo, repúpugi, repúnxi, repúnctum, repúngere: *To prick again, to do one shrewd turn for another.*

ANNOTATION.

The other compounds of *curro*, not mentioned here, are very seldom found with the reduplication: but as to those above expressed, Cæsar hath, *cùm regiones Galliæ percucurrisset*, Livy; *Quum plures armati excucurrissent*; and in another place, *etsi ferociùs procucurrissent*. Pliny, *ad mortem decucurrit*. Q. Curtius, *ad Philotam decucurrisse*. Tertull. *Oportebat legis adimplendæ causas præcucurrisse*. We find also *accucurrisse* in Cic. *ad Attic.*

These reduplications are a kind of imitation of the Greek augment; whence they were all formed heretofore in E, *memordi, pepugi, spepondi*: which Gellius says were used by Cæsar and Cicero.

Just.

Just as we still say *fefelli* from *fallo*; *peperi* from *pario*; *tetigi* from *tango*; and in Pliny, *tetuli* from *tollo*; and such like.

And so we may say the same of *do, dedi.* But its compounds, as well as those of *sto, steti,* shall be sufficiently explained in their particular rules; since except the four compounds of *do* of the first conjugation which make *dedi* like itself, the others do not properly retain the reduplication of the simple, but rather assume a particular reduplication of their own.

Now it is to be observed that heretofore there was a far greater number of verbs that reduplicated, than there are at present. Hence we still find *despopondisse* and *despoponderas* in Plautus: Gellius also quotes from the same author *præmomordi.* Varro has made use of *detotonderat*, according to Priscian. *Scindo* also made *sciscidi*: which Asmonius in the grammar he wrote to Constantine, thought was the only one in use.

Rule III.

Of those which having changed the A into I, take an E in the supine.

1. *If the* A *of the simple verb be changed into* I, *when that verb is compounded, its supine will assume an* E.

2. *But those in* DO *and* GO *retain the* A.

Examples.

1. Those verbs which change A into I in their compounds, assume an E in the penultimate of the supine: as

FA'CIO, feci, factum, fácere: *to do.*

Perfício, perféci, perféctum, (*and not* perfáctum) perfícere: *to perfect, to finish.*

JA'CIO, jeci, jactum, jácere: *to throw.*

Rejício, éci, éctum, (*and not* áctum) ícere: *to cast or fling back*

2. The compounded verbs that end in DO and in GO, follow their simple intirely, without taking an E in the supine, as

CADO, cécidi, casum, cádere: *to fall, to fall out, to happen.*

Récido, récidi, recásum, recídere: *to fall back.*

FRANGO, fregi, fractum, frángere: *to break.*

Effríngo, effrégi, effráctum, effríngere: *to break up, or open; to break in pieces.*

AGO, egi, actum, ágere: *to do any business, to treat or deal with, to act, to drive, to lead.*

Ádigo,

Ádigo, adégi, adáctum, ádigere: *to drive, to bring to, to force.*

TANGO, tétigi, tactum, tángere: *to touch.*

Contingo, cóntigi, contáctum, contíngere: *to touch or lay hold of, to handle.*

ANNOTATION.

This rule ought also to be understood of the preterite of the verb passive, which is constantly formed of a participle that depends on the active supine. And this is a remark that particularly regards the verbs deponent: for as from *rejicior* comes *rejectus*, so from *confiteor* comes *confessus*, though *fateor* makes *fassus* with an *a*. But properly speaking it is understood only of those verbs that have an A in the penultimate of their supine; as *rapio, rapui, raptum; arripio, arreptum:* and not of those which have A only in the antepenultimate, as *habeo, habitum.* Hence we ought to say *adhibitum* and not *adhebitum;* because this A is not in the termination of the supine, which is ITUM.

Therefore it may be said that all the other verbs follow the rule of their simple, unless they be particularly excepted.

RULE IV.

Of those that have no preterite.

All verbs without a preterite, are likewise without a supine.

EXAMPLES.

Verbs that have no preterite have no supine, as *glisco, gliscere*, to grow or spread itself: *pólleo, pollére*, to be able, to have power: *labo, labáre*, to totter, to be ready to drop down.

Nevertheless we may except *tundo.* See the 37th rule.

RULE V.

Of the Syncope.

The syncope incident to verbs is when a syllable is cut off; as when we say amásti *instead of* amavísti.

EXAMPLES.

The syncope is a contraction or cutting off, which frequently happens in the preterite, especially of those that terminate in VI: as

PETII, *instead of* petivi: *I have asked.*

Amásti, *for* amavísti: *thou hast loved.*

Nosti, *for* novísti: *thou hast known.*
Norunt, *for* novérunt: *they have known.*
Revocásti, *for* revocavísti: *thou hast recalled.*
Prostrásse, *for* prostravísse: *to have overthrown, or beaten down.*
Adiísset, *for* adivísset: *he might have gone towards.*

ANNOTATION.

The syncope happens also sometimes to the other preterites, as
Extínxti, *Virg. instead of* extinxísti; *thou hast extinguished.*
Extínxem, *Virg. for* extinxíssem; *I might have extinguished.*
Evásti, *Hor. instead of* evasísti; *thou hast escaped.*
Surréxe, *Hor. instead of* surrexísse; *to have got up.*

But this manner of speaking is less to be imitated, except it be in regard to the verbs.

But if you should chuse to extend this rule to the formation of the other preterites, and also of the supines, according to the general analogy we have given of them, you may consult what has been above said at our entering upon the conjugations, p. 171.

THE FIRST CONJUGATION.

RULE VI.

General for Verbs of the first conjugation.

The first conjugation makes the preterite in AVI, *as* amo, amas, amávi; *and its supine in* ATUM, *as* amo, amas, amátum.

EXAMPLES.

Verbs of the first conjugation generally make their preterite in AVI, and their supine in ATUM; as
AMO, amas, amávi, amátum, amáre: *to love one cordially, to be obliged to, or thank, to delight in.*
A'damo, ávi, átum, áre: *to love greatly, wantonly.*
Rédamo, ávi, átum, áre: *to love him that loveth us.*
A'MBULO, ávi, átum, áre: *to walk, to go a foot-pace, to glide along.*
Obámbulo, ávi, átum, áre: *to walk about, to walk by one's side.*
BEO, ávi, átum, áre: *to bless, to make one happy or glad.*
CA'LCEO, ávi, átum, áre: *to put on shoes, to shoe.*
CREO, ávi, átum, áre: *to create, to beget, to breed, to cause, to choose, to ordain.*

Récreo,

Récreo, ávi, átum, áre; *to bring to life again, to recover, to refresh, to comfort.*

* ENU'CLEO, eávi, eátum, eáre: *to take out the kernel, to declare or explain.*

* DELI'NEO, eávi, eátum, eáre: *to delineate, to draw the outlines, to make a rude draught.*

* ILLA'QUEO, eávi, eátum, eáre: *to intangle, to bias.*

MEO, meávi, meátum, meáre: *to go or pass any manner of way.*

Cómmeo, ávi, átum, áre, *to go in company, to go to and fro, to come, to move.* Whence we have commeátus, *a passport, a furlow, a place through which one passes or repasses, a going and coming, a carriage, a convoy of a ship or fleet, a company of soldiers, provision of victuals, either public or private.*

Rémeo, ávi, átum, áre: *to return, or come back again.*

NA'USEO, ávi, átum, áre: *to be sea-sick, to vomit or to be ready to vomit.*

Take particular notice of these verbs in *eo* of the first conjugation, in order not to confound them with others in *eo* of the second.

NU'NTIO, ávi, átum, áre: *to tell or relate, to carry news, to carry orders, to shew or advise.*

PRONU'NTIO, ávi, átum, áre: *to pronounce.*

The rest in IO are generally of the third or fourth conjugation.

UNDO, ávi, átum, áre: *to rise in surges, to spread or diffuse itself, to overflow.*

Exúndo, ávi, átum, áre: *to overflow, to spread far.*

Fecúndo, ávi, átum, áre: *to make fruitful.*

Inúndo, ávi, átum, áre: *to overflow, to abound, to redound.*

Take particular notice of these compounds of *undo*, in order not to confound them with those of *do, dedi.*

ALIE'NO, Abalién̆o, ávi, átum, áre: *to alienate, to sell, to deliver up the possession or right of a thing to another, to discard or cut off, to create division between people, to set them at variance.*

DĬCO, ávi, átum, áre: *to dedicate, to appoint or design, to devote, to set apart or bestow, to vow or promise.*

A'bdico, ávi, átum, áre: *to disown or renounce, to abrogate or disannul, to reject or refuse, to disinherit, to abdicate or lay down.*

VOCO, ávi, átum, áre: *to name, to call, to invite.*

A'dvoco, ávi, átum, áre: *to call or send for friends to assist us with their authority or presence in our affairs, and to furnish our advocate with the means of gaining our cause, and of supporting our right: to plead for or advise one; to summon together; to call up or conjure.*

LĕGO, ávi, átum, áre: *to send as an ambassador or lieutenant, to dispatch or send away, to intrust, to bequeath.*

Allégo, ávi, átum, áre: *to send one as a messenger or ambassador, to depute one for a business, to alledge by way of excuse, to set one down in writing.*

APPE'LLO, ávi, átum, áre: *to call, to name, to intitle; to mention; to speak familiarly to one; to call in question or accuse; to call to witness; to call to one for help; to call upon for a thing; to dun; to appeal; to proclaim; to pronounce.*

* AUCTO'RO, ávi, átum, áre: *to bind or engage one, as by covenant or hire, for service; to press soldiers, or list them into pay. Whence comes* auctorâtus miles. *an inlisted soldier.* Exauctorátus, *a cashiered or disbanded soldier.* Auctoraméntum, *a stipulating or contracting, whence ariseth an obligation to serve; the hire or wages of such service; a donative or present.*

Rule VII.

Of the Verbs *do* and *sto* with their compounds.

1. Do *makes* dédi, datum.
2. *And* sto *makes* steti, statum.
3. *Its compounds have* STITI, STITUM, *and more usually* STATUM.

Examples.

1. Do, dedi, datum, dare; *to give, to bestow; to tell or shew; to intrust.*

Cir-

Circúndo, circúndedi, circúndatum, circúndare: *to surround, to inclose.*

Pessúndo, dĕdi, dătum, dăre: *to overthrow, to cast under foot, to lay waste.*

Satísdo, satísdedi, ătum, ăre: *to put in sufficient sureties, for performance of covenants.*

Venúndo, venúndedi, ătum, ăre: *to sell.*

ANNOTATION.

Only these four compounds of *do* are of the first conjugation, the rest are of the third.

Dor the present of the indicative passive, and *der* the present of the subjunctive passive, are unusual.

2. STO, steti, statum, stare: *to stand, to stand still, to take part with or against, to rest upon or agree to, to acquiesce, stand to, or be determined by.*

3. Its compounds make STITI and STITUM, and more usually STATUM.

Asto, ástiti, ástitum, astáre: *to stand, to stand by, to assist.*

Consto, cónstiti, cónstitum *or* constátum, constáre: *to stand together; to be consistent or agree with one's self; to consist, or be made up; to abide, continue or be; to appear, to be plain; to cost or stand in.*

Exto, éxtiti, éxtitum, extáre: *to stand out, to stand or stick up, to be, to remain, to be seen above others, to spring out.*

Disto, dístiti, *very little used*, distáre: *to be different, to be distant.*

Insto, ínstiti, ínstitum, átum, áre: *to be instant or earnest with one, to press, to persist in a thing, to pursue, to be near.*

Obsto, óbstiti, ĭtum, átum, áre: *to resist, to hinder, to hurt.*

Præsto, præstĭti, ĭtum, átum, áre: *to stand before; to bring out; to give or procure; to cause, make, or perform; to shew or approve; to excel; to warrant, to answer; to make good or defray; to oblige one's self, &c.*

Resto, réstiti, ĭtum, átum, áre; *to stay or stand, to remain.*

Substo, súbstiti, ĭtum, átum, áre: *to stand still, to bear up, to stand his ground.*

ANNO-

ANNOTATION.

From the supines in *ātum*, are usually formed the participles in *rus*: *Facilè se id præstaturum*, Cic. which occurs much oftener than *præstiturum*. *Constatura fides*, Lucan. *Extatura*, Pliny. *Quosdam obstaturos*, Quint. *Instaturos victores*, Frontin.

RULE VIII.

Of *lavo*, *poto*, and *juvo*.

1. Lavo *makes* lavi, lautum, lotum, *and* lavátum.
2. Poto, potávi, potátum, *and by syncope* potum.
3. Juvo *has hardly any supine; but* adjútum *is usual.*

EXAMPLES.

1. LAVO, lavi, lotum, lautum, lavátum, laváre: *to wash.* Rélavo, relávi, relótum, relaváre, *to wash again.*
2. POTO, potávi, potátum *or* potum, potáre: *to drink.*

Compóto, ávi, átum, áre: *to drink together.*

Perpóto, ávi, átum, áre: *to drink continually, to drink off or up.*

Epóto, epotávi, epótum: *to drink up, to suck in.*

3. JUVO, juvi, jutum, *seldom used*, juváre: *to help, to assist, to please.*

Adjuvo, adjúvi, adjútum, adjuváre: *to help, to assist.*

ANNOTATION.

Lavatum indeed comes from *lavo, as*; but *lavi, lautum*, and *lotum*, seem rather to come from *lavo, is*, which we read in Horace: *Qui Xantho lavis amne crines.* And Virg. *Lavit ater corpora sanguis*, 3. Georg. For from the preterite *lavi*, is regularly formed *lavitum*, of which by syncope they have made *lautum*, and afterwards by changing *au* into *o*, *lotum*. From *lautum* comes *lautus*, genteel, well bred, clean, neat, noble, splendid. And *lautitiæ*, good cheer, daintiness in entertainments. From *lotum* comes *lotium*, the water you wash your mouth with; or urine, because it washes the body withinside.

Potum is also a syncope for *potatum*, which is still more usual in its compounds. We say also *potus sum*, but in another sense, as we shall observe in our remarks at the end of the syntax.

Jutum, which Vossius and Alvarez thought was not to be found uncompounded, is read in Tacitus, Annal. lib. 14. c. 4. *Placuit solertia tempore etiam juta.* And in Pallad. lib. 4. tit. 10. *Stercorati & humoribus juti (rami.)* And if we give credit to Gronovius in his notes on Livy, we ought to read it in some other passages of this

this author, which seem to be corrupted. It seems that they said also *juvavi*, which we find in the poet Manilius, whom Vossius believed to have lived in the reign of Theodosius. We meet also with *adjuvatum* and *juvaturus*, as if they came from the supine *juvatum*. *Adjuvaturos nos divinam providentiam, vel periculo nostro,* Petron. Which is no more to be imitated, than that expression of those who so often make use of *adjuvarunt* for *adjuverunt*, though without any authority.

RULE IX.

Of those which make ÜI and ITUM.

1. Sono, cubo, domo, tono, veto, crepo, *make* UI, ITUM.
2. *But* discrepo *oftener makes* discrepávi.
3. Mico *has* UI, *but no supine.*
4. Dímico *more usually hath* AVI, ATUM.

EXAMPLES.

1. SONO, sónui, sónitum, sonáre: *to sound.*

A'ssono, ónui, ónitum, áre: *to answer by sound like an echo.*

Cónsono, ónui, ĭtum, áre: *to ring again, to echo; to agree, or be suitable.*

Díssono, ui, ĭtum, áre: *to be discordant, to disagree.*

I'nsono, ui, ĭtum, áre: *to sound as a trumpet, to play on.*

Pérsono, ui, ĭtum, áre: *to make a great noise, to resound.*

Résono, ui, ĭtum, áre: *to resound.*

CUBO, cúbui, cúbitum, cubáre: *to lie down, to sit at table.*

A'ccubo, accúbui, accúbitum, accubáre: *to sit opposite, to sit at table.*

Décubo, decúbui, decúbitum, decubáre: *to lie down.*

E'xcubo, ui, ĭtum, áre: *to lie out, to stand centry.*

I'ncubo, ui, ĭtum, áre: *to lie or sit upon, to brood or hover over, to cover or shadow.*

O'ccubo, ui, ĭtum, áre: *to die, to fall, to lie down.*

Prócubo, ui, ĭtum, áre: *to lie over, to spread over.*

Récubo, ui, ĭtum, áre: *to lie down again; to lie along, to loll.*

Sécubo, ui, ĭtum, áre: *to lie apart.*

Supércubo, ui, ĭtum, áre: *to lie upon.*

ANNOTATION.

There are a great many other compounds of *cubo*, that are of the third conjugation, and these add an M to the present, as Accúmbo, accúbui, accúbitum, accúmbere: *to lie down, to sit down at meat.* You will find them lower down, rule 32.

DOMO, dómui, dómitum, domáre: *to tame.*

E'domo, ui, ĭtum, áre: *to tame thoroughly.*

Pérdomo, ui, ĭtum, áre: *to tame thoroughly.*

TONO, tónui, tónitum, tonáre: *to thunder.*

I'ntono, ui, ĭtum, áre: *to thunder, to make a loud noise, to speak loud, in a passion.*

Cóntono, ui, ĭtum, áre: *to thunder all round about.*

VETO, vétui, vétitum, vétare: *to forbid, to let or hinder: it was also the word pronounced by the tribune when he made use of his intercession or negative voice.*

CREPO, crépui, crêpitum, crépare: *to make a noise, to crackle, to burst.*

Cóncrepo, ui, ĭtum, áre: *to make a noise, to rustle, to creak as a door in oponing.*

I'ncrepo, ui, ĭtum, áre: *to rattle, to make a noise, to strike or beat, to chide, to accuse or blame.*

Récrepo, ui, ĭtum, áre: *to tingle, to ring, or sound again.*

2. Díscrepo, ui, *but more usually,* discrepávi, ĭtum, *and* átum, áre: *to give a different sound, to disagree.*

3. MICO, mícui, *hath no supine,* micáre: *to glitter or shine; to move briskly; to pant or beat as the heart or pulse; to move the fingers up and down very swiftly, the number of which were guessed at for the determining things in question, as they hit or mistook the number of figures; it was used to determine the price of buying and selling.*

E'mico, ui, (*heretofore* ávi, *Solin.*) áre: *to shew forth, to leap, to shew himself, to excel.*

Intérmico, *to shine in the midst, or among.*

Prómico, *to shew out, or appear at a distance.*

4. Dímico, *sometimes* ui, *like its simple; but oftener* ávi, *and* átum, áre: *to fight, to give battle.*

RULE X.

Of *plico* and its compounds.

1. Plico *makes also* UI, ITUM.

2. *And*

2. *And* AVI, ATUM, *both of which it gives to four of its compounds.*

3. *But verbs formed of a noun and* plico, *have only* AVI, ATUM.

4. *The same may be said of* réplico, *and* súpplico.

EXAMPLES.

1. PLICO *heretofore made* plícui, plícitum; *and* plicávi, plicátum, plicáre: *to fold.*

2. This verb is rarely used except in the tenses formed of the present. But it gives this double preterite and supine to four of its compounds; namely, to those which are formed of *ad, con, ex, in.*,

A'pplico, ávi, átum, ui, ĭtum, áre: *to apply, to set or lay one thing near another, to bring or direct, to board, to land, to determine.*

Cómplico, ávi, átum, ui, ĭtum, áre: *to fold up or wrap together.*

E'xplico, ávi, átum, ui, ĭtum, áre: *to explain or unfold, to develop.*

I'mplico, ávi, átum, ui, ĭtum, áre: *to intangle, to twine, to fold or clasp.*

3. Those verbs which are formed of a noun and *plico*, have only AVI and ATUM, as

Dúplico, ávi, átum, áre: *to double, to fold in two.*

In the same manner *triplico*, to fold in three; *quadrúplico*, to fold in four: *multíplico*, to make many folds, to multiply. And the like.

4. The same may be said of these two:

Réplico, ávi, átum, áre: *to unfold, to display, to turn the inside outward, to reply, to repeat.*

Súpplico, ávi, átum, áre: *to intreat, to present a petition.*

ANNOTATION.

Priscian says that the four compounds here first mentioned, more rarely make *avi*. But Vossius affirms that *avi* is more usual in Cic. Which may be easily seen by any body in the Apparatus Ciceronianus. *Ad scribendam historiam se applicaverunt*, 2. de Orat. *Cogitationes meas explicavi*, ad Attic. And this verb EXPLICO generally makes *avi*, when taken in this sense, to expound or explain.

plain. But when it relates to navigation it has also *ui*. Though Cicero has made use of the latter preterite in the former signification for the sake of numbers, as Gellius observes.

We find also *circumplicasse*, and *circumplicatus*, twisted about, twined: *displicatus*, scattered, separated; *perplicatus*, twisted, plaited.

RULE XI.

Of those which make UI and CTUM.

1. Frico, *and* seco, *make* UI, CTUM.
2. *But* neco *prefers* AVI, ATUM.

EXAMPLES.

1. FRICO, fricui, frictum, fricáre: *to rub.*

Affrico, affricui, affrictum, affricáre: *to rub against or upon a thing.*

Défrico, defricui, ctum, áre: *to rub hard, to clean.*

Infrico, ui, ctum, áre: *to rub in, or upon.*

Réfrico, réfricui, ctum, áre: *to rub hard or again; to rub, or to rehearse something unpleasing; to torment; to pain.*

SECO, sécui, sectum, secáre: *to cut, to carve, to cut off, or asunder; to rend or tear.*

Déseco, desécui, deséctum, desecáre: *to cut off, or down.*

Dísseco, dissécui, disséctum, dissecáre: *to cut in pieces.*

Intérseco, intersécui, ctum, áre: *to cut, or chop in.*

Réseco, resécui, reséctum, resecáre: *to pare, to clip.*

2. NECO, *makes also* nécui, nectum, *especially in its compounds; but for itself it chuses* necávi, necátum, necáre: *to kill.*

Éneco, enécui, enéctum, ávi, átum, áre: *to kill, to suffocate, to poison.*

Intérneco, internecávi, internécui, internéctum, internecáre: *to put all to the sword.*

ANNOTATION.

We meet with *necui* in Ennius: and in Phædrus we read *hominem necuit protinus*, speaking of the adder; unless we chuse with Vossius and some others to read *nocuit*. For *noceo* heretofore governed an accusative, as we shall shew in the syntax; and *necui* is so very rare, that Priscian thought it was to be found only in very old authors. But the participle in US, formed of the supine in CTUM is very usual in compounds——*Bos est enectus arando*, Hor.

Hor. *Fame & frigore enecti*, Lucret. *Enectus siti Tantalus*, Cic. But speaking of the sword, we say rather *necatus ferro*, according to Priscian, whereas *nectus* means some other violent death.

Of the preterite in AVI.

Almost all the verbs of the first conjugation that are excepted in the preceding rules, heretofore made AVI and ATUM, according to the general rule. There are even some that retain it still; as *cubo, cubávi, cubátum, cubáre.* We find also *micaverit*; the verbal noun *micatus, ûs; emicarunt, emicaturus*, &c.

Hence in Horace we likewise find *intonata, sonaturum.* Hence also Tertullian hath; *Quod tonitrua sonaverint.* And Appul. *Classicum personavit.* Ulpian has made use of *præstavit.* There are even some that more usually have the preterite in *avi*, as we have already observed. The compounds of *frico* generally made *atum.* We find in Cic. *refricaturus:* in Sen. *emicaturus:* in Colum. *siccaturus:* in Florus *domaverunt:* and others in other writers, as experience will shew.

Hence also it comes that verbal nouns in *io*, taken from the supines of this conjugation, have very often an *a* in the penultimate. Which Valla believed was without exception, because we say *vetatio* and not *vetitio; domatio* and not *domitio; emicatio* and not *emicitio; juvatio* and not *juvitio* nor *jutio;* though we say *jutum* in the supine. Yet he was mistaken in making this so general a rule. For we find *fricatio* and *frictio*, the latter being in Pliny and Celsus; *incubatio* and *incubitio; accubatio* and *accubitio*, &c. *Sectio* is more usual than *secatio.* Which may help to corroborate what Priscian advances, that such verbs of this conjugation as form the preterite in *ui* were heretofore of the third.

THE SECOND CONJUGATION.

RULE XII.

General for the Verbs of the second conjugation.

The second makes ÜI, ITUM.

As móneo, mónui, mónitum.

EXAMPLES.

Verbs of the second conjugation always end in EO, and usually form the preterite in ŭi, and the supine in ITUM; as

MO'NEO, mónui, mónitum, monére: *to admonish, to warn.*

Admóneo, admónui, admónitum, admonére: *to admonish, to put in mind, to acquaint, to demand payment.*

Com-

Commóneo, commónui, ĭtum, ére: *to warn, to advise.*

A'RCEO, árcui, (árcitum *seldom used)* arcére: *to keep off, to drive away.*

Coérceo, ui, ĭtum, ére: *to restrain, to bridle, to keep under, to hinder, to bind, to compel, to comprehend or contain.*

Exérceo, ui, ĭtum, ére: *to exercise, to ply, to practise, to till, to occupy, to employ, to vex, to instruct, to train up, to get or earn.*

TE'RREO, térrui, ĭtum, ére: *to affright.*

Detérreo, ui, ére: *to deter, to intimidate.*

Extérreo, extérrui, extérritum, exterrére: *to frighten.*

Pertérreo, ui, ĭtum, ére: *to scare, to put in great fear.*

HABEO, hábui, hábitum, habére: *to have; to dwell or continue in a place, to esteem.*

Adhíbeo, ui, ĭtum, ére: *to apply, to call, or send for, to admit, to join, to approach, to place near, to add, to make use of a thing, to employ it, to give, to deliver, to treat a person well or ill, to consult, to correct.**

Cohíbeo, ui, ĭtum, ére: *to keep close or hold in, to hinder, to keep under, to restrain, to stop, to check, to contain, to inclose.*

Débeo, ui, ĭtum, ére: *to owe, to be obliged to a person.*

Exhíbeo, ui, ĭtum, ére: *to shew, to exhibit.*

Inhíbeo, ui, ĭtum, ére: *to hold in, keep back or curb, to stay or stop, to hinder or forbid, to menace, to intimidate.*

Perhíbeo, ui, ĭtum, ére: *to speak, to affirm, to give, to report, to esteem or account.*

Prohíbeo, ui, ĭtum, ére: *to hinder, to forbid.*

Redhíbeo, ui, ĭtum, ére: *to return a thing one hath bought for some fault, and turn it on his hands that sold it.*

CAREO, ui, ĭtum, ére: *to want, to be free from, to be deprived of.*

ANNOTATION.

Some give *cassum* to *careo*: and it is true that we meet with *cassus* in authors; as *nunc cassum lumine lugent*, Virg. they mourn for him as dead, as deprived of life: but *cassus* is a noun, the same as *lassus* and *fessus*, which ought not to be taken for supines,

* The signification of this verb often depends on the following noun, as *adhibere auxilium, cibum, potum, consolationem, consuetudinem*, and many others.

since

since we can form no participle from them, as *cassurus*, *fessurus*, &c. And this is the opinion of Priscian, lib. xi. Servius nevertheless insists that *cassum* is said for *quassum*, as if it came from *quatio*, by changing the Q into C. But Nonius rejects this opinion, and derives it *ab aranearum cassibus, quòd sint leves*, he says, *& nullius ponderis*. Which is also confirmed by Servius.

RULE XIII.

Exception for the supine.

1. Dóceo *makes* doctum.
2. Téneo, tentum.
3. Cénseo, censum.
4. Místeo, mistum, *and heretofore* mixtum.
5. Tórreo, tostum.

EXAMPLES.

These verbs follow the general rule in the preterite, which they form in ui, and are excepted only as to the supine.

1. DO'CEO, dócui, doctum, docére: *to teach, to prove.*

Condóceo, ui, ctum, ére: *to teach together.*

Dedóceo, ui, ctum, ére: *to unteach, to teach otherwise.*

2. TE'NEO, ténui, tentum, tenére; *to keep, to hold, to know, to catch one in a fact.*

Its compounds change E into I in the present and preterite, but not in the supine.

Abstíneo, abstínui, absténtum, abstinére: *to abstain, to curb one's self, to avoid, to cut off, to hinder, to withdraw, to leave, to quit.*

Contíneo, tínui, téntum, ére: *to hold together, to hold in, to keep close, to keep within bounds, to keep back, to bridle, to refrain.*

Detíneo, tínui, téntum, ére: *to detain, to hinder, to retard.*

Distíneo, tínui, téntum, ére: *to hinder, to keep, or hold employed.*

Obtíneo, tínui, téntum, ére: *to obtain what one asks, to accomplish or effect, to possess, to have in one's power, to be master of a thing.*

Pertíneo, tínui, ténum, ére: *to belong, to reach, lie, or extend from one place or person to another, to tend to or drive at.*

Re-

Retíneo, tínui, téntum, ére: *to hold or keep back, or in; to restrain or govern, to retain or preserve.*

Sustíneo, tínui, téntum, ére: *to hold or stay up, to support, to bear with, to suffer or undergo, to curb or keep in, to put off, to defer.*

3. CE'NSEO, cénsui, sum, censére: *to think, to judge, to give one's opinion; to vote or give one's suffrage; to tax, levy, rate, cess or assess, as the censors did the people; to pay the rate or cess, or to inroll or set down in order to pay.*

Recénseo, ui, sum, ére: *to muster, to survey, to count, to recite.*

Succénseo, ui, sum, ére: *to be angry with one.*

4. MI'SCEO, míscui, mistum: *and heretofore* mixtum, miscére: *to mingle, to disturb.*

Admísceo, ui, ístum, ére: *to mingle with, to meddle with.*

Commísceo, ui, ístum, ére: *to mingle together, to jumble.*

Immísceo, ui, immístum, immiscére: *to mingle with.*

Intermísceo, ui, ístum, ére: *to intermingle.*

Permísceo, ui, ístum, ére: *to mingle together thoroughly, to confound, to disorder.*

5. TO'RREO, tórrui, tostum, torrére: *to roast, to broil, to scorch.*

ANNOTATION.

Attineo, ui, and *pertineo, ui,* have no supine: but *atténtus* comes from *attendo.* From the supine *absténtum,* comes *abstentus,* in the civil law, kept out of possession. *Scevol. Papin. Ulpian.* And in S. Cyprian, *abstênti,* those who are kept from the communion.

Censeo, was also used heretofore in an active sense, whence comes *census sum,* the preterite in Ovid. *Recenso senatu* in Suetonius. But they likewise said *censio,* of the fourth conjugation, whence comes *censitor* in Ulpian, and the participle *recensitus,* the penultima long in Claudian from *recensire.*

Mixtum comes from *mistum,* as they heretofore said *Ulyxes* for *Ulysses.* Some reject it as a corrupt word, and Priscian writes only *mistum.* Yet it occurs sometimes among the ancients, and borders very near the Greek word μίξις, *mixtio.*

Careo, which is hereto added by Despauter, follows simply the general rule. See the annotation to the preceding rule.

RULE XIV.

Of the Verbs neuter that have no supine.

1. *Verbs neuter that make the preterite in* üi, *have no supine.*
2. *(Nor has* tímeo *any supine, though it be a verb active.)*
3. *We are to except* váleo, pláceo, cáreo, méreo, jáceo, páreo, líceo, nóceo, dóleo, láteo, cáleo, præbeo, óleo.

EXAMPLES.

1. A verb neuter is that which is conjugated like the active, and hath no passive. Those which make ui, follow the general rule in regard to the preterite, but have no supine, as

CLA'REO, clárui, ére: *to be clear, to be illustrious, to be manifest.*

FLO'REO, flórui, ére: *to flourish, to be in esteem.*

LI'QUEO, ui, ére: *not much used, to melt.* Deliqueo, delícui, ére: *to be dissolved, to melt.*

MI'NEO, ui, ére, Lucr. *to exist, to be above, to hang ready to fall.* It is unusual except it be compounded.

Emíneo, emínui, eminére: *to shew itself above others, to overtop, to excel, to be notorious.*

Immíneo, ui, ére, Lucr. *to hang over head, to be at hand, to be like to come to pass ere it be long, to seek after, to have a design upon.*

Præmíneo, ui, ére: *to surpass, to excel.*

Promíneo, ui, ére: *to jut or stand out, to shew itself from afar, to hang over.*

PA'LLEO, pállui, pallére: *to be pale, to grow pale.*

PA'TEO, pátui, ére: *to be open, to lie plain or spread out, to be extended in length.*

PO'LLEO, ui, *(seldom used)* pollére: *to be able, to be powerful, to excel.*

Æquipollére: *to be of the same force or value;* præpollére: *to be of great power, to excel others.*

RAU'CEO, ráucui, raucére: *to be hoarse.* We say also *ráucio* of the fourth.

SI'LEO,

SI'LEO, sílui, ére: *to hold his peace, to keep silence, to be quiet or still.* It is said of every thing that is capable of making any noise, and therefore denotes the cessation of such actions as properly belong to each thing: as *luna silet*, the moon does not shine.

SPLE'NDEO, ui, ére: *to shine out, to be bright.*

STU'DEO, ui, ére: *to study, to desire, to endeavour, to serve, to assist, to favour, to labour, to fancy, to give one's self to it, to be passionately fond of, to take care of, to provide for.*

2. TI'MEO, timui, timére: *to fear, to be afraid of.* It is a verb active, but it follows the rule of the neuters.

3. The following are excepted, and form their supine according to the general rule, though they be verbs neuter.

VA'LEO, válui, ĭtum, ére: *to be strong, to be of authority, force or power; to be in health, to be in force, to profit, to avail, to be of importance, to be worth.*

Convá'leo, ui, ĭtum, ére: *to wax strong, to recover health, to grow, to get force.*

Inváleo, ui, ĭtum, ére: *to wax strong, to recover, to be in health, to grow in use.*

Prævá'leo, ui, ĭtum, ére: *to prevail, to be better or of more value, to excel, to be stronger.*

PLA'CEO, plácui, plácitum, placére: *to please.*

Compláceo, ui, ĭtum, ére: *to please, or be well liked.*

Displíceo, displícui, displícitum, displicére: *to displease.*

CA'REO, cárui, cáritum: *to be without, to want.*

ME'REO, mérui, ĭtum, ére: *to earn or gain, to deserve either good or evil, to take pay for service in war, to purchase or to get whether by desert or otherwise, to take by way of reward.*

We say also méreor, méritus sum, meréri, *which signifieth the same thing.*

But *mé'reo* has a different meaning: see rule 77.

Eméreo, *or* eméreor: *to deserve, to have served one's time at war, to be discharged from further service or duty, to be no longer obliged to serve.*

Proméreo, *or* proméreor: *to deserve, to render service, to do pleasure, to oblige.*

JA'-

JA'CEO, ui, ĭtum, *(whence comes* jacitúrus) jacére: *to lie along or at length, to be fallen, to be sunk.*

PA'REO, párui, páritum, parére: *to appear, to be plain or manifest, to obey.*

Appáreo, ui, ĭtum, ére: *to appear, to be seen, to show himself.*

Compáreo, ui, ĭtum, ére: *to appear, to be extant.*

LI'CEO, lícui, lícitum, licére: *to be lawful, to be prized or valued, to be set at a price for what it is to be sold.* It has a passive signification, and on the contrary,

LI'CEOR, licéris, lícitus sum, ére, hath an active signification: *to cheapen a thing, to bid money for it.*

NO'CEO, nócui, nócitum, nocére: *to hurt, to endamage.*

DO'LEO, ui, ĭtum, ére: *to be in pain, to ache, to be sorry, to be displeased, to grieve, to pity, to repine, to fret.*

Condóleo, ui, ére: *to ache, to be in much pain; to condole.*

Indóleo, ui, ĭtum, ére: *to be sorry, to feel pain.*

LA'TEO, ui, ĭtum, ére: *to lie hid, to be unknown.*

Delíteo, delítui, *without a supine,* tére: *the same, or to conceal one's-self.*

CA'LEO, cálui, cálitum, calére: *to be hot, to grow warm.*

Incáleo, incálui, incálitum, incalére: *to be warm.*

PRÆ'BEO, præbui, ĭtum, ére: *to minister to, to allow, to afford, to give, to offer, to give occasion to, to cause.*

OLEO, ólui, ólitum, *or even* étum, olére: *to smell, savour, or scent of, to yield a smell or savour; to stink or smell strong:* and heretofore *to grow; also to ruin, to destroy.*

ANNOTATION.

We might give here some more verbs neuter in *eo:* but their supines are rare or unusual, as well as a good many of these here, which have yet their participles and their verbal nouns, as *valiturus* in Ovid, *præbiturus* in Colum. *præbitus* in Livy, and *præbitor* in Cic. *coalitus*, Tacit. *jaciturus*, Statius, *caliturus*, Ovid, *laliturus*, and even *latito*, Cic. and the like.

EMINEO, and the others which Despauter derives from *maneo*, come from the old verb *mineo*, which is still read in Lucretius.

Inclinata mineni in eamdem prodita partem, de rer. nat. l. 6.

And the right etymology of these verbs is to derive them from *mina*, signifying a high place; whence comes *minæ, minarum*, battlements, or the copings of a wall; and thence also *minæ*, threats.

Noceo, of which some have doubted, is read in the supine in Cæsar: *Ipsi verò, nihil nocitum iri*, 5. Bell. Gall. And thence also comes the participle *nociturus*.

On the contrary, Pateo, which Despauter joins to these, has only *patui*, without a supine: for *passum* can come only from *pando* or from *patior*. *Crinibus Iliades passis*, Virg. *Passis velis provehi*, Cic. *Multa quoque & bello passus*, Virg. &c. And we shall find that Diomedes, lib. 9, derives it also from thence.

Oleo, heretofore made also *olevi*, according to Priscian, but he gives no authority for it. The supine *oletum* seems to have been used; which some have attempted to prove by this passage of Persius,

——*veto quisquam hic faxit oletum.*

Though *oletum* is here no more than a simple noun substantive.

The preterite *olui* is more usual.

Vina ferè dulces oluerunt manè Camœnæ.

But the supine, whether in *itum*, or in *etum*, is rarely used except in the compound verbs, for which we shall give the next rule.

Rule XV.

Of the compounds of *oleo*.

1. *The compounds of* oleo *that signify to smell, make* ĭi, ĭtum.
2. *Those of another signification, more usually have* evi, etum.
3. *But* abolévi, *makes* abólitum.
4. *And* adolévi, adúltum.

Examples.

1. OLEO, *to smell, to savour*, is in the foregoing rule. In regard to its compounds, those which retain this usual signification of the simple verb, retain also most frequently its preterite ui, and form the supine in ITUM, as

Obóleo, obólui, obólitum, ére: *to smell, to yield a smell or savour.*

Peróleo, perólui, perólitum, ére: *to smell very strong, to stink.*

Redóleo, redólui, ĭtum, ére: *to smell, to cast a smell or stink.*

Subóleo,

Subóleo, ui, ĭtum, ére: *to savour or smell a little, to suspect or mistrust.*

2. The other compounds of this verb, that have not this signification, more usually form EVI and ETUM, as

Exóleo *or* exolésco, exolévi, étum, ére: *to wax stale, to grow out of use, to be forgotten.*

Obsóleo *or* ésco, évi, étum, ére: *to grow out of use or fashion, to decay, to lose its grace and authority.*

3. Abóleo, évi, ĭtum, ére: *to abolish, to consume, to wash away.*

We say likewise abolésco, *in a passive signification.* Memória hujus rei propè jam aboléverat: *was almost extinct.*

4. Adóleo *or* adolésco, adolévi, adúltum, adolére: *to grow, to worship by burnt offerings, to burn.*

ANNOTATION.

OLEO, as we have already observed, had heretofore three significations, *to smell or yield a smell, to grow, and to ruin or destroy.* In the first signification it came from ὄδωδα, the Attic preterite of the verb ὄζω, *oleo*, by changing *d* into *l*, in the same manner as of δάκρυον they have made *lacryma*, and the like. Hence, according to Festus, the ancients said *odefacit* for *olefacit*, just as we still use *odor* with a *d*.

In the second signification, *oleo* comes from *alo*, to grow, to nourish, of which was first formed *olo*, as it is still in ancient writers, and thence come *proles* and *soboles*.

In the third signification it comes from ὀλέω, ὄλλυμι, *perdo*; whence also comes *aboleo*, to abolish.

Adultum is from *adoltum*, taking *u* instead of *o*; and *adoltum* is only a syncope of *adolitum*. We meet also with *adolui*; whence should come *adolitum*; which some say relates rather to the burning of incense and to sacrificing; though it is read in both senses. *Postquam adoluerit juventus*, Varro apud Prisc. Now *adolesco*, is the same as *accresco*; for as of *creo* is formed *cresco*, so of *oleo*, derived from *alo*, is formed *olesco*, and thence *adolesco*, whence comes *adolescens*.

Exoleo makes *exolevi*, whence is formed *exoletus*: *Domi reliqui exoletam virginem*, Plaut. that is, *past the prime, growing stale.* The same author makes use of *obolevit*, and Lucilius of *perolesse*, for *perolevisse*, to smell strong.

Quis totum scis corpus jam perolesse bisulcis, lib. 30.

But neither this verb, nor *suboleo*, nor even *inoleo* or *inolesco*, nor *redoleo* or *redolesco*, are perhaps to be found in the preterite tense in any classic author. We must not therefore be surprised, if some insist on their forming ŭi, and others EVI, though the surest way is always to follow the distinction of the signification, according to

to Verepeus and Alvarez, as we have also observed in the rule. Hence *inolevit* occurs several times in Gellius. *Inoleverat illi hæc vox*, &c.

Nevertheless the Fathers frequently make use of *inolitus*, as *inolitæ concupiscentiæ vitium*, &c. The corruption of an inbred concupiscence, or which hath grown up with one, or one hath been accustomed to. And this seems to be in favour of those who derive it from *soleo*.

The verbs in SCO which we have inserted here among the examples, are of the third conjugation; but the reason of our placing them is because they are formed and borrow their preterite of the verbs in EO.

RULE XVI.

Of *arceo* and *taceo* with their compounds.

1. A'rceo *makes* árcui *without a supine.*
2. *But its compounds have* UI, ITUM.
3. Táceo *hath also* UI, ITUM.
4. *But its compounds have no supine.*

EXAMPLES.

1. A'RCEO, árcui; *the supine* árcitum *is obsolete,* arcére: *to keep off, to hinder, to drive away.*

2. Yet its compounds preserve the supine.

Coérceo, coércui, coércitum, ére: *to restrain, to stop, to bridle, to keep under, to bind, to contain, to compel.*

Exérceo, ui, ĭtum, ére: *to exercise, to practise, to occupy, to vex and trouble, to find one work, to employ, to get or earn.*

3. TA'CEO, tácui, tácitum, tácere: *to hold one's peace, to say nothing, to be quiet.* It is said also of inanimate things, as *síleo* abovementioned.

4. Its compounds have no supine;

Contíceo, contícui, ére: *to hold one's peace, to keep silence, to become dumb or speechless.*

Obtíceo, ui, ére: *to be struck silent, to leave off speaking.*

Retíceo, *to hold one's peace, to conceal, to keep a thing secret, not to let one's grief or resentment appear.*

RULE XVII.

Of the Verbs in VEO.

1. *Verbs active in* VEO *make* VI *and* TUM.
2. *But* Fáveo *has* fautum, *and* cáveo, cautum.

3. *Verbs*

3. *Verbs neuter in* VEO *have no supine.*
4. *And many of them have neither preterite nor supine.*
5. Férveo *makes* férbui.
6. Conníveo *hath* connívi *and* conníxi.

EXAMPLES.

1. Verbs active in VEO, form the preterite in VI, and the supine in TUM, as

FO'VEO, fovi, fotum, fovére: *to keep warm, to cherish, to nourish, to keep or maintain, to favour.*

MO'VEO, movi, motum, movére: *to move, to stir or shake, to stir up or provoke, to remove, to turn out, to eject, to rescind or make void, to take away, to degrade, to depart from, to leave a place.*

Emóveo, vi, tum, ére: *to remove, to put out of its place, to make void, to banish, to transplant.*

VO'VEO, vi, tum, ére: *to vow, to promise a thing to God, to desire, to wish.*

Devóveo, vi, tum, ére: *to vow, to consecrate, to make a solemn promise to God, to make an offering, to devote to one's service, to engage.* It is also taken in a bad sense, *to accurse or damn, to give one to the devil, and to wish that mischief may happen to him.*

2. FA'VEO *makes* favi, fautum, (*and not* fatum,) favére: *to favour or countenance, to be of a person's side, to wish him well, to desire.*

CA'VEO, cavi, cautum, ére: *to beware of, to take care of; to prevent; to avoid; to take security by bond or otherwise; to give security by hostages; to be bound for; to advise as a lawyer doth his client; to appoint, settle or provide.*

3. The verbs neuter in VEO have never a supine, as

LA'NGUEO, lángui, languére: *to languish, to be sick, to droop, to fade, to grow heavy, to be cloyed and weary.*

Relángueo, relángui; Claud. *the same thing.*

PA'VEO, pavi, pavére: *to fear, to be afraid.*

Expáveo, expávi, expavére: *to be struck with fear.*

4. Many of these neuters have neither preterite nor supine, as

A'VEO,

AVEO, avére: *to have a strong or ardent desire.*
CEVEO, cevére, Pers. *to wag or move the tail as dogs do when they fawn upon one.*
Fláveo, flavére: *to be yellow, or to grow yellow.*
Líveo, livére: *to be black and blue, or pale and wan; to be rusty and foul; to grudge, to envy.*
5. FERVEO, férbui, fervére: *to be hot, to boil, to be in a chafe or heat, to be transported by any passion.*
Deférveo, deférbui, defervére: *to grow cool, to be abated.*
6. CONNIVEO, connívi, *more usual,* connixi, vére: *to wink, to connive at, to dissemble a thing.*

ANNOTATION.

These supines in TUM seem to be only a syncope for ITUM. *Fovi, fotum* for *fovitum.* In like manner *fautum* for *favitum,* and *cautum* for *cavitum,* whence came *cavitio* in Festus. And as we read *cavi,* so we read also *catus,* in Hor. and in Cic. wise, circumspect; sly, subtil; and *catè,* craftily, slily, in Plaut.

FERVEO should make *ferbui,* as *moneo, monui:* but they have made it *ferbui,* by changing the v consonant into *b.* They say also *fervi: Sperabam jam defervisse adolescentiam,* Ter. in Adelph. which Lucilius made use of.

Fervit aqua et fervet; fervit nunc, fervet ad annum.

But Quintilian does not approve of it.

RULE XVIII.

Of *sorbeo* and its compounds.

Sórbeo *makes* sórbui, sorptum;
Sorpsi *is very rarely used.*

EXAMPLES.

SORBEO, sórbui, sorptum, sorbére: *to sup as one doth an egg; to suck in, to drink up.*
Absórbeo, absórbui, ptum: *to suck in, to absorb, to swallow, to carry away violently as with a storm, to destroy.*
Exsórbeo, exsórbui, exsorbére: *to swallow up.*
Resórbeo, ui, ére: *to swallow or sup up again.*

ANNOTATION.

Some grammarians, among others Despauter, will needs have it that *sorbeo* makes also *sorpsi.* But if heretofore they said *sorpsi,* it is because it came from *sorbo, sorpsi, ptum,* as *scribo, psi, ptum,*

and

and not from *sorbeo*. Hence Probus speaking of the verbs in BEO, says that *sorpsi* is a barbarous word. And Caper also maintains that we ought not to say *sorbo*, but *sorbeo*; nor *sorpsi* but *sorbui*; adding that we should not imitate Lucan, who has *absorpsit* for *absorbuit*.

Absorpsit penitùs rupes & tecta ferarum, lib. 4.

Velius Longus also condemns *sorpsit*, *as a word very remote from the ancient purity of the Latin tongue*. We find moreover that Cicero frequently makes use of *absorbuit*, *exsorbuit*, but never of *absorpsit* nor *exsorpsit*. Pliny has used the simple verb in the same manner; *Qui coagulum lactis sorbuerint*. The supine *sorptum* occurs likewise in this author, though it seems that heretofore they said *sorbitum*, whence also comes *sorbitio*. *Absorptus* occurs frequently in the sacred writings.

RULE XIX.

Of some other Verbs that make VI and TUM.

1. Fleo, déleo, víco, *have* EVI, ETUM.
2. *To which you may join the compounds of* pleo.
3. *As also* neo. 4. Cíeo makes IVI, ITUM.

EXAMPLES.

1. FLEO, flevi, fletum, flere: *to weep, to cry.*

Défleo, évi, étum, ére: *to bewail, to weep for.*

E'ffleo, évi, étum, ére: *to cry one's eyes out.*

DE'LEO, délevi, delétum, delére: *to blot out, to deface.*

VI'EO, viévi, viétum, viére: *to bind with twigs; to bend, to tie up.*

2. PLEO is no longer used, but only its compounds; as

Adímpleo, adimplévi, adimplétum, adimplére: *to fill.*

Cómpleo, évi, étum, ére: *to fill, to perfect, to accomplish.*

E'xpleo, évi, étum, ére: *to fill, to fill to the brim, to cloy, to satiate.*

I'mpleo, évi, étum, ére: *to fill, to accomplish, to satisfy.*

O'ppleo, opplévi, opplétum, opplére: *to fill full.*

Répleo, replévi, replétum, replére: *to fill up, to replenish.*

Súppleo, évi, étum, ere: *to fill up, to supply that which is wanting, to fill the place of one that is wanting, to help one to speak where he cannot answer.*

3. NEO, nevi, netum, nere: *to spin.*

4. CI'EO, cies, civi, citum, ciére: *to excite, to stir up, to call.*

ANNO-

ANNOTATION.

We say also *cio, cis, civi, citum, cire,* of the fourth conjugation, whence *cieo* seems to have taken its preterite: their compounds follow rather the fourth than the second.

Accio, accis, accívi, accítum, accíre: *to send for or call one.*

DELEO comes from the ancient verb *leo,* which is still read in Horace, as we shall observe hereafter in the rule of *lino.*

RULE XX.

Of Verbs that make DI and SUM.

1. Prándeo *and* vídeo *make* DI and SUM.
2. Sédeo *has* sedi, sessum.
3. Stríde o *has* stridi, *but never a supine.*

EXAMPLES.

1. PRA'NDEO, prandi, pransum, prandére: *to dine.* We say likewise *pransus,* but in a passive sense.

VI'DEO, vidi, visum, vidére: *to see, to take heed, to have an eye to, to perceive or understand, to visit and go to see, to consider, to judge, to order, to prepare, to be quick-sighted.*

Invídeo, invídi, invísum, ére: *to envy, to be loth or displeased to see.*

Prævídeo, prævídi, prævísum, prævidére: *to foresee.*

Provídeo, provídi, ísum, ére: *to foresee, to provide, to prevent.*

2. SE'DEO, sedi, sessum, sedére: *to sit, to be set or placed.*

Its compounds change the E of the present tense into I: as

Assídeo, assédi, asséssum, assidére: *to sit by or at, to sit close at, to attend.*

Consídeo, consédi, conséssum, ére: *to sit together.*

Desídeo, ére: *to sit still, to be idle.* } They have seldom

Dissídeo, ére: *to be at variance.* } any preterite.

Insídeo, édi, éssum, ére: *to sit or rest upon, to lie in wait, to beset.*

Obsídeo, obsédi, obséssum, ére: *to sit about, to besiege.*

Præsídeo, édi, éssum, ére: *to preside, to have the management, care, or charge of.*

Resídeo, édi, éssum, ére: *to sit down, to rest or sit still, to remain or abide, to continue, to reside, to stick*

or

or cleave to, to decline, to subside, to shrink or sink down, to abate.

Subsídeo, édi, éssum, ére: *to rest or settle at the bottom, to rest, stay, or remain; to lie in ambush, to wait.*

Supersédeo, édi, éssum, ére: *to sit upon, to omit to do a thing, to let pass, to supersede, to surcease, to give over, to leave off, to defer.*

3. STRI'DEO, stridi, stridére: *to crack, to make a noise.*

It has no supine: we say also *strido.* See rule 36.

ANNOTATION.

Verbs that have E in the preterite of the simple, retain it also in the preterite of the compound, though it be changed into I in the present; as we have here an instance in *sedeo.* We must except only the compounds of *teneo*, which retain the I of the present tense in their preterite. See rule 13, num. 2, in the examples.

RULE XXI.

Of other Verbs which form DI, SUM, with a reduplication in the preterite.

1. Mórdeo *makes* momórdi, morsum.
2. *And* tóndeo, totóndi, tonsum.
3. *So* Péndeo *hath* pepéndi, pensum;
4. *And* spóndeo, spopóndi, sponsum.

EXAMPLES.

These verbs redouble the first syllable in the preterite; but this reduplication is lost in their compounds, according to rule 2.

1. MO'RDEO, mo-mórdi, morsum, mordére: *to bite, to detract.*

Admórdeo, admórdi, sum, ére: *to bite hard, to gnaw; to bite or cheat some one.*

Obmórdeo, órdi, sum, dére: *to bite all around, to gnaw.*

Remórdeo, remórdi, órsum, ordére: *to bite again, to chastise again, to gnaw, to grieve one, to cause remorse.*

2. TONDEO, to-tóndi, tonsum, tondére: *to clip, to poll, to browze.*

Detóndeo, detóndi, detónsum, dére: *to shear, clip, or poll.*

3. PE'NDEO, pe-péndi, pensum, pendére: *to hang up, at, on, from, or about; to depend, rest, stay,*

stay, or rely on; to linger, to be in suspense, to be in pain for, to be unsettled through hope or fear.

Appéndeo, appéndi, appénsum, ére: *to hang by. But we say also* appéndo; appéndere aurum: *to weigh out gold.* See rule 37.

Depéndeo, depéndi, énsum, ére: *to hang down, to hang upon, to depend, to be in suspense.*

Impéndeo, di, sum, ére: *to hang over one's head, to threaten, to be near at hand.*

4. SPO'NDEO, spo-póndi, sum, ére: *to promise freely, to engage, to betroth.*

Despóndeo, despóndi, sum, ére: *to promise freely, to betroth, to promise in marriage, to despair of, to despond.*

Respóndeo, respóndi, respónsum, ére: *to answer, to reply; to give counsel to those that ask advice; to agree, to act suitably, to correspond, to be proportioned; to succeed, to answer expectation; to stand, or be set right over against; to pay or satisfy.*

RULE XXII.

Of Verbs that make SI, SUM.

Rídeo, múlceo, suádeo, múlgeo, hæ'reo, árdeo, térgeo, *and* máneo, *make* SI, SUM: *But* júbeo, *hath* jussi, jussum.

EXAMPLES.

All these verbs make SI in the preterite, and SUM in the supine.

RI'DEO, risi, risum, ridére; *to laugh at, to smile, to look pleasant.*

Arrídeo, arrísi, arrísum, ére: *to laugh at, to smile or look pleasant, to please or give content.*

Derídeo, si, sum, ére: *to laugh to scorn, to deride, to despise.*

Irrídeo, irrísi, irrísum, irridére: *to laugh to scorn, to scoff.*

MU'LCEO, mulsi, mulsum, (*and* mulctum, Prisc.) ére: *to stroke or lick, to sooth gently, to charm, to delight, to make gentle, to appease, to assuage.*

Permúlceo, si, sum, (*and also* xi, ctum) permulcére: *to stroke, to please, to assuage, to cajole or treat gently.*

SUA'DEO,

SUA'DEO, suási, suásum, adére: *to counsel, to persuade.*

Persuádeo, si, sum, ére: *to persuade, to advise or put one upon.*

Dissuádeo, si, sum, ére: *to dissuade.*

MU'LGEO, mulsi, *and* xi; sum *and* ctum, ére: *to milk.*

Emúlgeo, emúlsi, emúlsum, emulgére: *to milk out, or stroke.*

HÆ'REO, hæsi, sum, ére: *to stick, to be fixed, to be close to, to doubt, to stop, to be at a stand, to demur.*

Adhæ'reo, si, sum, ére: *to stick to, to adhere.*

Cohæ'reo, cohæ'si, cohæ'sum, cohærére: *to stick or hang together, to be joined to, to be all of a piece, to agree.*

Inhæ'reo, inhæ'si, inhæ'sum, inhærére: *to cleave or stick in, to keep in, to be wholly given to, to dwell near to.*

A'RDEO, arsi, sum, ére: *to burn, to scorch, to be earnest and hot to do a thing, to love, to desire passionately.* It is taken both in an active and passive sense.

Exárdeo, exársi, exársum, exardére: *to be all in a flame, to be very vehement.*

Inárdeo, inársi, inársum, inardére: *the same.*

TE'RGEO, tersi, tersum, tergére: *to wipe, to cleanse, We say also* tergo, tersi, tersum, tergére: *the same.*

Detérgeo, detérsi, detérsum, detergére: *to wipe, brush, or cleanse; to wipe off, rub off, or cut off; to break down a parapet or battlement, to break and carry off the oars.*

MA'NEO, mansi, sum, ére: *to remain, to wait.*

Permáneo, si, sum, ére: *to continue to the end, to remain, to persist.*

JU'BEO, jussi, jussum, jubére: *to bid, order, or appoint; to decree or ordain publicly; to charge, to command; to exhort, to encourage, to wish.*

Fide-júbeo, -jússi, -jússum, -jubére: *to be surety, or undertake for.*

RULE XXIII.

Of those which make SI, TUM.

Indúlgeo *and* tórqueo *make* SI, TUM.

EXAMPLES.

These two verbs have SI in the preterite, and TUM in the supine.

INDU'LGEO, indúlsi, indúltum, indulgére: *to indulge, to be kind and civil, to excuse, to dispense with, to give one's-self up to, to concede, to grant.*

TO'RQUEO, torsi, tortum, torquére: *to wreath, to twist, to whirl about, to bend, to curl, to rack, to torture, to vex, to hurl or fling, to wrest, to pervert.*

Contórqueo, si, tum, ére: *to wind about, to twist; to turn round; to sling or hurl.*

Detórqueo, si, tum, ére: *to turn aside, to warp or draw aside, to misconstrue.*

Distórqueo, si, tum, ére: *to set awry, to wrest aside.*

Retórqueo, si, tum, ére: *to writhe back, to cast back, to bandy, to untwist, to retort.*

ANNOTATION.

We meet likewise with *torsum* in ancient writers. *Detórsum*, Cato; but this is not to be imitated.

RULE XXIV.

Of those which make XI, and CTUM.

Lúgeo, múlgeo, *and* áugeo, *have* XI, *and* CTUM.

EXAMPLES.

The three following verbs have XI in the preterite, and CTUM in the supine.

LU'GEO, luxi, ctum, ére: *to mourn.*

Elúgeo, xi, ére: *to leave off mourning, to mourn for one the full time, to be in affliction.*

Prolúgeo, xi, ére: *to mourn and lament beyond the usual time.*

MU'LGEO, mulxi, mulctum, mulgére: *to milk.* It forms also *mulsi, mulsum.* See the 22d rule. But the supine *mulctum* is most used.

A'UGEO, auxi, auctum, augére: *to increase.*

Adáugeo, adáuxi, adáuctum, adaugére: *the same.*

ANNOTATION.

LUXI may come from *luceo*, in the following rule. But the supine *luctum* is no where to be found, according to Priscian, though *luctus* is derived from thence.

Mulsi

Mulxi seems to be derived from *mulsi*, the same as *mixtus* from *mistus*. But the supine *mulctum* is proved not only by its derivatives *mulctra* and *mulctrale*, but moreover by the compound *permulctus*; hence Sallust, as quoted by Priscian, hath *verbis permulcti*. This verb also forms *mulsum*, rule 22. But *mulctum* is more natural as well as more usual: for which reason Vossius affirms he would not say *rustica it mulsum*, but rather *it mulctum*.

RULE XXV.

Of those which make SI or XI, without a supine.

1. A'lgeo, fúlgeo, túrgeo, úrgeo, *have* SI.
2. Frígeo, lúceo, *have* XI; *and all without a supine.*

EXAMPLES.

1. These four verbs have the preterite in SI, but without a supine.

A'LGEO, alsi, algére: *to be grievously cold.*
FU'LGEO, fulsi, fulgére: *to shine.*
Affúlgeo, affúlsi, affulgére: *to shine upon.*
Effúlgeo, effúlsi, effulgére: *to shine forth; to show itself; to reflect a shining brightness, to shine bright.*
Refúlgeo, refúlsi, refulgére: *to shine.*
TU'RGEO, tursi, turgére: *to swell.*
U'RGEO, ursi, urgére: *to press on, to press down, to urge, to be earnest upon, to push on, to pursue, to constrain, to vex, to molest.*

2. The following have XI, but without a supine.

FRI'GEO, frixi, frigére: *to be or grow old.*
Perfrígeo, perfrixi, perfrigére: *to be very cold.*
Refrígeo, refrixi, refrigére: *to cool again, to wax cold.*
LU'CEO, luxi, lucére: *to give light, to shine; to be apparent.*
Collúceo, collúxi, collucére: *to shine, to give light.*
Dilúceo, xi, ére: *to shine; to be clear or manifest.*
Elúceo, xi, ére: *to shine forth; to be apparent and manifest.*
Illúceo, xi, ére: *to shine upon; to be day; to be conspicuous.*
Pollúceo, xi, ctum, ére: *to make bright, to shine forth, to offer up viands by way of sacrifice, to give a sumptuous banquet, to expose to public view, to profane, to prostitute.*
Sublúceo, sublúxi, sublucére: *to give a little light, to shine somewhat, to glimmer.*

AN-

ANNOTATION.

ALGEO seems heretofore to have made *alsum*, whence comes *alsius* in Cicero; *Nihil alsius, nihil amœnius;* nothing cooler, nor more pleasant. *Alsiosus* is in Pliny.

From *perfrigeo*, comes the verbal noun *perfrictio*, a vehement shivering by reason of cold.

From *refrigeo*, comes *refrictus*, cooled, appeased; which seems to shew that *frigco* had heretofore a supine. But these nouns are rarely used, nor are they to be found in authors of pure latinity.

Polluceo seems also to have had formerly its supine, whence comes *polluctum, i*, Plin. a sumptuous banquet.

Here we may observe that all verbs of this second conjugation are in EO, and that there are very few of this termination in any of the rest. There are only *beo, calceo, creo, cuneo, enucleo, laqueo, lineo, meo, nauseo*, and *screo*, of the first; with *eo* and *queo* of the fourth.

THE THIRD CONJUGATION.

This conjugation has no general rule either for the preterite, or for the supine; hence it will be more convenient for us to range the verbs according to the termination of the present, than of the preterites.

RULE XXVI.

Of the Verbs in CIO.

1. Fácio *makes* feci, factum,
2. *And* jácio, jeci, jactum;
3. Elício, *has* UI, ITUM.
4. *But the other compounds of* lácio,
5. *As also the compounds of* spécio, *make* EXI, ECTUM.

EXAMPLES.

1. FA'CIO, feci, factum, făcere: *to do, to make.*

Of its compounds, some are formed of other verbs or of adverbs, and retain A, as

Arefácio, areféci, arefáctum, arefácere: *to dry, to make dry.*

Assuefácio, féci, fáctum, ĕre: *to accustom, to inure.*

Benefácio, éci, fáctum, ĕre: *to do good, to do one pleasure.*

Calefácio, féci, factum, calefácere: *to warm.*

Commonefácio, éci, áctum, ĕre: *to warn, to advise.*

Labefácio, labeféci, labefáctum, ĕre: *to loosen, to shake and make to totter.*

Liquefácio,

Liquefácio, éci, áctum, ácere: *to melt, to soften.*
Satisfácio, éci, áctum, ácere: *to satisfy, to content a person, to discharge one's duty towards him, to pay or discharge a debt any way, to confess a charge and beg pardon.*
Stupefácio, féci, fáctum, ácere: *to astonish, to stun one.*
Tepefácio, éci, áctum, ácere: *to warm or make warm.*
Terrefácio, éci, áctum, ácere: *to frighten.*

The other compounds of *fácio*, that are formed of a preposition, change A into I, and assume an E in the supine.

Affício, affèci, affèctum, affícere: *to affect, influence, or have power over; to move, with respect either to body or mind.*
Conficio, éci, éctum, ĕre: *to do, to dispatch, to finish, to bring to pass, to perform, to manage a business, to make evident or to prove, to infer, to consume, to waste, to destroy, to kill, to get or procure, to gather, to obtain, to acquire, to spend.*
Defício, éci, éctum, ĕre: *to leave or fail one, to want, to decay, to revolt, to faint or be discouraged.*
Efficio, éci, éctum, ĕre: *to effect, to do, to accomplish.*
Infício, éci, éctum, ĕre: *to stain, to colour; to infect, to poison, to corrupt; to imbrue, to instruct.*
Interficio, éci, éctum, ĕre: *to slay, to kill, to destroy, to consume, to burn.*
Officio, éci, *(without a supine)* ĕre: *to hurt, to hinder, to oppose, to resist.*
Perficio, éci, éctum, ícere: *to perfect, to finish, to complete.*
Proficio, éci, éctum, ĕre: *to profit, to advantage; to be good or serviceable; to proceed or go forward.*
Reficio, éci, éctum, ĕre: *to repair, amend, or make anew; to refresh, to inspirit; to cure or recover; to renew, to fill up, to make.*
Suffício, éci, éctum, ĕre: *to suffice, to supply, or furnish, to substitute, to stain, to infect.*

2. JACIO', jeci, jactum, jácere: *to throw.*

Its compounds change A into I, and assume E in the supine.

Abjício, abjéci, abjéctum, ĕre: *to throw or cast away; to*

to throw or fling; to lessen; to undervalue; to slight or neglect; to be discouraged, to leave off, to renounce, to depart from one's purpose, to prostrate one's-self.

Adjício, éci, éctum, ĕre: *to cast unto, to cast upon, to add, to apply.*

Conjício, éci, éctum, ĕre: *to cast together, to conjecture, to guess, to foresee, to draw consequences, to think, to find, to invent, to interpret as dreams.*

Dejício, éci, éctum, ĕre: *to throw or cast down or out of the way; to put out of office, to disseize; to remove, or put away.*

Ejício, ejéci, ejéctum, ejícere: *to throw or cast out.*

Injício, injéci, injéctum, injícere: *to cast or throw in, to put on.*

Interjício, éci, éctum, ĕre: *to throw or place between or among.*

Objício, éci, éctum, ícere: *to throw to, to lay in the way, to object, to lay to one's charge.*

Porrício, éci, éctum, ĕre: *to reach or stretch out;* it is properly a term used in sacrifices, and signifies to lay the entrails upon the altar for the burning of them.

Projício, ĕci, éctum, ĕre: *to throw away, to reject.*

Subjício, éci, éctum, ícere: *to lay or put under, to make subject, to suggest or bring into mind; to answer or reply.*

Trajício, trajéci, trajéctum, trajícere: *to pass over, to cross, to bore or run through, to decant, to transpose.*

3. Elício, elícui, elícitum, ĕre: *to draw out, to intice out.*

It is composed of LA'CIO, which is no longer in use.

Its other compounds form EXI, ECTUM, as

4. Allício, alléxi, éctum, ĕre: *to allure or intice, to attract, to draw on.*

Illício, illéxi, illéctum, illícere: *to allure, to intice, to inveigle.*

Pellício, éxi, éctum, ĕre: *to inveigle, to wheedle, to cajole, to flatter.*

5. SPE'CIO, is now grown obsolete, but its compounds form also EXI, ECTUM; as

Aspício, aspéxi, aspéctum, ĕre: *to see, to behold.*

Circumspício, éxi, éctum, ĕre: *to look about, to consider, to cast one's eyes all round.*

Despício, éxi, éctum, ícere: *to look down, to despise.*
Dispício, éxi, éctum, ĕre: *to look on every side, to consider, to think seriously.*
Inspício, éxi, éctum, ĕre: *to look upon, to pry into.*
Suspício, éxi, éctum, ĕre: *to look up, to admire.*

ANNOTATION.

Among ancient writers we meet also with *allicui, illicui, pellicui,* but they are no longer used.

Conspicor and *suspicor* come also from *specio,* but they are deponents of the first conjugation.

Rule XXVII.

Of *fodio* and *fugio.*

1. Fódio *makes* fodi, fossum;
2. *And* fúgio, fugi, fúgitum.

Examples.

1. FO'DIO, fodi, fossum, ĕre: *to dig, to mine, to prick.*
Confŏdio, ódi, óssum, ĕre: *to dig, to stab.*
Defódio, defódi, óssum, ĕre: *to dig down, to bury.*
Effódio, ódi, óssum, ódere: *to dig out, to dig up.*
Perfódio, ódi, óssum, ódere: *to dig through.*
2. FU'GIO, fugi, ĭtum, ĕre: *to run away, to escape, to shun, to avoid.*
Defúgio, úgi, ĭtum, ĕre: *to avoid, to shun, to refuse to accept of, to disapprove, to invalidate.*
Diffúgio, gi, ĭtum, ĕre: *to fly or run away, to run into different places, to eschew, to refuse to do a thing.*
Effŭgio, gi, ĭtum, ĕre: *to run away, to escape, to shun.*
Perfúgio, gi, ĭtum, ĕre: *to fly for succour, or shelter.*

Rule XXVIII.

Of the Verbs in PIO.

1. Cápio *makes* cepi, captum;
2. *The obsolete* cœpio *has* cœpi, cœptum, *whence may come* incípio.
3. Rápio *hath* rápui, raptum.
4. *But* cúpio, *makes* IVI, ITUM.
5. *And* sápio *chooses* sápuï *without a supine.*

EXAMPLES.

1. CA'PIO, cepi, captum, cápere: *to take, to seize or lay hold of, to elect, to call to a ministry, to consecrate, to oblige one to enter into holy orders, to please, to accept, to receive.*

Its compounds change the A into I, and assume an E in the supine.

Accípio, épi, éptum, ĕre: *to take, to receive, to hear, to learn, to consent, to approve, to interpret, to enter into possession, to be capable of something, to treat well or ill, to cry out, to reprimand.*

Concípio, épi, éptum, ĕre: *to comprehend, to conceive, to undertake, to meditate, to form, to have imprinted on one's mind, to dictate, to prescribe a form of words to which another man must swear, to draw up an oath in form; to look for stolen goods in another man's house, with a bason in one's hand, and a hemp girth about the reins, which was a pagan superstition.* See above.

Decípio, decépi, decéptum, decípere: *to deceive.*

Excípio, excépi, excéptum, excípere: *to take, to gather, to learn, to hear say, to receive, to withdraw, to extract, to write what another says, to surprise, to except, to mark, to make an exception of some principal point in a law, or contract, to succeed or follow.*

Incípio, incépi, incéptum, incípere: *to begin.*

Occípio, occépi, occéptum, occípere: *to begin.*

Præcípio, épi, éptum, ĕre: *to prevent, to take first, to foresee, to command, to teach.*

Recípio, recépi, éptum, ĕre: *to take again, to receive, to recover, to conceal or receive stolen things, to betake, to promise, to undertake, to come to one's-self, to recover one's courage, to entertain or harbour, to accept, to admit of or allow, to win or make himself master of a place, to retain a cause upon a just action being brought, to reserve to himself or to his own use in bargaining, to return.*

Satisaccípio, épi, éptum, ĕre: *to take sufficient security or bail.*

Suscípio, épi, éptum, ĕre: *to undertake, to take upon one, to answer.*

2. Heretofore they said also,

CŒ'PIO, cœpi, cœptum: *to begin.* Alium quæstum

coe-

cœ'piat, Plaut. *Let her take to another trade.* But this verb is no longer used except in the preterite and the tenses depending thereon; *cœpi, cœ'peram, cœpíssem, cœ'pero, cœpísse.*

Its compounds retain the diphthong æ of the preterite, so that *incípio* and *occípio* coming from *capio*, make *incœ'pi, incœ'ptum; occœ'pi; occœ'ptum:* and coming from *cápio; incépi, incéptum; occépi, occéptum*, according as we have above distinguished them.

3. RA'PIO, rapui, raptum, rápere: *to pull or take by violence, to plunder, to ravish.*

Its compounds change A into I, and take an E in the supine.

Abrípio, ui, éptum, abrípere: *to drag away by force, to carry away.*

Corrípio, ui, éptum, ĕre: *to catch up hastily, to seize on, to take up, to rebuke.*

Dirípio, dirípui, diréptum, dirípere: *to tear asunder, to pluck away by force, to rob, to ransack.*

Prorípio, ui, éptum, ĕre: *to take away by force, to slink away.*

4. CU'PIO, cupívi, cupítum, ĕre: *to desire, to covet, to wish one well, to love him, to be glad to serve and oblige him.*

5. SA'PIO *makes also* sapívi *or* sápii, *but more generally* sápui, *without a supine,* sápere: *to savour, smell or taste of; to relish, to be wise.*

Its compounds change A into I.

Desípio, desipívi, desípui, ĕre: *to be a fool, to dote.*

Resípio, ívi, ui, ĕre: *to be wise, to come to one's wits.*

ANNOTATION.

Very likely *sapio* was heretofore of the fourth conjugation, and therefore has retained *sapivi* and *resipivi.* Which Diomedes sufficiently confirms, where he says that *resipio* is of the fourth, and makes *resipire* in the infinitive. From *resipuisse* comes *resipuisse,* and afterwards *resipisse,* which we read in Terence; as *sapisti* in Martial for *sapivisti.* But the supine of this verb is obsolete.

RULE XXIX.

Of the Verbs in RIO and TIO.

1. Pário *forms* péperi, partum, *instead of* pá-ritum.

2. Quátio *heretofore made* quassi, quassum;
3. *Whence its compounds have taken* CUSSI, CUSSUM.

EXAMPLES.

1. PA'RIO, péperi, partum, *for* páritum, párere: *to bring forth young, to breed, to bear, to produce, to acquire.*

Its compounds change A into E, and are of the fourth conjugation.

Apério, apérui, apértum, íre: *to open.* See the 68th rule.

2. QUA'TIO *heretofore made* quassi, quassum, quátere: *to shake, to brandish, to shatter, to batter, to make one shiver.*

Its compounds have thence borrowed CUSSI, CUSSUM.

Concútio, concússi, concússum, concútere: *to shake, to brandish, to make tremble, to pelt.*

Decútio, decússi, decússum, decútere: *to shake down, to beat down.*

Discútio, discússi, discússum, discútere: *to shake or beat down, to put or drive away, to shake off, to discuss, to examine.*

Excútio, excussi, excússum, excútere: *to shake off, to make to fall out, to shake out, to examine, to canvass.*

Incútio, incússi, incússum, incútere: *to smite, to strike, to cast into, to dash upon.*

Percútio, percússi, percússum, percútere: *to strike, to beat, to kill, to make an impression on the mind, to delight.*

Repercútio, repercússi, repercússum, repercútere: *to beat or strike back, to reflect, to dazzle.*

ANNOTATION.

PARTUM is a syncope for *paritum*, which is no longer in use, though from thence be formed the participle *pariturus*. *Si quintum pareret mater ejus, asinum fuisse pariturum*, Cic. Ennius, according to Priscian, said *parire* of the fourth; so that it is no wonder if the compounds have still continued in this conjugation, as we shall observe in the 68th rule.

QUATIO heretofore made *quassi, quassum*. But the preterite is unusual according to Charisius and Prisc. The supine *quassum* is in Servius. *Cassum*, he says, *est quasi quassum & nihil continens*, in 2. Æn. Hence also it comes that we use, *quassæ ratcs*; and the frequentative verb *quasso*.

RULE XXX.

Of the Verbs in UO.

1. *Verbs in* UO *make* UI, UTUM:
2. *But* struo *hath* struxi, structum;
3. Fluo *hath* fluxi, fluxum;
4. Pluo *has only* plui.
5. Ruo *makes* rui, rúitum;
6. *But its compounds have only* RUTUM.

EXAMPLES.

1. Verbs in UO make the preterite in UI, and the supine in UTUM, as

A'RGUO, árgui, argútum, argúere: *to reprove, to lay to one's charge, to accuse, to blame, to shew, to prove, to convince or convict.*

Redárguo, redárgui, redargútum, redargúere: *the same.*

A'CUO, ui, útum, ĕre: *to whet, to point, to improve, to excite, to provoke.*

Exácuo, exácui, exacútum, ĕre: *to whet, to point.*

E'XUO, éxui, exútum, exúere: *to put off cloaths, &c. to divest, to strip, to shake off, to free.*

I'NDUO, índui, indútum, indúere: *to put into, to put on, to dress, to cover over.*

I'MBUO, ímbui, imbútum, úere: *to soak or season, to entertain, to furnish, to store, to instruct, to imbrue, to wet, or dye.*

The compounds of LAVO, or of the unusual verb LUO.

A'bluo, áblui, ablútum, ablúere: *to wash away, to purify, to blot out.*

A'lluo, állui, allútum, allúere: *to flow near to, to wash.*

Díluo, dílui, dilútum, dilúere: *to temper, mix, or allay, to wash or rinse, to purge or clean, to explain, to clear up.*

E'luo, élui, elútum, elúere: *to wash out, to rinse.*

Intérluo, intérlui, interlútum, úere: *to flow or run between.*

Pólluo, ui, útum, úere: *to spoil, to corrupt, to defile, to pollute.*

MI'NUO, ui, útum, ĕre: *to diminish, to lessen, to abate.*

Diminuo, ui, útum, ĕre: *to diminish, to lessen, to fall from his rank, to lose his dignity, rights, and liberty, &c. to degrade.*

STA'TUO, státui, statútum, statúere: *to ordain, to establish, to build, to set or place, to pass judgment, to appoint or assign, to resolve or conclude.*

Its compounds change A into I; as

Constítuo, constítui, constitútum, constitúere: *to set, to range, to dispose; to constitute, to ordain, to regulate, to establish; to constitute or make; to appoint, to assign; to settle or determine; to purpose, design, or intend; to agree, to promise; to appoint a day and place for payment; to decide an affair upon the spot, to determine each particular affair; to settle the proceedings at law, to agree about the point in dispute, to appoint a judge, to name commissioners, to draw up a deed, to give or receive summons for appearance.*

Destítuo, destítui, útum, úere: *to forsake, to disappoint, to deceive.*

Instítuo, institui, útum, úere: *to institute, to begin, to purpose, to deliberate, to ordain, to instruct, to teach, to prepare, to procure, to regulate.*

Prostítuo, ui, útum, úere: *to prostitute, to set open to every one that cometh.*

Restítuo, ui, útum, úere: *to set again in his first state, to restore, to re-establish, to repair, to set to rights.*

SUO, sui, sutum, súere: *to sew or stitch.*

A'ssuo, ui, útum, úere: *to sew unto, to piece.*

Cónsuo, ui, útum, úere: *to sew or stitch up, to join together.*

Dissuo, ui, útum, úere: *to unstitch, to unrip, to break off by little and little.*

Résuo, résui, resútum, resúere: *to sew again; to unstitch.*

TRI'BUO, tríbui, tribútum, tribúere: *to give, to grant; to attribute, to divide.*

Attríbuo, ui, útum, úere: *to attribute, to assign, to give, to pay, to appoint.*

Contríbuo, ui, útum, úere: *to contribute, to deliver, to divide, to separate, to attribute, to assign, to account or reckon among, to elect into a kingdom, to put one's-self under protection, to join one's-self to, to enter into society.*

Distríbuo, ui, útum, úere: *to distribute, to divide.*

2. STRUO, struxi, structum, strúere: *to pile up, to place, to order; to build; to contrive.*

A'dstruo, *or* ástruo, úxi, úctum, úere: *to build near to, or join one building to another; to superadd or accumulate; to attribute; to affirm; to prove; to confirm.*

Cónstruo, úxi, úctum, úere: *to heap up, to put together, to construct, to build, to frame; to fit, to set in order, to suit.*

Déstruo, úxi, úctum, úere: *to demolish, to pull down, to destroy, to provide or prepare; to set in order; to furnish or store with things, to equip, to fit out; to give orders; to instruct.*

O'bstruo, obstrúxi, úctum, úere: *to stop up by building against, to stop the way to, to eclipse, to render less noted or admired.*

3. FLUO, fluxi, fluxum, flúere: *to flow, to melt; to flow from, to slip or pass away; to fall to ruin, to decline, to slacken, to grow remiss; to spread abroad, to abandon one's self to pleasure.*

A'ffluo, xi, xum, ĕre: *to flow upon, to abound.*

Cónfluo, xi, xum, ĕre: *to flow together, to gather from different parts, to resort, to abound.*

Défluo, xi, xum, ĕre: *to flow or swim down, to fall down, to fall off, to be at an end, to decay, to flow all out, to cease to flow.*

Díffluo, diffluxi, xum, ĕre: *to flow or run all about, to melt, to abound, to spread.*

E'ffluo, xi, xum, ĕre: *to flow or run out, to run, to slip and slide away, to decrease, to vanish away, to decay, to be quite lost, to be intirely forgot.*

Pérfluo, xi, xum, ĕre: *to run as a leaky vessel doth, to let the liquor out; to run through.*

4. PLUO, plui: *it follows the rule in regard to its preterite, but hath no supine,* plúere: *to rain.*

5. RUO, rui, rúitum, rúerĕ: *to fall, to fall down; to rush, to run headlong; to level or pull down; to throw or tumble; to overthrow, to shock; to dig or drag out of the ground.*

6. Its compounds form the supine in UTUM, according to the general rule.

Córruo, ui, utum, úere: *to fall together, to fall or tumble down, to decay, or come to utter ruin; to fail, to miscarry, to fall into error.*

Diruo,

Díruo, dírui, dírutum, úere: *to break or pull down, to overthrow, to destroy.*

E'ruo, ui, utum, úere: *to pluck out, to tear up, to dig up, to overthrow, to destroy.*

I'rruo, ui, utum, úere; *to run hastily or furiously in or upon a thing; to rush upon.*

O'bruo, óbrui, óbrutum, obrúere: *to cover over, to hide in the ground, to bury, to overwhelm, to oppress.*

Próruo, prórui, utum, úere: *to cast or beat down violently, to overthrow.*

ANNOTATION.

FLUO seems heretofore to have had, not only *fluxum*, but also *fluctum*, since the verbal nouns *fluxus* and *fluctus* are both in use.

PLUO. Priscian, after observing that the verbs in UO form their preterite, by changing *o* into *i*, excepts this among the rest, allowing it only to have *pluvi*. Hence in his time they read in Livy, *lapidibus pluvisse*, and *sanguine pluvit*, as it is still read in some old editions, where the most correct have *pluisse* and *pluit*. Which shews it to have been the same preterite, which changed according to the times. Yet Vossius believes that *pluvi* came from the old verb *pluveo*, and quotes from Plautus, *ut multum pluverat*, Prol. Men. But even in this passage the MSS. have *pluerat*, as is observed in the Dutch edition. Hence this preterite is looked upon as quite obsolete as well as the supine *plutum*, though we read *compluta* in Solinus, to signify *wet with rain*.

RUO had also *rutum* in the supine, whence comes *ruta cæsa*, Cic. *moveable goods, things that may be carried away.* Yet Lucan has *ruiturus*. We find also *diruitam ædiculam* in an old inscription of S. Mark at Rome, as we say *eruiturus*, though the usual supine is *erutum*.

RULE XXXI.

Of the Verbs in UO that have no supine.

1. Métuo, luo, cóngruo, réspuo, íngruo,
2. *As also the compounds of* nuo, *have no supine.*

EXAMPLES.

1. These verbs follow the general rule of those in nuo, in regard to the preterite, which they form in ui, but they have no supine.

ME'TUO, métui, (*heretofore* metútum, Lucr.) metúere: *to fear.*

Præmétuo, ui, ĕre: *to fear beforehand.*

LUO, lui, lúere: *to pay, to expiate or atone, to suffer punishment.*

CO'NGRUO, cóngrui, ĕre: *to agree with, to suit.*

I'ngruo,

I'ngruo, íngrui, ingrúere: *to assail, to set upon with violence, to be near at hand, to come, to fall suddenly upon.*

RE'SPUO, réspui, respúere: *to spit out again, to refuse, to reject, to dislike, to slight.*

It is compounded of SPUO, spui, sputum, ĕre: *to spit.*

Neither have other compounds hardly any supine.

E'xpuo, éxpui, expúere: *to spit out, to reject.*

I'nspuo, ínspui, inspúere: *to spit upon or into.*

2. NUO is used only in its compounds; as

A'bnuo, ábnui, abnúere: *to deny or refuse, properly by countenance or gesture.*

A'nnuo, ánnui, annúere: *to nod, to hint or intimate a thing by a nod, to assent, to grant.*

I'nnuo, ínnui, innúere: *to nod or beckon with the head, to make signs to one.*

Rénuo, rénui, úere: *to refuse or deny by a shake of the head.*

ANNOTATION.

Batuo makes also *batui*, without a supine, *batuere*, to beat.

Cluo likewise made *clui*, *cluere*, to shine, to be famed or esteemed, to fight; whence comes *clupeus* or *clypeus*, a buckler. Cicero has made use of the participle; *multum cluentes consilio & linguâ, plus tamen auctoritate & gratiâ sublevabant.* But the preterite of these two verbs is no longer current.

Luo heretofore made *luvit* in Lucil.

We meet also with *annuvit* in Ennius, as if it came from *annuco*. Priscian likewise takes notice of the supines *annutum* and *innutum*, but it is without authority, and only analogously to the other verbs in *uo*: yet some of these verbs seem to have had a supine, because we still say *nutus*, Cic. *renutus*, Plin. *luiturus*, Claud.

RULE XXXII.

Of the Verbs in BO.

1. *The verbs in* BO, *make* BI, BITUM.
2. *But* scribo, nubo, *have* PSI, PTUM.
3. Scabo, *and* lambo, *are without supines.*
4. *All the compounds of* cubo, *have* UI, ITUM.

EXAMPLES.

1. The verbs in BO make BI in the preterite, and BITUM in the supine: as

BIBO, bibi, bíbitum, bibere: *to drink.*

Com-

Cómbibo, cómbibi, íbitum, íbere: *to drink together.*

E'bibo, ébibi, ebíbitum, ebíbere: *to drink up all, to suck dry.*

I'mbibo, ímbibi, imbíbitum, imbíbere: *to drink in, to receive in, to imbibe.*

GLUBO, glubi, ĭtum, ĕre: *to pull off the bark of a tree, to pull off the skin, to flay, to strip.*

Deglúbo, deglúbi, deglúbitum, deglúbere: *the same.*

2. These two form the preterite in PSI, and the supine in PTUM.

SCRIBO, scripsi, scriptum, scríbere: *to write, to compose.*

Adscríbo *or* ascríbo, psi, ptum, ĕre: *to write unto, to write amongst, to add or join, to enroll, to enregister, to impute or attribute, to assign or annex, to subscribe or underwrite.*

Circumscríbo, psi, ptum, ĕre: *to draw a circle round, to circumscribe, to limit, to surround, to circumvent, to cheat, to abolish, to break, to cast out of office.*

Conscríbo, psi, ptum, ĕre: *to write, to compose, to enroll, to enlist soldiers, to range in a particular order.*

Descríbo, psi, ptum, ĕre: *to copy and write out, to draw out or describe, to divide or distribute, to order, make, or appoint, to define, to explain.*

Exscríbo, psi, tum, ĕre: *to write out, to copy.*

Inscríbo, psi, tum, ĕre: *to write in or upon, to inscribe, to intitle, to superscribe, to imprint, to ingrave, to implead.*

Perscríbo, psi, tum, ĕre: *to write at large or throughout, to take a copy of in writing, to register, to pay a creditor by a bill, or note, to prescribe, to write, to describe.*

Præscríbo, psi, tum, ĕre: *to write before, to prescribe, to write directions, to give a model or pattern, to command, to ordain, to regulate, to limit.*

Proscríbo, psi, tum, ĕre: *to post up in writing, to publish any thing to be sold; to banish, to proscribe, or outlaw one, to sequester him, and seize his estate.*

Rescríbo, psi, tum, ĕre: *to write back, to write over again in order to correct, to answer or to write against, to pay money by bill, to give orders for money upon a person, to return what one has borrowed, to assign over to somebody.*

Sub-

Subscríbo, psi, ptum, bĕre: *to subscribe, to write under, to sign one's name to a thing, to agree with one, to approve, to join, or take part with another in a suit of law, to sign the charge brought against a person, to appear as his accuser and to support the charge, to judge, to condemn, to mark, to censure, to express or qualify the misdemeanour censured, to give in an account, to make a declaration of his estate before the censors.*

Transcríbo, psi, tum, ĕre: *to transcribe, to write or copy out; to transfer, pass away, or give his right to another; to pay in discharge for another, and to write the name of the person you pay to.*

NUBO, nupsi, nuptum, núbere: *to marry, to take a husband:* but properly it signified *to cover or to be vailed.*

Connúbo, psi, tum, bĕre: Apul. *to marry together.* Whence comes, connúbium, *marriage*; more commonly used than the verb.

Enúbo, *and* Innúbo, úpsi, ptum, ĕre: Liv. *to be wedded to a husband. Properly to be married out of one's order, estate, or degree.*

Obnúbo, psi, tum, ĕre: Virg. *to vail, or cover.*

3. These two have no supine, and follow the rule in regard to the preterite.

SCABO, scabi, scábere: *to scratch, to claw.*

LAMBO, lambi, lámbere: *to lick, to lap.*

4. The compounds of CUBO, which are of the third conjugation, add an M to the present, which they drop in the preterite and supine.

Accúmbo, accúbui, accúbitum, accúmbere: *to lie down, to sit near to.*

Discúmbo, discúbui, discúbitum, discúmbere: *to be seated, to sit at table.*

Incúmbo, bui, bĭtum, bĕre: *to lean or lie upon, to apply one's self earnestly and vigorously to a thing, to incline or tend unto.*

Occúmbo, occúbui, occúbitum, occúmbere: *to die.*

Recúmbo, ui, ĭtum, ĕre: *to lie down, to sit at table, to lean, to rest.*

Procúmbo, ui, ĭtum, ĕre: *to lie down flat, to tumble or fall down, to hang or bend down towards the ground, to lean or rest himself upon.*

ANNO-

ANNOTATION.

Vossius makes *glubo* have *glupsi, gluptum,* and produces the authority of Plautus *deglupta mœnas.*

The writers of the lower empire have also used *Lambio, ivi,* according to Adamantius in Cassiodorus, *lib. de Orthograph.* or even *lambio, lambui,* like *rapio, rapui,* according to Vossius; hence in the book of Judges, c. 7. we read also *lambuerint, lambuerant, lambuerunt,* which we find in Plantin's royal, and all the other best editions of the Vulgate.

The reason why *accúmbo* and the rest have here an *m,* is because heretofore they used to say *cumbo* for *cubo,* just as we still say *jungo* for *jugo.*

RULE XXXIII.

Of the Verbs in CO.

1. Dico, duco, *make* XI, CTUM.
2. Ico, vinco, *have* ICI, ICTUM.
3. Parco *hath* pepérci, párcitum, *as also* parsi, parsum.

EXAMPLES.

1. These two have XI, CTUM.

DICO, dixi, dictum, dícere: *to speak, to say, to pronounce a discourse or sentence, to harangue, to plead, to administer justice, to be of opinion, to give one's opinion, to appoint a day, to give in evidence, to promise in express terms the portion and marriage of a person, to alter the proceedings at law, to say a good thing or a bon mot, to let fall a jest or a poignant raillery, to taunt, to compliment, to ask pardon after having said something that was not agreeable.*

Abdico, xi, ctum, ĕre: *to reprove, to disallow, to abandon, to refuse, to reject, to give the cause against one in law, to make him lose his cause, to forbid, to dissuade, to disagree, to be contrary.*

Addico, xi, ctum, ĕre: *to deliver to the highest bidder, to sell and deliver, to set to sale, to confiscate, to give over to bondage, to sentence to bondage such as could not pay their debts, to design for some use, to favour, to authorise, to approve or ratify as used by the augurs, to devote and to apply one's self to some function or exercise, to condemn.*

Condico, xi, ctum, ĕre: *to appoint, order, or agree upon a thing; to undertake, to promise; to claim in a legal way, to bring an action against a person, to fix a day.*

Edico,

Edíco, xi, ctum, ĕre: *to order, to appoint, give warning or notice; to publish by edict or proclamation; to advertise and tell beforehand; to tell plainly, to declare.*

Indíco, xi, ctum, ĕre: *to denounce, bid or proclaim; to publish, to appoint; to declare exactly the time; to ordain as a magistrate; to declare war.*

Interdíco, xi, ctum, ĕre: *to forbid straitly; to bar or hinder; to put forth an order or send out an injunction.*

Prædíco, xi, ctum, ĕre: *to foretell or tell beforehand, to prophesy or prognosticate.*

DUCO, duxi, ductum, ĕre: *to lead, to guide, to conduct, to command, to draw, to prolong, to defer, to think, to esteem, to wheedle or cajole.*

Abdúco, xi, ctum, ĕre: *to lead away or along with one, to carry off, to take by force; to debauch, to remove from, or withdraw.*

Addúco, xi, ctum, ĕre: *to lead one to, to engage, to persuade; to bring, to straiten or draw closer, to bend, to shrivel, to shrink up.*

Condúco, xi, ctum, ĕre: *to conduct or bring along with him, to assemble, to undertake to do a thing at a price, to take a piece of work at great, to finish, to be useful or serviceable, to hire or bargain for.*

Circundúco, xi, ctum, ĕre: *to lead about; to abolish, to deface; to cheat, to impose upon.*

Dedúco, xi, ctum, ĕre: *to conduct, to reconduct, to accompany, to lead forth, to draw, to bring down, to turn out, to subtract or abate, to destroy, to diminish, to cut off, to transplant, to remove or withdraw, to introduce one person to another, to launch ships.*

Edúco, xi, ctum, ĕre: *to lead forth, to draw out, to nourish, to bring up.*

Indúco, xi, ctum, ĕre: *to introduce, lead, or bring in; to persuade; to make void, or cancel, abolish, disannul, rase, or strike out; to cover or draw over; to draw in, cajole, or deceive.*

Obdúco, xi, ctum, ĕre: *to bring, throw, lay, or put over: to lead against, to cover over, to oppose, to join the following to the preceding day.*

Perdúco, xi, ctum, ĕre: *to bring through, to bring to a conclusion, to finish, to bring one to, to persuade, to carry on,*

on, to continue, to bring down, or lower a sum in contracts.

Prodúco, xi, ctum, ĕre: *to stretch out, to produce or bring out, to prolong, to draw out in length, to gain time, to defer or put off, to promote, to dignify.*

Sedúco, xi, ctum, ĕre: *to draw aside, to seduce, to deceive.*

Subdúco, xi, ctum, ĕre: *to take or draw away, to remove; to reckon, to cast an account, to deduct; to steal, to filch; to cheat; to bring a vessel ashore, to draw or lift up, whence cometh* funis subductárius, *the rope of a crane.*

Tradúco, xi, ctum, ĕre: *to carry, lead, bring, or convey from one place to another; to pass through, or to cross; to traduce a person, to expose him to public shame; to pass muster, as when the cavalry were reviewed; to pass away, as one doth the time.*

Transdúco, xi, ctum, ĕre: *to lead over, to remove from one place to another, to transport.*

2. ICO, ici, ictum, ícere: *to strike, to touch.*
VINCO, vici, victum, víncere: *to vanquish, to overcome, to defeat, to gain his cause.*

3. PARCO, pepérci, párcitum, *and* parsi, parsum, párcere: *to spare, to pardon, to use moderately, to abstain from, to bear with, to favour or support.*

Compárco, compársi, compársum, árcere: *to spare or husband a thing well.*

ANNOTATION.

Vinco takes the *n*, because it comes from the old verb *vico*, derived from νικῶ, whence also comes *pervicax*, one that is obstinate, and wants always to conquer or get the better.

Parco. Corn. Fronto, an ancient grammarian, and Verrepeus, who wrote on Despauter, make *parsi* more scarce than *peperci*. But this distinction has no manner of foundation, no more than that of Donatus, who pretends that *parsi* is to husband or spare; and *peperci*, to pardon, which Servius absolutely denies. *Parcitum* comes from the preterite *parcui*, which was to be found in Nevius, according to the formation mentioned, p. 173. This supine we read in Pliny, book 30. chap. 4. according to some editions, *Italiæ parcitum est vetere interdicto patrum, ut diximus.* And yet it is from thence that *parcitas* comes, which we still read in Sen. 1. *de Clem.* From *parsum* cometh also *parsurus*, in Varro and in Livy, according to Priscian.

Rule

RULE XXXIV.

Of the Verbs in SCO.

1. *Verbs in* SCO *change it into* VI *and* TUM.
2. *But* Pasco *hath* pavi, pastum.
3. Agnósco, *and* cognósco, *make* ITUM.
4. Posco *makes* popósci, póscitum.
5. Disco *has only* dídici, *but no supine.*
6. Compésco *and* dispésco, *make* UI, *and heretofore had* ITUM.
7. *And* conquinisco *had heretofore* conquéxi *without a supine.*

EXAMPLES.

1. The verbs in SCO form the preterite by changing SCO into VI, and the supine by changing it into TUM; as

CRESCO, crevi, cretum, créscere: *to grow, to increase.*

Accrésco, accrévi, accréscere: *to grow, to increase.*

Excrésco, évi, étum, ĕre: *to grow out much, or up; to increase, to rise.*

Concrésco, évi, étum, ĕre: *to grow or be joined together; to congeal, to be frozen; to clot, to curdle.*

Decrésco, decrévi, decrétum, decréscere: *to decrease, to diminish.*

NOSCO, novi, notum, nóscere: *to know.*

Ignósco, ignóvi, ignótum, ignóscere: *to pardon.*

Internósco, óvi, ótum, óscere: *to know a thing among others, to discern from others.*

Prænósco, prænóvi, ótum, ĕre: *to foreknow.*

QUIESCO, quiévi, quiétum, quiéscere: *to rest.*

Acquiésco, acquiévi, acquiétum, acquiéscere: *to delight in, to put one's comfort or satisfaction in, to be easy; to acquiesce, to assent, or be satisfied with.*

SCISCO, scivi, scitum, sciscere: *to inquire, to ordain or decree, to give his voice or suffrage, to make a law.*

Adscísco *or* ascisco, ívi, ítum, ĕre: *to attribute to himself, to take to himself, to call for, to admit, to receive, to approve; to call in, to fetch in; to bring in use; to associate, to ally.*

Con-

Conscísco, conscívi, ítum, ĕre: *to vote by common consent, to make an order or act.*

Descísco, ívi, ítum, ĕre: *to revolt, to go over to the opposite party, to alter from himself, to quit the party he had embraced, to abandon his enterprize.*

SUE'SCO, suévi, suétum, suéscere: *to be accustomed.*

Assuésco, assuévi, assuétum, assuéscere: *to accustom himself.*

Desuésco, desuévi, desuétum, éscere: *to disuse himself.*

2. PASCO, pavi, pastum, *it resumes its* S *in the supine*, páscere: *to feed, to nourish, to please, to delight.*

Depásco, vi, stum, ĕre: *to feed as beasts do, to graze, to browze; to cause his cattle to feed upon, to waste, to embezzle.*

3. AGNO'SCO, agnóvi, ágnitum, agnóscere: *to know, to find out, to acknowledge, to allow.*

Cognósco, cognóvi, cógnitum, óscere: *to know, to learn, to take cognizance of, to examine, to hear a matter debated, and as judge to determine it.*

Recognósco, óvi, ĭtum, ĕre: *to recognize or acknowledge, to review, to call or bring into remembrance, to muster over, to correct or amend, to take an inventory.*

4. POSCO, popósci, póscitum, póscere: *to ask, to demand.*

Depósco, depopósci, óscere: *to demand, to ask, to make a request.*

Expósco, expopósci, ĭtum, ĕre: *to ask earnestly.*

Repósco, repopósci, repóscere: *to ask again what is one's own.*

5. DISCO, dídici, *heretofore* díscitum, díscere: *to learn.*

Addísco, addídici, addíscere: *to learn, to learn more.*

Edísco, edídici, edíscere: *to learn, to learn by heart.*

Dedísco, dedídici, dedíscere: *to unlearn.*

Its compounds preserve the reduplication. See rule 2.

6. COMPE'SCO, compéscui, *heretofore* ĭtum, éscere: *to keep within the same pasture; to hold, bridle, or curb: to appease, to allay, to asswage.*

DISPE'SCO, ui, *heretofore* ĭtum, éscere: *to drive cattle into separate pastures, to drive them home from pasture; to separate, to divide.*

7. CON-

7. CONQUĬNI'SCO, *heretofore* conquéxi, *without a supine*, conquiníscere: *to duck the head, to bow or bend the body, to stoop.*

ANNOTATION.

From the supine of CRĔSCO, *cretum*, comes *cretus* for *procreatus*, as in Virg. *Sanguine Trojano cretus.* In like manner *concretus* for *coalitus. Concretus aër*, Cic. thick heavy air. *Concretum corpus ex elementis*, Id. compounded of elements. But we hardly ever meet with this supine in another sense. For when Virgil, describing the spots of the soul, saith

——— Penitúsque necesse est,
Multa diu concreta modis inolescere miris:

he does not mean that they grew up with the soul, but they gathered and stuck to her, *conjuncta et inglutinata*, says Servius. It is true nevertheless that this same poet says in another place, *excretos à matribus agnos*, well grown; and that Priscian produces another example of *decretus*, in this same signification, as we shall observe in the remarks after the syntax; but this is very rare.

Agnosco and *cognosco*, come from *nosco*, *novi*, *notum*, which follows the general rule, but they assume an I in the supine, *agnitum*, *cognitum*. And yet heretofore they followed their simple, hence we find *agnotus* in Pacuvius, and Priscian quotes *agnoturus* from Sallust.

The preterite *novi* is often translated in the present tense: *novi hominem*, I know him: *novi*, I know it.

We meet with *noscito*, as if it had *noscitum* in the supine, whence comes *ignosciturus* in Piso, 2 annal. But *ignoturus* is in Cic. *in Catil.* The compounds of *nosco* take a *g*, as coming from the old verb *gnosco*, taken from γινώσκω, which even Varro made use of, *Quæ feram gnoscite. Ignosco* and *cognosco* come from *in* and *con*, casting off the *n*, as *agnosco* cometh from *ad*, casting off the *d*.

Posco hath *poscitum* in the supine, according to Priscian and several, but it is very rarely used. Yet we read *exposcitum caput* in Seneca. *Disco* hath no supine according to Erasmus and Melancthon; but we find *disciturus* in Apuleius, which shews that heretofore they said *discitum*. Priscian also admits of *compescitum* and *dispescitum*, from *compesco* and *dispesco*; in which he has been followed by Despauter. On the contrary Verepeus and Alvarez do not allow of these supines. All that can be said upon the matter is this, that heretofore they were used, though they are not so at present, there being no authority for them.

Conquinisco formerly made also *conquéxi*, according to Caper, as mentioned by Priscian, but we find no authority; for which reason we should avoid making use of it. Now *conquiniscere* signifies properly to stoop, *in modum eorum qui alvum sunt exoneraturi*, says Vossius; and it comes from *conquinire* for *cunire*, *quod est stercus facere*, says Festus, whence also comes *inquinare*.

RULE

Rule XXXV.

Of inceptive Verbs.

1. *The inceptive verbs either have no preterite nor supine:*

2. *Or they borrow them from their primitives; thus* calésco *takes* cálui *from* cáleo.

Examples.

Inceptive verbs are so denominated, because they generally denote the action in its beginning.

1. These verbs have of themselves neither preterite nor supine; as

HISCO, híscere: *to gape, to open the mouth, to chark, chap, or open.*

Delísco, *the same.*

Fatísco, fatíscere: *to chink, chap, or cleave, to split, to gape; to be weary, to tire.*

Labásco, labáscere: *to fail or decay, to be ready to fall, to give ground.*

Hebésco, hebéscere: *to grow blunt, dull, languid, feeble.*

Herbésco, herbéscere: *to wax green, to bring forth herbs or grass.*

Ingravésco, ingravéscere: *to grow more heavy or lumpish; to become worse, to increase.*

Lapidésco, lapidéscere: *to wax hard as a stone, to turn to stone.*

Mitésco, mitéscere: *to grow tame, gentle; to be appeased.*

And such like.

2. These verbs frequently borrow the preterite and supine of their primitive; as

Ardésco *borrows* arsi, arsum, *of* árdeo, árdes: *to burn.*

Calésco *borrows* cálui, *of* cáleo, cales: *to be hot.*

Erubésco, erúbui, *from* rúbeo: *to be red, to blush.*

Horrésco, hórrui, *from* hórreo: *to tremble for fear.*

Refrigésco, íxi, *from* frígeo: *to grow cold, to begin to be cool, to be less vehement and earnest.*

Annotation.

Fatisco cometh from *fatim* for *affatim*, and from *hisco*; just as from *fatim* cometh also *fatigo*. Priscian will have it that *fessus* comes from *fatiscor*, and *defessus* from *defetiscor*. But Diomedes apprehends them to be simple nouns, the same as *lassus*, and his opinion is the most followed. See p. 188.

Se-

SENESCO makes *senui* and *senectum*, whence cometh *senectus*, the substantive as well as the adjective, as *ætas senecta*, Plaut. *senecto corpore*, Sall. Also *senecta, æ*, old age.

RULE XXXVI.

Of the Verbs in DO.

1. *The verbs in* DO *make* DI *and* SUM.
2. *But* rudo, *and* strido, *have no supines.*
3. Cómedo *sometimes hath* ESTUM.
4. Pando *hath* pansum *and* passum.

EXAMPLES.

The verbs in DO change DO into DI in the preterite, and into SUM in the supine.

1. CUDO, cudi, cusum, ĕre: *to hammer, to forge; to stamp or coin.*

Excúdo, excúdi, excúsum, excúdere: *to beat or strike out, to stamp or coin, to forge.*

Incúdo, incúdi, incúsum, incúdere: *to forge.*

Recúdo, di, sum, ĕre: *to hammer or forge anew; to stamp new.*

CANDO is not used, but only its compounds; as

Accéndo, accéndi, sum, ĕre: *to light, to burn.*

Incéndo, incéndi, incénsum, incéndere: *to set on fire, to burn, to provoke, to animate, to encourage.*

Succéndo, di, sum, ĕre: *to burn, to inflame, to set on fire.*

FENDO is likewise disused, but its compounds are current, as

Defĕndo, di, sum, ĕre: *to defend, to keep, to preserve; to resist, to hinder, to keep off, to shelter, to maintain.*

Offéndo, di, sum, ĕre: *to hit or run against, to light upon or find, to offend, to displease, to mistake or take a false step, to meet with a rub, to have ill success.*

MANDO, mandi, mansum, mándere: *to chew, to eat.*

PREHENDO *or* PRENDO, di, sum, ĕre: *to take, to lay hold, to grasp, to catch.*

Apprehéndo, di, sum, ĕre: *to take hold of, to learn, to understand.*

Comprehéndo, di, sum, ĕre: *to take or lay hold of; to comprehend or contain; to comprehend or understand.*

Deprehéndo, di, sum, ĕre: *to take unawares or in the fact, to discover, to perceive.*

SCANDO, scandi, scansum, scándere: *to mount, to climb.*

Ascéndo, ascéndi, ascénsum, ascéndere: *to ascend, to climb, to advance himself to.*

Conscéndo, éndi, sum, dĕre: *to mount, to climb, to take shipping, to go on board, to imbark.*

Descéndo, éndi, sum, ĕre: *to descend, to sink with too much weight, to come down to the palace or to court (because the Roman nobility heretofore resided on the hills), to set about a thing, to speak, to accuse, to fight, to take the field, to come to blows; to acquiesce, to agree, to condescend, to suit himself, to resolve upon extreme remedies, to alight, to come or to set foot on shore.*

Exscéndo, di, sum, ĕre: *to debark, to land, to alight, &c.*

EDO, edi, esum, édere, *vel* esse: *to eat, to consume.*

It follows the general rule: as also its compounds *ámbedo*, to eat or gnaw round about: *éxedo*, to eat up, to consume.

3. *But* cómedo, comédi, comésum, *sometimes takes* coméstum, comédere: *to eat, to consume.*

2. These two follow the general rule in regard to the preterite, but they have no supine, as

RUDO, rudi, rúdere: *to bray like an ass.*

STRIDO, stridi, ĕre: *to crack, to make a whizzing, to hiss.*

4. PANDO, pandi, pansum, *a regular supine, and also* passum, pándere: *to open, to spread, to unfold.*

Dispándo, dispándi, dispánsum *and* dispássum, dispándere: *to unfold, to stretch out, to spread about.*

Dispéndo *(Plaut.)* éndi, énsum, *and* éssum, ĕre: *the same.*

Expándo, di, sum, *and* ássum, ĕre: *to spread out, to display.*

Oppándo, di, sum, *and* ássum, ĕre: *to spread out, or hang over against.*

Propándo, propándi, propánsum *and* propássum, propándere: *to spread abroad.*

ANNOTATION.

1. We must carefully distinguish *incusum* and *excusum*, which come from *incudo* and *excudo*, from *incussum* and *excussum* with two *ss*, which come from *incutio* and *excutio*, in the 29th rule. But CUDO, says Priscian, heretofore made *cusi*, according to Diomedes,

Charisius and Phocas; though he himself allows it only to have *cudi*, as it is in Virg. *Scintillam excudit Achates.*

2. Apuleius hath also *rudivi*, which may come from the ancient verb *rudio*, whence also is derived *ruditus*, like *grunnitus.*

We use also *strideo*, of the second conjugation. See the 19th rule.

3. The supine *comestum* may be proved by this passage of Sallust: *comesto patrimonio*, as it is quoted by Didymus, if we believe Diomedes. But according to the same Diomedes it is better to say *comesum*, as we say *ambesa.*

Ipsi transtra novant, flammis ambesa reponunt, Virg.
Ambesas subigat malis absumere mensas, Virg.

4. PANDO makes *passum* in the supine, because, as Servius observes, the letter *n* is frequently dropped in the verbs, whereof we shall meet with some examples in the 38th rule and elsewhere. Nevertheless Charisius makes *pandor* to have *passus sum, vel pansus*; and the latter frequently occurs in ecclesiastic authors. Pliny likewise hath *expansa retia*: and we read *dispansæ* in Lucretius. And indeed we often meet with manuscripts where these supines have an *n*: which shews that *pansum* cannot be condemned.

RULE XXXVII.

Of the Verbs in DO that have a reduplication.

1. TENDO *makes* teténdi, tensum *and* tentum.
2. Pendo *hath* pepéndi, pensum.
3. Pedo *hath* pepédi, péditum.
4. Tundo *had heretofore* tútudi, *but now only* tunsum.
5. *Its compounds have* TUDI, TUSUM.

EXAMPLES.

1. TENDO, teténdi, (*and heretofore* tendi) tensum, *and* tentum, téndere: *to stretch out, to extend, to spread, to pitch a camp, to aim at, to tend, to make forward, to go, to advance towards, to favour.*

Its compounds lose the reduplication.

Atténdo, atténdi, sum, tum, ĕre; *to attend, to apply, to give the mind to.*

Conténdo, di, sum, tum, ĕre: *to stretch or strain, to labour or strive, to march, to be on his way, to quarrel, to debate, to be positive in a thing, to undertake, to make it good, to press or urge one with intreaties.*

Deténdo, deténdi, sum, tum, ĕre: *to unstretch, to unbend; to take down a tent.*

Disténdo, di, sum, tum, ĕre: *to stretch or reach out, to fill or stuff out.*

Inténdo,

Inténdo, di, sum, tum, ĕre: *to bend or stretch, to point at, to go along, to turn some way or other, to apply, to endeavour, to strain, to pretend, to intend, or design, to apply; to augment, to tune an instrument, to menace, to present a sword to one's breast, to commence a suit against one, to bring a charge against him, to want to declare war.*

Osténdo, di, sum, tum, ĕre: *to shew.*

Perténdo, di, sum, tum, ĕre: *to extend or stretch over, to go through with and complete.*

Portendo, di, sum, tum, ĕre: *to signify before a thing happeneth; to portend or foretel.*

Præténdo, di, sum, tum, ĕre: *to hold or hang a thing before; to pretend, to cloak or colour.*

Proténdo, di, sum, tum, ĕre: *to stretch forth, to defer, to spread abroad.*

2. PENDO, pepéndi, sum, ĕre: *to weigh, to esteem, to rate, to pay.*

Appéndo, di, sum, ĕre: *to hang by, to weigh out or pay.*

Depéndo, di, sum, ĕre: *to weigh, to give by weight, to pay.*

Expéndo, di, sum, ĕre: *to weigh, to rate, to ponder or consider, to examine, to pay.*

Impéndo, di, sum, ĕre: *to spend, to bestow or employ.*

Perpéndo, di, sum, ĕre: *to weigh exactly, to poise thoroughly in one's mind, to try exactly.*

Repéndo, di, sum, ĕre: *to pay or weigh back in exchange, to compensate.*

Suspéndo, di, sum, ĕre: *to hang up, to delay, to keep one in suspense.*

3. PEDO, pepédi, péditum, pédere, Hor. *to fart.*

Oppédo, oppédi, oppédere, Id. *to fart against one, affront and contradict.*

4. TUNDO, *heretofore* tútudi: *the supine* tunsum, *is regularly formed;* túndere: *to beat or smite, to beat in a mortar, to thresh, to bruise flat, to knock or drive in, to forge or hammer.*

5. From this old preterite its compounds have taken TUDI, losing the reduplication; and the supine they form in TUSUM, losing the *n*.

Contúndo, cóntudi, contúsum, contúndere: *to beat or knock,*

knock, to batter or bruise, to strike down, to repress, to tame, to humble.

Obtúndo, óbtudi, obtúsum, obtúndere: *to beat or buffet all over, to break or blunt the edge, to weaken or render less smart; to make hoarse; to make heavy or dull; to teaze, tire out, or dunny with tediousness and frequent repetitions.*

Retúndo, di, sum, ĕre: *to blunt or dull; to quell, allay, repress, or silence.*

ANNOTATION.

1. The Supine in TUM is more usual in several of the compounds of *tendo*, as *contentus*, stretched; and in like manner *discentus, obtentus, pretentus, protentus.* Yet *ostensum* is oftener used than *ostentum*, which occurs only in very old writers, from whence however cometh *ostentare*, and the dative *ostentui*, as *ostentui habere*, as well as the ablative *ostentu*, and the neuter *ostentum* in Cic. any thing that happeneth contrary to the ordinary course of nature, and is supposed to foreshew something to come, either *good* or *bad.* Now *ostendo* is compounded of *ob* and *tendo*, just as *asporto*, from *ab* and *porto*, whether it is by a change of the *b* into *s*, or whether it has been rather owing to their having formerly made use of *obs* for *ob*, as we say *abs* instead of *ab*: whence also cometh *obscœnus*, from *cœnum*; *obscurus*, from *cura*, &c.

2. We likewise meet with a great many of these verbs without the reduplication, *Vectigal quod regi pendisse*, Liv. *Nostro tendisti retia lecto*, Propert. Which several not having rightly understood, have made it *nexisti*. But not to mention that Aldus and Regius's editions have *tendisti*, we meet with it also in Sen. *Et quâ plena rates carbasa tenderant.* In Hercul. Fur.

3. Most grammarians refuse a supine to PEDO, which Vossius does not, because, he says, we find *peditus* in Catullus, which must undoubtedly have come from *peditum*, as *crepitus* from *crepitum.*

The ancients used *tudo* instead of *tundo*, whence is derived the frequentative verb *tudito* in Ennius, and the noun *tudes*, an hammer, a beetle. Of this old verb they formed by reduplication the preterite *tutudi*, which Charisius and Priscian give to *tundo.* And Diomedes besides *tutudi* lets it also have *tunsi.* But neither of them are any longer to be found in authors of pure latinity. The supine *tunsum* may be authorised by the participle *tunsus.* *Tunsis gemit area frugibus*, Georg. 3.

RULE XXXVIII.

Of the Compounds of *Do* and *Sido.*

1. *The compounds of* Do, *make* DIDI, DITUM.
2. *But* abscóndo *makes* abscóndi.
3. Sido *hath* sidi *without a supine.*

4. *Its*

4. *Its compounds borrow* SEDI *and* SESSUM *of* sédeo.

EXAMPLES.

1. The verb *Do, das,* is of the first conjugation; *dare,* to give. But most of its compounds are of the third, forming DIDI in the preterite, and DITUM in the supine.

Abdo, ábdidi, ábditum, ábdere: *to hide, to remove.*

Addo, áddidi, ĭtum, ĕre: *to add.*

Condo, cóndidi, cónditum, cóndere: *to build, to compose, to hide, to inclose.*

Credo, crédidi, dĭtum, dĕre: *to credit or believe, to think, to imagine, to trust, to put confidence in, to lend, to put into one's hands, to commit or intrust; whence cometh* créditum, *a debt, any thing committed to one's trust, credit, a trust.* Credo, *like* opinor, *frequently implies also a tacit irony.*

Dedo, dédidi, déditum, dédere: *to yield, to surrender, to give up, to give over, to put himself under the protection: whence cometh* deditítius.

Dido, dídidi, díditum, dídere: *to give out, to spread abroad, to distribute, to divide.*

Edo, édidi, éditum, édere: *to utter, to put forth; to set out in writing, to publish; to declare, to tell, to name; to bring forth; to produce or shew; to prescribe a form, to utter oracles.*

Indo, ĭdi, ĭtum, ĕre: *to put or set in: to put or lay upon.*

Perdo, dĭdi, dĭtum, ĕre: *to lose, to spoil, to corrupt, to kill, to destroy.*

Prodo, pródidi, próditum, pródere: *to betray, to defer, to disclose, to accuse, to divulge, to manifest, to transmit by writing.*

Trado, dĭdi, ĭtum, ĕre: *to give from hand to hand, to deliver, to teach.*

Vendo, véndidi, vénditum, véndere: *to sell, or set to sale.*

2. Abscóndo, abscóndi, dĭtum, cóndere: *to hide.*

3. SIDO, sidi, ĕre: *to perch, to light, as birds do; to sink, or go to the bottom.*

4. Its compounds borrow their preterite and supine of SE'DEO, as

Assído, assédi, asséssum, assídere: *to sit down, to sit by one.*

Con-

Consído, consédi, conséssum, consídere: *to sit down, to pitch or light, as a bird doth, to settle, to sink or go to the bottom.*

Desído, édi, éssum, ĕre: *to settle, to sink or fall down, to sit down or go to stool.*

Insído, insédi, inséssum, insídere: *to light upon, to sit upon.*

Obsído, édi, éssum, ĕre: *to seat himself in, to surround, to besiege, to keep blocked up.*

Resído, resédi, reséssum, resídere: *to sit down, to abide in a place.*

Subsído, édi, éssum, ĕre: *to settle, to descend to the bottom; to abide; to stop or stay.*

ANNOTATION.

1. We read in Plautus *concredui* for *concredidi*, in Casina. But it may be taken from *creduo*, which he himself made use of, in *Aulul.* For as of δόω they formed *duo*; and of δῶ, *do*; in like manner they said *perdo* and *perduo*; *credo* and *credno.*

2. Formerly they used also to say, *abscondidi*, according to Priscian. The supine *absconditum* is in Cic. as well as *absconditus* and *abscondite.* But they said also *absconsum*, whence cometh *absconcio* in Pliny; *absconsor* in Julius Firm. and *absconsè* for κάθεα in the old glossaries.

3. SIDO makes *sidi*, even according to Priscian, though he acknowledges it was usually avoided, because it ought rather to make *sisi.* Hence he is of opinion that in this state of uncertainty it is far better to take the preterite of *sedeo* for the simple, and to say *sido, sedi.* Yet *sidi* is in Columella, *Patiemúrque picem considere, & cùm siderit*, &c. This verb hath no supine; but in regard to its compounds they must certainly follow those of *sedeo*, as hath been already mentioned.

RULE XXXIX.

Of the Verbs in NDO, which lose N.

1. Frendo *makes* frendi, fressum;
2. Fundo *hath* fudi, fusum; *so* findo, fidi, fissum; *and* scindo, scidi, scissum.

EXAMPLES.

1. Frendo, frendi, *follows the general rule in regard to the preterite*; fressum *loseth the* N *and doubleth the* S, frĕndere: *to grind or gnash the teeth together*; *to grunt, to break or bruise.*

2. FUNDO, fudi, fusum, fúndere: *to pour out*; *to cast metal, to yield or give in abundance*; *to throw into*

into, to pour into; to throw into a looseness; to diffuse, to scatter; to squander; to discomfit; to utter; to speak.

Confúndo, confúdi, confúsum, confúndere: *to confound, to mix together, to throw into confusion.*

Effúndo, effúdi, effúsum, effúndere: *to pour out, to yield or give in abundance; to empty; to disembogue; to lavish, to waste riotously; to come or run forth in companies; to spread abroad; to relate; to discomfit.*

Infúndo, infúdi, infúsum, infúndere: *to pour into; to diffuse; to spread.*

Offúndo, údi, úsum, úndere: *to pour or sprinkle upon; to spread, or throw over; to impose upon, to deceive; to darken; to cover with clouds.*

Perfúndo, di, sum, dĕre: *to pour all over, to wash, to bathe; to bedew, to besprinkle; to imbrue, season, or give a tincture to; to fill, to replenish the soul with joy; to seize him all over.*

Profúndo, di, sum, dĕre: *to pour out; to pour out in great abundance, to spend extravagantly, to lavish, to squander away; to shoot out; to spread; to moisten; to shew itself to the very bottom.*

FINDO, fidi, fissum, fíndere: *to cleave, to slit, to divide.*

Diffíndo, díffidi, diffíssum, diffíndere: *to cleave in two.*

SCINDO, scidi, scissum, scíndere: *to cut, to pull in pieces, to tear, to break off, to divide, to break open, to refresh or renew.*

Abscíndo, ábscidi, abscíssum, abscíndere: *to cut, to cut off, to rend off.*

Conscíndo, cónscidi, conscíssum, conscíndere: *to cut or tear in pieces, to slash.*

Rescíndo, ĭdi, íssum, ĕre: *to cut off; to cut or break down; to retrench, to rip up; to abolish, to cancel, or repeal.*

FIDO. See the 77th rule of the verbs neuter passive.

Rule XL.

Of the Verbs that make SI, SUM.

Ludo, dívido, claudo, lædo, trudo, rado, plaudo, *and* rodo, *have the preterite in* SI, *and*

and the supine in SUM: *the same must be said of the compounds of* vado.

EXAMPLES.

These nine verbs change DO into SI in the preterite, and into SUM in the supine.

1. LUDO, lusi, lusum, lúdere: *to play, to make pastime, to cheat, to banter, to write verses, to play at a game, to put a trick upon one.*

Ablúdo, si, sum, dére: *to disagree, to be unlike.*

Allúdo, si, sum, ĕre: *to play and sport with one, to play upon one or banter, to allude unto.*

Delúdo, si, sum, ĕre: *to delude, to cheat, to deceive: to frustrate or disappoint.*

Elúdo, si, sum, ĕre: *to avoid, to elude, to shift off, to parry.*

Illúdo, illúsi, illúsum, illúdere: *to play upon one, to mock, to jeer.*

2. DIVIDO, divísi, ísum, ídere: *to divide, to distribute; to distinguish a law or opinion, that contains several points.*

3. CLAUDO, clausi, clausum, cláudere: *to shut, to conclude, to finish.*

Its compounds come rather from CLUDO, which is even used by some authors.

Exclúdo, exclúsi, exclúsum, exclúdere: *to shut out, to put out, to hinder, to exclude, to reject, to drive out, to banish, to cast off, to hatch eggs.*

Inclúdo, inclúsi, inclúsum, incl*ú*dere: *to include, or inclose.*

Præclúdo, præclúsi, præclúsum, præclúdere: *to shut or stop up a passage, to hinder one from entering.*

Reclúdo, si, sum, reclúdere: *to open, to manifest, to reveal.*

4. LÆDO, læsi, læsum, læ'dere: *to hurt, to offend, to injure.*

Its compounds change Æ into I long; as

Allído, allísi, sum, ĕre: *to dash or throw any thing against the ground, to break.*

Collído, collísi, collísum, collídere: *to beat, knock, or bruise together; to dash one against another.*

Illído,

Illído, illísi, illísum, illídere: *to dash or beat against.*
But Illæsum, *sound and unhurt,* is a noun, because there is no such verb as *illædo.*

5. TRUDO, trusi, *seldom used,* trusum, trúdere: *to thrust, to push.*

Abstrúdo, abstrúsi, abstrúsum, údere: *to hide, to conceal; to cast away.*

Detrúdo, si, sum, ĕre: *to drive away, to put out, to shove from, to defer.*

Extrúdo, extrúsi, extrúsum, extrúdere: *to thrust out.*

Intrúdo, intrúsi, sum, intrúdere: *to thrust in, to intrude.*

6. RADO, rasi, rasum, rádere: *to shave, to scrape, or scratch up.*

Abrádo, si, sum, ĕre: *to scrape or shave off, to cut or chop off, to get from another.*

Corrádo, si, sum, ĕre: *to scrape or rake together.*

Erádo, erási, erásum, erádere: *to scrape out, to put out, to blot out.*

7. PLAUDO, si, sum, ĕre: *to clap hands, to applaud.*

Appláudo: compláudo *or* -ódo, si, sum, dĕre: *to applaud.*

Expláudo *or* -ódo, si, sum, ĕre: *to drive out, to hiss, to reject, to explode, to discharge an engine.*

8. RODO, rosi, rosum, ródere: *to gnaw, to backbite.*

Arródo, arrósi, arrósum, arródere: *to gnaw, to nibble.*

Corródo, corródi, corrósum, corródere: *to gnaw, to corrode or fret.*

9. VADO, vasi, vasum, *very little used except in its compounds,* vádere: *to go.*

Evádo, si, sum, ĕre: *to escape, to run away, to avoid, to pass over, to get or come to, to go or reach to, to climb, to become or grow.*

Invádo, invási, invásum, invádere: *to invade, to attack, to take by storm, to fall upon.*

Pervádo, pervási, pervásum, pervádere: *to go over or through, to pass through, to spread over all.*

ANNOTATION.

The preterite of *rado* is hardly to be met with uncompounded. Neither are the preterite and supine of *vado* more current. The preterite however is in Tertull. *Ad eum ex Libyâ Hammon vasit,* lib. de Pall. And in Mart. according to Aldus's edition, *et breve vasit opus.* Where others read *rasit.*

RULE XLI.

Of *cado*, *cædo*, and *cedo*, with their compounds.

1. Cado *hath* cécidi, casum:
2. *Its compounds, all but three, have no supine.*
3. Cædo *makes* cecîdi, cæsum; *its compounds* cîdi, cîsum.
4. Cedo *hath* cessi, cessum; *its compounds have the same.*

EXAMPLES.

I have joined these three verbs together, because of the resemblance they bear to each other, that they may be more easily remembered.

1. CADO, cécidi, casum, cádere: *to fall, to slip or slide down, to tumble down, to sink or droop, to be disheartened, to be laid as the wind, to be cast in law, to suit or agree with, to be capable, to arrive, to pass, to succeed, to chance or fall out, to come, to be.* From thence also cometh CADÚCUS, *ready to fall, unable to bear up itself.* Bona cadúca, *goods escheated to the prince or lord:* fundi cadúci, *lands subject to the right of amortization.*

2. The compounds of this verb change the A into I short; but there are only three of them that have its supine; viz. *incĭdo, occĭdo, recĭdo.* The others go without.

A'ccido, áccidi, accídere: *to fall down at or before, to fall, to happen, to come to, to be.*

Cóncido, cóncidi, concídere: *to fall all of a sudden, to die.*

E'xcido, éxcidi, excídere: *to fall out or away, to fail or forget, to fail or perish, to be forgotten.*

I'ncido, ĭdi, incásum, incídere: *to fall into, to fall in or upon, to meet with, to befall or happen.*

O'ccido, óccidi, occásum, occídere: *to fall, to die.*

Récido, récidi, recásum, recídere: *to fall back, whence comes* recasúrum *in Cic.* Id ego puto ad níhilum recasúrum.

3. CÆDO, cecîdi, cæsum, cæ'dere: *to cut, to whip, to beat, to strike, to kill, to dissect, to sell by auction, and by retail.*

It makes the reduplication by E simple, changing the diphthong Æ into I long in the second syllable,

as well of its preterite as of the present of its compounds, which lose this reduplication, according to the second rule.

Abscído, abscídi, abscísum, ĕre : *to cut off.*

Accído, accídi, accísum, dĕre : *to cut all round, to bring to the ground, to demolish, to weaken.*

Circumcído, di, sum, ĕre : *to cut or pare about, to lop, to circumcise.*

Concído, di, sum, ĕre : *to cut in pieces, to chop, to beat, to kill.*

Decído, di, sum, ĕre : *to cut off, to decide or determine as arbitrator, by cutting of all subject of dispute, to appoint, to transact, to determine an affair, to compound, to capitulate.*

Excído, di, sum, ĕre : *to cut out.*

Incído, di, sum, ĕre : *to cut, to ingrave; to etch, to grave; to pare about, to cut or make shorter.*

Occído, di, sum, ĕre : *to kill, to torment.*

Præcído, di, sum, ĕre : *to cut, pare, or chop off; to take away clean; to prevent.*

Recído, di, sum, ĕre : *to cut off, to pare.*

Succído, di, sum, ĕre : *to cut down, to fell trees; also to mow corn.*

4. CEDO, cessi, cessum, cédere : *to give place, to give up or resign, to give ground, to retreat, to pass away, to come, to happen, to fall out, to belong and devolve to a person. Hence cometh the word* céssio, *speaking of the term or time appointed for doing any particular thing, or when the day of payment is come, and we have a right to demand our money.*

Abscédo, abscéssi, abscéssum, abscédere : *to withdraw, to depart, to leave off, to suppurate.*

Accédo, éssi, éssum, édere : *to draw near, to be added to, or increased, to govern, to engage in some employment, to submit, to agree, to suit himself, to consent to, to be like, to be conformable, to be comparable, to be accessory or joined to another thing so as to increase it.* Accédit quod, &c. *There is this moreover,* which is often translated by, *besides, further,* &c.

Concédo, éssi, éssum, dĕre : *to give place to, to grant,*

to allow, to consent or give way, to abate, to submit, to yield to, to permit, to give, to pardon, to quit, to agree, to condescend, to depart, to retire or withdraw, to go.

Decédo, decéssi, éssum, ĕre: *to yield or give place to; to pay honours to; to depart, to retire, retreat, or withdraw; to quit his place, office, or government; to relinquish a thing; to be diminished or abated; to weaken or decay; to shun one's company; to die.*

Discédo, éssi, éssum, ĕre: *to depart, to go away; to put to the vote; to give his vote even without rising from his place; to be of a contrary opinion; to change sentiment; to retire when the war is at an end, and to lay down his arms; to open or gape; to come well off; to gain or lose his cause; to remain unpunished; to be changed; to except.*

Excédo, éssi, éssum, dĕre: *to be gone, to remove, to go out, to withdraw, to exceed, to surpass, to go beyond bounds and measure.*

Incédo, éssi, éssum, dĕre: *to go in state*, or simply, *to walk, to go.*

Intercédo, éssi, éssum, dĕre: *to come between, to oppose, to hinder, to intercede, to go between, to interpose. To be betwixt two things, as time, union, connection, division, enmity, friendship, &c. to happen or chance, to come in the mean time, to withstand, to engage or be surety for one's debt.*

Præcédo, éssi, éssum, dĕre: *to precede, to go before, to excel, to surpass.*

Procédo, éssi, éssum, dĕre: *to proceed, to go or come forth, to march on; to walk in state, to go or come along; to advance, rise, or increase; to go forward; to go before; to prosper or succeed.*

Recédo, éssi, éssum, dĕre: *to retire or withdraw, to retreat, to give ground, to go from, to be at a distance, to return, to go back.*

Secédo, éssi, éssum, dĕre: *to go apart, to withdraw.*

Succédo, éssi, éssum, dĕre: *to come under; to come into; to approach, to come to; to succeed, or come in the place; to go well forward, to have good success.*

OBSER-

OBSERVATION.

On the Preterites of some Verbs in DO.

Here therefore we should take particular notice that *cedo* with a simple E makes *cessi, cessum, cĕdere:* and *cædo* with Æ, makes *cecĭdi* with a simple E in the preterite, because the *æ* of the present tense is changed here into *i* long, and the syllable CE is only an augment in imitation of the Greeks, just as in *fallo, fefelli;* in *tollo, tetuli,* and the like, but the supine *cæsum* resumes the *æ, cædere,* to cut. *Cado* makes also *cecĭdi,* but with the *i* short in the penultima. All these little differences occasioned this Latin verse.

Cedo facit *cessi; cecĭdi cado; cædo cecīdi.*

But we meet also in the Pandects with *accedisse* for *accessisse,* and with *accederat* for *accesserat,* which seems to be too good authority to find fault with.

We must also take particular care not to be mistaken in regard to the compounds of *cado* and *cædo.* Those of *cado* change A into I short; and those of *cædo* change Æ into I long, as *occĭdo, occĭdi, occāsum, occĭdere,* to die, to fall, from *cado:* and *occīdo, occīdi, occīsum, occīdere,* to kill, from *cædo.* See the examples above given.

We should also take notice of the compounds of *Sido.* For *consĭdo* with an S makes *consēdi, cŏnsēssum,* according to the 38th rule. And *concĭdo* with a C, makes *concĭdi, concīsum,* from *cædo:* or *cŏncido, concĭdi,* without a supine, from *cado.*

Notice ought also to be taken of the preterite of the compounds of *scindo:* for *cŏnscidi* with SC, and *conscīssum* with two *ss* at the end, come from *conscindo,* where the S is doubled merely to lengthen the quantity of the syllable CI, which from being short in the preterite, is long in the supine. And heretofore it was written also with a single S, as in Justin, *abscisis auribus,* and the like. See its other compounds in the 39th rule.

RULE XLII.

Of the Verbs in GO.

1. *The Verbs in* GO *make* XI, CTUM.
2. Figo, frigo, *have also* XUM.
3. Pergo *hath* perréxi, perréctum; *and* surgo, surréxi, surréctum.

EXAMPLES.

1. The verbs in GO make the preterite in XI, and the supine in CTUM. As

CINGO, cinxi, ctum, ĕre: *to tie about, to gird; to surround or defend; to surround or environ, to besiege.*

Accíngo, accínxi, accínctum, accíngere: *to gird to, to prepare for, to go about a thing briskly, to provide himself with, to arm himself.*

Præ-

Præcíngo, xi, ctum, ĕre: *to begirt, to encompass, to inclose, to get himself ready.*

JUNGO, junxi, ctum, gĕre: *to join, to put together, to associate, to yoke.*

Adjúngo, xi, ctum, gĕre: *to join to, to associate, to couple, to take in alliance, to take part with, to bring over or reconcile.*

Conjúngo, xi, ctum, conjúngere: *to join together, to ally, to unite.*

Disjúngo, xi, ctum, ĕre: *to separate, to disjoin, to divide.*

Injúngo, xi, ctum, ĕre: *to join with or upon, to enjoin, to command, to inflict a punishment, to give orders, to join together, to build near, to assemble, to bring near, to bring or lie upon.*

Sejúngo, xi, ctum, ĕre: *to separate.*

Abjúngo, abjúnxi, abjúnctum, abjúngere: *to part or separate.*

MUNGO, xi, ctum, *very little used*, gĕre: *to wipe one's nose.*

Emúngo, emúnxi, emúnctum, ĕre: *to wipe or snuff the nose, to snuff a candle, to cheat one of his money.*

PLANGO, planxi, planctum, plángere: *to beat or strike against; to lament, bewail, or bemoan.*

TINGO, tinxi, tinctum, tíngere: *to dye, to colour, to paint.*

Intíngo, xi, ctum, ĕre: *to dip in, to steep in, to dye or colour.*

The compounds of FLIGO, which is grown obsolete, from whence however cometh *flictus*, Virg. *a striking or dashing against.*

Afflígo, xi, ctum, ĕre: *to afflict, to vex, to torment, to persecute, to ruin, to throw on the ground, to oppress, to trample under foot, to demolish, to weaken and bring low, to make unhappy.*

Conflígo, conflíxi, conflíctum, conflígere: *to contend, to encounter.*

Inflígo, inflíxi, ctum, ĕre: *to lay upon, to strike, to bring upon, to fling.*

REGO, rexi, réctum, régere: *to govern, to conduct.*

Arrígo, arréxi, arréctum, arrígere: *to lift up or raise, to encourage.*

Dirigo,

Dĭrigo, éxi, ctum, ĕre: *to direct, to conduct, to regulate; to level or aim; to order, to set in array; to refer one thing to another; to rule or guide, to measure or mark out.*

E'rigo, eréxi, eréctum, erígere: *to erect, or make upright, to rouse or excite, to set up, to lift or hold up, to comfort or relieve.*

Pórrigo, porréxi, porréctum, ĕre: *to stretch, to extend, to reach.*

The verbs ending in GUO, are also comprehended here, because we say GO, not GUO, as for example the compounds of STINGUO, unusual.

Distínguo, distínxi, distínctum, distínguere: *to divide, to separate, to distinguish, to mark, to diversify, to set or enamel.*

Extínguo, extínxi, extínctum, extínguere: *to extinguish, to quench, to appease or stint, to abolish, to destroy.*

Præstínguo, xi, ctum, ĕre: *to render obscure, to put out; to stifle, to deface, to dazzle the sight.*

UNGUO *or* UNGO, unxi, *(and heretofore* ungui) unctum, úngere: *to anoint, to smear, to bedaub, to perfume.*

Exúngo, exúnxi, exúnctum, exúngere: *to anoint.*

Inúngo, inúnxi, inúnctum, inúngere: *the same.*

Perúngo, perúnxi, ctum, perúngere: *to anoint all over.*

The two next have CTUM and XUM.

2. FIGO, fixi, fixum, *and sometimes* fictum, fígere: *to fix, to fasten, to run through.*

Its compounds have rarely more than the former supine.

Affígo, affíxi, affíxum, ĕre: *to fasten, to clap close, to fix upon, to attribute.*

Confígo, xi, xum, ĕre: *to fix, to run through, to fasten, to nail.*

Defígo, xi, xum, ĕre: *to fix, to fasten against a wall or any other place, to engrave, to imprint, to place, to set, to put before one's eyes, to represent, to astonish, to surprise, to shock.*

Infígo, infíxi, infíxum, infígere: *to fix or fasten in.*

Refígo, refíxi, refíxum, refígere: *to fasten anew, to pluck down what is fastened, to cancel, to abrogate and disannul.*

FRIGO, frixi, frixum *and* frictum, frígere: *to fry, to parch.*

3. PERGO, perréxi, perréctum, pérgere: *to go, to continue, to pursue, to persevere, to hasten, to go forward.*

It is also taken for *to begin to speak or act.*

SURGO, surréxi, surréctum, súrgere: *to rise.*

Assúrgo, assurréxi, assurréctum, assúrgere: *to rise up, to stand up, to rise up to one, to do him reverence.*

Consúrgo, réxi, réctum, consúrgere: *to rise up together.*

Exúrgo, exurréxi, réctum, exúrgere: *to rise up, to spring, or issue.*

Insúrgo, insurréxi, éctum, ĕre: *to rise up against, to make head against.*

Resúrgo, éxi, éctum, ĕre: *to rise or flourish again, to rise from the dead, to recover.*

ANNOTATION.

FIGO hath also *fictum* according to Diomedes. *Sagittis confictus*, Scaur. Giffanius in his *Index* proves the same by the authority of Cic. and Varr. Scipio Gentilis has observed that Callistratus spoke in the same manner: *Si quando navis vel inficta, vel fracta*, &c.

FRIGO hath also *frictum*; *frictum cicer*, Hor. *frictæ nuces*, Plaut. *caro fricta*, Pliny.

SURGO comes from *rego*, as much as to say *surrego*, or *sursum rego me*; for which reason *surgo* and *surrigo*, have the same preterite and supine, whence cometh *surrecta cornua*, Colum. *surrecto mucrone*, Livy.

With regard to *pergo*, some derive it from *ago*; but since it does not follow the preterite of the latter, there is a greater probability of its coming from *rego*.

RULE XLIII.

Of those Verbs which drop their N in the supine.

Pingo, stringo, fingo, *drop their* N *in the supine, and make* ICTUM.

EXAMPLES.

These three verbs follow the general rule, but they lose their N in the supine.

PINGO, pinxi, pictum, (*and not* pinctum) píngere: *to paint, to stain, to deck or set out.*

Appíngo, appínxi, appíctum, appíngere: *to join unto, to fasten, to add; to paint.*

Depíngo, depínxi, depíctum, ĕre: *to paint, to represent.*

Expíngo, xi, ctum, ĕre: *to paint, to draw.*

STRINGO, strinxi, strictum, *(and not* strinctum,) stríngere: *to grasp or hold fast, to tie hard or close, to curry a horse, to gather, to lop or cut, to touch lightly upon, to make naked or bare, to draw his sword.*

Adstríngo, xi, ctum, ĕre: *to tie hard or close, to bind, to oblige, to constrain.*

Constríngo, xi, ctum, ĕre: *to bind fast, to tie, to constrain or compel, to restrain or bridle.*

Destríngo, xi, ctum, ĕre: *to cut or lop off, to gather or pull fruit, to scrape or rase off, to diminish.*

Distríngo, xi, ctum, ĕre: *to bind close, to busy or take one up, to rub or cleanse the body, to curry a horse, to strike, prick, or touch softly, to chip or pare, to draw a sword, to distract or put into confusion.*

Obstríngo, xi, ctum, ĕre: *to bind close, to tie up, to oblige.*

Perstríngo, xi, ctum, ĕre: *to wring hard, to tie up close; to dazzle; to touch any thing in discourse, to glance at it; to offend highly, to raze or grate; to say a thing in few words; to censure, to find fault with, to reproach; lightly to run over, to graze upon.*

FINGO, finxi, fictum, *(and not* finctum) fíngere: *to make, to fashion or mould; to frame or build; to imagine, to invent, to contrive; to feign or counterfeit; to suit or accommodate.*

Affíngo, affinxi, affictum, affíngere: *to form or fashion; to devise or frame; to invent or add to a story; to counterfeit and resemble.*

Confíngo, xi, ctum, ĕre: *to form or make; to feign, to invent, to shape or fashion.*

Effíngo, xi, ctum, ĕre: *to fashion, to work, to engrave; to represent or express; to imitate.*

ANNOTATION.

Priscian, and after him Despauter with some others, join RINGO to the above-mentioned. But this verb is no longer used, as Verepeus hath justly observed: in lieu of which we make use of the deponent *ringor. Ille ringitur, tu rideas,* Ter. This verb has never a preterite, but very likely it had one formerly, since we still say *rictus,* a grinning or scornful opening of the mouth. Cicero makes use of its compounds: *Ille libenter accipiet, hi subringentur,* ad Attic.

RULE XLIV.

Of the Verbs which make IGI or EGI, and ACTUM.

1. Tango, *makes* tĕtigi, tactum:

2. Pango, pegi, panxi, pactum.
3. *From the old verb* pago *comes* pépigi.
4. *These have* EGI, ACTUM, *viz.* frango, ago, compíngo, cogo, impíngo, suppíngo.
5. Dego, pródigo, sátago, *have* EGI *without a supine.*

Examples.

1. TANGO, tétigi, tactum, tángere: *to touch, to strike, to meddle with.*

Its compounds change A into I, but take A in the supine.

Attíngo, ĭgi, áctum, ĕre: *to touch lightly, to reach or to arrive at, to treat of, to be related to, to belong to or to concern.*

Contíngo, ĭgi, áctum, ĕre: *to touch or lay hold of, to arrive at, to hit, to reach to, to befall one, to attain to.*

Obtíngit, óbtigit, *(it has only the third person)* obtíngere: *it falleth to by lot, it happeneth.*

Pertíngo, pértigi, pertáctum, pertíngere: *to extend, or reach along.*

2. PANGO, *heretofore* pegi, *now* panxi, pactum, pángere; *to strike or drive in, to plant, to compose verses.*

In regard to its compounds, some of them retain A, and form the preterite more elegantly in ANXI; as

Circumpángo, panxi, pactum, pángere: *to set or plant round.*

Depángo, depánxi, depáctum, depángere: *to plant, to fasten in the ground.*

Repángo, pánxi, áctum, repángere: *to set or plant, to graff.*

4. Others change A into I, and forming the preterite in EGI, they resume A in the supine; as

Compíngo, égi, áctum, ĕre: *to compact or put together, to make or frame a thing of several pieces, to fasten, to bind close, to set in.*

Impíngo, impégi, impáctum, impíngere: *to hit, dash, or throw against, to run aground; to stumble, to clap or fasten upon,* Plaut.

Suppíngo, égi, áctum, ĕre: *to fasten underneath, rarely used.*

3. PAGO,

3. PAGO, *is obsolete; but from thence comes* pépigi, *I have covenanted or agreed upon.*

ANNOTATION.

4. There are some who derive the latter compounds from the verb *ago;* but be that as it may, we must take care not to confound them with those of *pingo, xi;* to paint, which are in the 43d rule.

3. *Pépigi* comes from the old verb *pago*, as *cecidi*, from *cado*, according to Quintilian. And this verb was borrowed from the Doric πάγω instead of πήγω. But *pegi* came from *pango*, as *fregi* from *frango*. *Tonsillam pegi lævo in littore*, Pacuv. apud Priscian. Turnebus takes notice that Cicero has made use of it in the 2. de leg. *Requiri placere terminos, quos Socrates pegerit.* Where *pegerit* is the same as *panxerit*, whereas *pepigerit* would make quite another sense, and be taken for *pactus fuerit.* For instead of *pago* we now use *paciscor*, taken from *paco, is*, for *pago.* Which does not hinder *pango* from being also formed of the latter verb, by adding *n*, in imitation of the Greeks, who frequently use this last letter in their derivatives, as of φθάω, φθάνω, *prævenio*, and a multitude of others.

On the contrary the verb following *frango* makes its preterite as if it were from *frago* by dropping of *n* (whence also comes *fragilis:* and *frago* should come from ῥάγω for ῥήγω, *to break;* by adding the Æolic digamma, of which we shall have something to say in the treatise of Letters.

All these form the preterite in EGI, and the supine in ACTUM.

FRANGO, fregi, fractum, frángere: *to break, to bruise, to weaken, to wear out, to destroy, to violate, or infringe, to vanquish.*

Confríngo, égi, áctum, confríngere: *to break open.*

Defríngo, égi, áctum, defríngere: *to break down or off.*

Effríngo, égi, áctum, ĕre: *to break in pieces, to break open.*

Infríngo, égi, áctum, ĕre: *to break, to break down, to break in pieces, to bruise.*

Perfríngo, égi, áctum, ĕre: *to break through, to break or dash in pieces.*

AGO, egi, actum, ágere: *to do, to pursue, to drive, to lead, to treat or deal with, to speak, to plead, to dwell, to live, to throw, to govern, to act or personate, to esteem.*

Its compounds change A into I short, as;

A'bigo, égi, áctum, ígere: *to drive away; to send away, to drive away cattle; also to steal cattle.*

A'digo, adégi, adáctum, adígere: *to drive, to bring to, to force.*

A'mbigo,

A'mbigo, égi, áctum, ĕre: *to doubt, to be in suspense, to dispute or quarrel.*

E'xigo, exégi, áctum, ĕre: *to require, to demand, to pray, to end or finish, to dispatch, to examine, to spend or pass away, to drive out, to banish.*

Rédigo, égi, áctum, ĕre: *to bring back again, to constrain, to drive or force back, to gather, to heap together, to amass, to turn into money, to compel to return, to subdue, to make easy.*

Satiséxigo, égi, áctum, ĕre: *to demand security.*

Súbigo, égi, áctum, subígere: *to bring under, to subdue, to constrain, to tame, to till, to whet, to beat or stamp, to dig or cast up.*

Tránsigo, transégi, transáctum, transígere: *to pass or thrust through, to pierce, to transact business, to conclude, to make an end of a controversy.*

Pérago, *(it retains the* A) perégi, peráctum, perágere: *to finish, to accomplish, to perform, to perfect, to convict, to cause sentence of condemnation to be passed.*

5. Cogo, coégi, coáctum, cógere: *to gather, to assemble, to make thick, to curdle, to compel, to rally or bring up, to drive in, to collect taxes, to draw up or range under certain heads, to conclude and infer, to reduce to reason.*

And in like manner compíngo, impíngo, suppíngo. See p. 245.

6. These other three compounds have no supine.

Dego, degi, dégere: *to lead, to pass, to spend, to continue, to live, to dwell.*

Prodigo, égi, ĕre: *to drive forth, to lash out or lavish, to squander away,* Varr.

Sátago, satégi, satágere: *to be busy about a thing, to be in great care about it, to bustle and keep a pudder, to have enough to do, to intermeddle, to over-do, to over-act.*

Rule XLV.

Of *pungo* and of *lego* with its compounds.

1. Pungo *makes* punxi, *or rather* púpugi, punctum.
2. Lego *hath* legi, lectum.
3. *But three of its compounds make* EXI, ECTUM.

EXAMPLES.

1. PUNGO, punxi, *very little used except when compounded,* púpugi, punctum, púngere: *to prick or sting; to gall, to vex.*

Its compounds form their preterite different ways.

Compúngo, compúpugi, *Rob. Steph.* compúnxi, *Voss.* compúnctum, compúngere: *to prick, to sting, to vex.*

Dispúngo, dispúnxi, dispúnctum, dispúngere: *to cancel, to efface, to note, to set down, to examine or balance an account.*

Expúngo, expúnxi, expúnctum, úngere: *to put or cross out, to expunge, to put out things written by setting dots under every letter, to pay.*

Repúngo, repúpugi, *and* repúnxi, *Steph. and Voss.* repúnctum, repúngere: *to prick or goad again; to vex again, to be revenged.*

2. LEGO, legi, lectum, légere: *to gather, to gather up, to heap up, to read, to choose, to draw, to receive, to associate, to admit, to coast by, to coast or keep to the coast, to recite, to call over the senate when the unworthy members were expelled in order to keep the others to their duty.*

Some of its compounds preserve E, as

A'llego, allégi, alléctum, allégere: *to choose one into a place, or into a society, to admit.*

Præ'lego, prælégi, prælectum, prælégere: *to read to one,* as a master to his scholars; *to expound; to pass or go by.*

Rélego, relégi, reléctum, relégere: *to read over again, to gather again, to go back.*

Others change E into I, as

Cólligo, égi, éctum, ĕre: *to gather, or bring together; to tie, or truss up; to recover himself or take heart; to call to mind, to recollect; to harness or join together; to pack up his awls; to acquire; to conclude; to infer.*

Déligo, delégi, deléctum, delígere: *to choose; to gather, to pick.*

E'ligo, elégi, eléctum, elígere: *to choose, to pick out.*

Séligo, selégi, seléctum, selígere: *to choose out, to pick and lay aside, to cull.*

3. There are three of its compounds which have EXI, in the preterite, and retain the supine of the simple in ECTUM.

Díligo, diléxi, diléctum, dilígere: *to favour or respect; to love dearly.*

Intélligo, intelléxi, intelléctum, intellígere: *to understand, to know, to comprehend, to see, to learn.*

Négligo, negléxi, negléctum, ĕre: *to neglect, to despise.*

ANNOTATION.

The two last had heretofore EGI, *intellégi*, Ulp. *neglégi*, Priscian and Diomedes.

Rule XLVI.

Of *mergo, spargo* and *tergo.*

Mergo, spargo, *and* tergo, *make* SI, *and* SUM.

Examples.

MERGO, mersi, mersum, mérgere: *to put under water, to immerse, to sink.*

Demérgo, demérsi, sum, ĕre: *to dive, to sink to the bottom, to plunge over head and ears.*

Immérgo, si, sum, ĕre: *to plunge or dip over head and ears.*

Submérgo, submérsi, sum, ĕre: *to drown, to sink under water.*

SPARGO, sparsi, sparsum, spárgere: *to strew or throw about; to sow; to sprinkle or bedew; to spread abroad, to publish.*

Its compounds change A into E; as

Aspérgo, aspérsi, aspérsum, aspérgere: *to besprinkle, to wet or moisten; to corn, to powder, to season; to asperse or bespatter; to intermix or interlace; to give a little, or a sprinkling.*

Conspérgo, si, sum, ĕre: *to besprinkle, to strew.*

Dispérgo, si, sum, gĕre: *to scatter, to disperse, to spread abroad.*

Inspérgo, si, sum, ĕre: *to sprinkle, to cast upon or among; to scatter.*

TERGO, tersi, tersum, térgere: *to wipe, to clean, to scour.*

The same as TERGEO. See the 21st rule.

Abstérgo, érsi, érsum, ĕre: *to wipe clean; to wipe off or away.*

Detérgo, detérsi, érsum, ĕre: *to wipe, brush, or scour; to clear up, to uncover; to break the oars by running foul against them.*

Rule XLVII.

Of those Verbs which either have no supine, or no preterite.

1. Ningo, clango, *and* ango, *have* XI, *without a supine.*
2. *But* vergo *and* ambigo *have neither preterite nor supine.*

Examples.

These three verbs form the preterite in XI, pursuant to the general rule; but they have never a supine.

NINGO, ninxi, níngere: *to snow.*

ANGO, anxi, ángere: *to strangle, throttle, choke, or strain; to tease, to vex, or trouble one.*

CLANGO, clanxi, clángere: *to sound a trumpet.*

2. The two next have neither preterite nor supine.

VERGO, vérgere: *to decline, to bend, lie, or look toward.*

Devérgo, devérgere: *to bend, or decline downward.*

A'MBIGO, ambígere: *to doubt, to be in suspense; to dispute or quarrel.*

Annotation.

To these some join *sugo*; but the verbal noun *suctus*, which we read in Pliny, shows plainly that the supine was heretofore usual.

Ango hath *anctum*, according to Priscian; but we find no authority for it in Latin authors; though it is encouraged by the ancient Greek glossaries; *ancti*, ἀγχόμενοι. It has *anxum* according to Diomedes, who likewise insists that *angor* hath *anxius sum*. But *anxius* is a noun and not a participle, though it is derived from hence, as well as *anxietas*. *Clango* hath *clangui* in the Vulgate, *clanguerunt*, Num. 10. where Pagninus and the modern interpreters have restored *clanxerunt*.

Vergo hath *versi*, *versum*, according to Robert Stephen; and *verxi*, according to Diomedes. But for this we find no authority in any Latin author.

Ambigo is derived from *am*, and from *ago*, adding *b*; just as *amburo* comes from *am* and from *uro*. *Am* itself cometh from the Greek ἀμφί: and this particle *am* even Cato has made use of, *am terminum* for *circum terminum*.

Rule XLVIII.

Of the Verbs in HO, and of *Meio*.

Traho *and* veho, *take* XI, CTUM:
And Meio *hath* minxi, mictum.

Exam-

Examples.

TRAHO, traxi, tractum, trâhere: *to draw, to drag, to delay.*

A'bstraho, abstráxi, abstráctum, abstrâhere: *to drag away, to draw away, to abstract, to free, to separate.*

A'ttraho, attráxi, attráctum, attrâhere: *to attract, to draw to one, to entice.*

Cóntraho, contráxi, contráctum, contrâhere: *to draw together, to procure or get, to shrink in, to draw in, to contract or shorten, to contract or bargain, to furl the sails.*

Détraho, detráxi, detráctum, detrâhere: *to draw off; to pluck or pull away; to detract, disparage, or speak ill of; to diminish or abate.*

Dístraho, distráxi, distráctum, distrâhere: *to pull or draw asunder, to part, to separate, to divide, to break off; to sell; to delay or put off a thing; to make a diversion.*

Prótraho, protráxi, áctum, ĕre: *to drag along, to draw forth, to protract or delay.*

Rétraho, xi, ctum, ĕre: *to draw or pull back, to withdraw.*

Súbtraho, subtráxi, subtráctum, subtrâhere: *to take away, to subtract; to diminish; to draw out; to withdraw.*

VEHO, vexi, vectum, véhere: *to carry any manner of ways, to convey by land or water.* It is also translated by the passive verb; *vehens* (subaud. *se*) *being carried.*

A'dveho, advéxi, advéctum, advéhere: *to import, or export, to carry by sea, or land.*

Cónveho, xi, ctum, ĕre: *to carry off or convey by cart, beast, or ship.*

E'veho, evéxi, ctum, ĕre: *to carry out, to convey, to extol and lift up.*

I'nveho, xi, ctum, ĕre: *to bring in or upon; to import; to carry or bear; to inveigh or speak bitterly against.*

Pérveho, xi, ctum, ĕre: *to carry along, to convey to the place appointed.*

Próveho, provéxi, provéctum, provéhere: *to carry on, to convey, to advance, to promote, to prefer.*

Tránsveho, xi, ctum, ĕre: *to carry, convey, or pass over.*

MEIO, minxi, ctum, ĕre: *to piss, to make water.*

ANNOTATION.

Heretofore they said *mingo*, which we still find in the ancient grammarians; and thence also comes *mingens* in the Scripture. But now it is become obsolete, though *minxi* and *mictum* are derived from thence. Diomedes makes it also to have *meii*.

RULE XLIX.

Of the Verbs in LO.

1. *Verbs in* LO *have* UI, ITUM.
2. *But* alo *hath also* altum; ócculo, colo, *and* cónsulo, *have* U'LTUM.
3. Volo *and its compounds have no supine.*
4. Excéllo, *and* Præcéllo *make* UI, ELSUM; Antecéllo *makes* UI *without a supine.*
5. Percéllo, *takes* CULI, CULSUM; *but* recéllo *has neither preterite nor supine.*

EXAMPLES.

1. The verbs in LO ought, generally speaking, to form their preterite in UI, and their supine in ITUM, according to the analogy above observed, p. 171. Thus we say MOLO, móllui, mólitum, mólere: *to grind.*

E'molo, emólui, emólitum, emólere: *to grind thoroughly; to spend, to consume.*

2. But very often there is a syncope in the supine; as

ALO, álui, álitum, *and by syncope,* altum, *less usual,* álere: *to nourish, to maintain, to cherish,* and in like manner

O'CCULO, occúlui, occúltum, *(for* occúlitum) occúlere: *to hide, to cover.*

COLO, cólui, cultum, cólere: *to till the earth, to inhabit, to honour, to respect, to worship, to practise or exercise.*

A'ccolo, accólui, accúltum, accólere: *to live near, to be near.*

E'xcolo, ui, últum, ĕre: *to till or cultivate; to garnish, deck, or polish; to instruct; to perform or practise.*

I'ncolo, incólui, incúltum, incólere: *to inhabit.*

Récolo, recólui, recúltum, recólere: *to till or dress again; to bring into remembrance, to recollect; to furbish, refresh or adorn.*

CO'N-

CO'NSULO, consúlui, consúltum, consúlere: *to consult, to consult with, to give counsel, to provide for or take care of, to consider or regard.*

3. VOLO, vis, vult; *the preterite,* vólui: *it follows the general rule in regard to the preterite, but has no supine*; velle; *to be willing*; *to desire, to wish*; *to wish one well, to favour, to be willing to serve him*; *to pray, to encourage*; *to mean, to design.*

Nolo, nólui, nolle: *to be unwilling, not to will*; *not to favour or be of one's side, to be against one.*

Malo, málui, malle: *to have rather, to choose preferably.*

4. CELLO, an obsolete verb, made ŭi and ELSUM, whence come the following verbs;

Antecéllo, antecéllui, *without a supine,* antecéllere: *to excel, to surpass, to surmount.*

Excéllo, excéllui, excélsum, excéllere: *to excel, to surpass. Whence cometh* excélsus, a, um: *high, elevated.*

Præcéllo, præcéllui, præcélsum, præcéllere: *to excel, to surpass, surmount, or be much better; to preside over. Whence cometh* præcélsus, a, um: *most high.*

5. Percéllo, pérculi, percúlsum, percéllere: *to overthrow, overturn, or beat down; to astonish, amaze; to affect deeply, to strike to the heart.*

Recéllo, *hath neither preterite nor supine*: recéllere, Liv. Appul, *to thrust or push down; to bend or thrust back.*

ANNOTATION.

CELLO, came from the Greek κέλλω, *moveo.* Among its compounds *antecello* hath no supine. *Excello* and *præcello* seem to have had supines formerly, since from thence are still derived *excelsus* and *præcelsus*, which seem nevertheless to be rather nouns adjective than supines or participles. We say also *excelleo: effice ut excelleas*, Cic. whence according to Priscian cometh *excellui*: whereas *excello* ought to make *exculi*: as *percello, perculi*; unless we choose to say that this is a syncope for *percellui.*

Some there are, and among the rest Alvarez, who would have us say *perculsi*, in the preterite of *percello*, which should make the supine *perculsum.* But Vossius believes that the several passages brought to confirm this reading, are corrupted: and Lambin in his commentary on Hor. lib. 1. od. 7, declares expressly that *perculsit* is not Latin, and that *percello* hath no other preterite than *perculi.* And yet Vossius says that notwithstanding all this, he himself left *perculsi* in a passage of Cicero's, which he quotes on the 2d satire of the third book. *Si eorum plagâ* PERCULSI *afflictos se & stratos esse fateantur*, Ex Tusc. 3. But it is evident that *perculsi*

culsi is here only a participle, and that it proves nothing in regard to the preterite of the active, which Vossius does not seem to have considered. Now *perculi* and *perculsum* are formed of *percello*, by the change of *e* into *u*, just as in *pulsum*, taken from *pello*; and in its preterite *pepuli* for *pepeli*. They say also *procello*, *procelli*, Plin. jun. which is the same as *porcello*, but less used. From thence however cometh *procella*, *a storm*.

RULE L.

The second part of the Verbs in LO.

1. Pello *makes* pépuli, pulsum;
2. Vello *hath* velli *or* vulsi, vulsum.
3. Sallo *hath* salli, salsum:
4. Fallo, feffélli, falsum: *but* refello, *has only* refélli.
5. Psallo *hath* psalli *without a supine.*
6. Tollo *makes* sústuli, sublátum: attóllo *hath neither preterite nor supine.*

EXAMPLES.

The verbs in this second part of the rule form their preterite and supine in a different manner.

1. PELLO, pépuli, pulsum, péllere: *to drive away.*

Appéllo, áppuli, appúlsum, appéllere: *to drive to, to bring to land, to the coast or shore, to cast anchor, to go towards, to arrive, to apply, to devote one's self to, to appear before one, to split against the rocks.*

Compéllo, cómpuli, compúlsum, compéllere: *to drive or bring together; to compel or constrain.*

Expéllo, éxpuli, expúlsum, expéllere: *to drive out, to thrust out, to banish.*

Impéllo, ímpuli, impúlsum, impéllere: *to thrust, drive, or push forward; to push in; to constrain one to do a thing; to strike, to hit against.*

Perpéllo, puli, pulsum, lĕre: *to force or constrain one to do a thing; to persuade, or prevail with.*

Propéllo, li, sum, ĕre: *to drive or put away; to push or thrust forward or back; to repulse or keep off.*

Repéllo, répuli, úlsum, éllere: *to repel, to oppose; to beat or thrust back; to turn away.*

2. VELLO, velli, *more usual,* vulsi, vulsum, vél-lere: *to pluck.*

Avéllo,

Avéllo, avélli, avúlsum, avéllere: *to pull or drag away; to part, or keep asunder.*

Divéllo, élli, úlsum, éllere: *to take away by force; to loose, hinder, or undo; to pull asunder.*

Evéllo, evélli, sum, ĕre: *to pluck up or out; to pull off, to root out.*

Revéllo, revélli, *and* ulsi, ulsum, éllere: *to pluck or tear off; to extirpate.*

3. SALLO, salli, salsum, sállere: *to salt, to pickle.*

SA'LIO, salívi, salítum, salíre: *of the fourth conjugation.*

4. FALLO, fefélli, falsum, ĕre: *to deceive, to beguile, to cheat, to disappoint, to miss, to be mistaken, to escape notice, to be ignorant of.*

Reféllo, refélli, *without a supine*, reféllere: *to confute, to disprove.*

5. PSALLO, psalli, psállere: *to sing, or play on an instrument.*

6. TOLLO *takes* sústuli, sublátum, tóllere: *to take away, to lift up, to bring up, to educate, to have children, to kill or make away with, to abolish, to destroy, to take along with.*

Attóllo, *hath neither preterite nor supine*, attóllere: *to lift or raise up, to take up, to extol or set off, to carry away.*

Extóllo, éxtuli, elátum, extóllere: *to lift or hold up, to raise up, to praise.*

Sustóllo, sústuli, sublátum, ĕre: *to lift up, to take away or make away with, to pick up, to educate or bring up.*

ANNOTATION.

We find *appulserit* apud Ju. C. Ulpian in Pandect. Florentin. which Scipio Gentilis hath attempted to maintain. And thence a doubt arises whether *pello* had not heretofore *pulsi*.

Vulsi and *vulserunt* frequently occur in Lucan: *revulsi* is in Ovid; but Cicero generally makes use of *velli*.

TOLLO made heretofore *tuli* or *tétuli* according to Charisius, whence its compounds take also their preterite by dropping the reduplication: and *tetuli* is found even in Plautus, Terence, Catullus and others, but this preterite came more likely from *tolo* for *tolero*. For *tollo* should make *tetulli*, as *fallo* makes *fefélli*. It seems also that heretofore they said *tolli* whence comes *tollisse* in Ulpian, according to Scaliger.

Attollo hath neither preterite nor supine, because *attuli* and *allatum*, which are derived from thence, have been adopted by *adfero* and

and changed their signification. The preterite *sustuli*, properly speaking, comes from *sustollo*: but besides its having been borrowed by *tollo*, it has also been lent to *suffero*, so that this preterite serves for three verbs, just as *extuli* has been also lent to *effero*.

RULE LI.

1. *Verbs in* MO *make* UI, ITUM.
2. Sumo, como, demo, promo, *more elegantly make* SI, TUM.
   Tremo *takes* üi *without a supine.*
3. Emo *hath* emi, emptum.
4. *And* premo, pressi, pressum.

EXAMPLES.

1. Verbs in MO make üi and ITUM, as

FREMO, frémui, frémitum, frémere: *to make a great noise, to roar, to bluster.*

I'nfremo, infrémui, ĭtum, ĕre: *to made a great noise.*

GEMO, gémui, gémitum, gémere: *to mourn, to groan.*

I'ngemo, ui, ĭtum, ĕre: *to lament, to bewail.*

TREMO, trémui, *it follows the general rule in regard to the preterite, but has no supine,* trémere: *to tremble, to shake, to quake for fear.*

2. There are four that more elegantly make SI, TUM, though they have frequently PSI, PTUM.

COMO, comsi, comtum, cómere: *to comb or deck the hair; to trim, to attire, to make gay, or trick up.*

DEMO, demsi, demtum, ĕre: *to take away from a whole, to abate, to diminish, to cut off, to except.*

PROMO, promsi, promtum, prómere: *to draw out, to bring forth, to draw as wine out of a vessel, to utter, to disclose, to lay open.*

PROMTUS also signifieth *ready, prompt, easy, quick, bold.*

Deprómo, si, tum, ĕre: *to draw or fetch out.*

Exprómo, si, tum, ĕre: *to draw out, to show forth, to produce or bring, to tell plainly.*

SUMO, sumsi, sumtum, súmere: *to take, to receive; to pretend, to assume or arrogate; to lay out, to bestow; to employ; to advance a proposition or postulate, to take for granted.*

Assúmo, úmsi, úmtum, úmere: *to take and draw to himself; to take as granted; to take upon him, or assume too much; to regain or recover.*

Absúmo, absúmsi, absúmtum, absúmere: *to consume, to waste.*

Consúmo, súmsi, súmtum, mĕre: *to spend lavishly, to waste, to consume or destroy, to lay out.*

Desúmo, úmsi, úmtum, desúmere: *to pick out or choose.*

Insúmo, úmsi, úmtum, úmere: *to employ, to spend.*

Præsúmo, præsúmsi, præsúmtum, præsúmere: *to take first or before; to presume; to guess, to presuppose.*

Resúmo, resúmsi, resúmtum, resúmere: *to take up again, to resume.*

3. EMO, emi, emtum, émere: *to buy.*

Its compounds change E into I short, and resume the E in the preterite and supine.

A'dimo, adémi, adémtum, adímere: *to take away, to free from, to keep from.*

Dirimo, dirémi, dirémtum, dirímere: *to break off, to separate; to interrupt business; to delay; to determine or make an end of.*

E'ximo, exémi, tum, ĕre: *to take out, to take away; to set aside; to free, to deliver, to preserve; to gain time; to waste, to spend; to acquit; to exempt.*

Intérimo, interémi, interémtum, interímere: *to kill.*

Périmo, émi, émtum, ímere: *to kill, to destroy, to deface, to abolish, to suppress.*

Rédimo, émi, émtum, ímere: *to redeem or ransom; to buy off; to recompense or make amends for; to take a farm upon a rent; to take a thing in bargain or by the great; to take a lease; to become the party to whom the thing is delivered by judgment; to undertake to furnish victims, ammunition, provisions, &c.*

ANNOTATION.

I have removed the P from the termination of the preterite and supine of all these verbs, by the authority of Terentius Scaurus in his Orthography, of Victorinus who was contemporary with Donatus, as also of S. Jerome, of Lambinus, of Sanctius, and of Vossius, who tells us plainly that it is repugnant to the analogy of the language. And indeed the termination *psi* ought to be kept for the verbs in *po*, just as π is changed into ψ among the Greeks. I am not ignorant that Priscian writes *sumpsi*, *compsi*, &c. and that the same writing is remarked in most of the ancient manuscripts. But, as Sanctius observes, it is a corruption which crept in when the purity of the language was lost; a corruption so manifest, that on a

thousand other occasions they inserted the *p*, saying *dampnatio* for *damnatio* and the like.

Hence also it comes that in French there are several who write *dompter*, which is evidently an error, for not only the pronunciation of the language opposes it, this *p* not being sounded, but even those who write *demo*, *dempsi*, do not so much as pretend that it was ever customary to say *domo*, *dompsi*, but only *domo*, *domui*, as it is in the 9th rule, p. 183.

4. PREMO, pressi, pressum, prémere: *to press, to squeeze, to strain; to straiten; to oppress; to trample upon; to crush; to pursue; to persecute.*

Its compounds change E into I short in the present, and resume E in the preterite and supine.

Cómprimo, compréssi, compréssum, comprímere: *to press together; to hold in or keep close; to force, to shut, to trample upon, to hide; to lay up, to keep; to hoard up all sorts of provisions; to appease, to stop, stay, or repress; to ravish or deflower.*

Déprimo, éssi, éssum, ímere: *to thrust, press, or weigh down; to sink; to make one stoop, to humble.*

E'xprimo, éssi, éssum, mĕre: *to press, wring, or strain out; to extort; to constrain; to copy out or imitate; to express, to pourtray, to draw out; to declare and make apparent.*

I'mprimo, éssi, éssum, ĕre: *to imprint, to engrave, to set a mark.*

O'pprimo, éssi, éssum, ímere: *to oppress, to stifle, to fall heavy upon, to enslave, to overpower, to surprize or take unprovided.*

Réprimo, éssi, éssum, ímere: *to keep within bounds; to contain, to hinder or hold in; to restrain or repress; to check; to appease.*

Rule LII.

Of the Verbs in NO.

1. Cano *makes* cécini, cantum.
2. *Its compounds have* üi, ENTUM.
3. Pono *hath* pósüi, pósitum.
4. Gigno, génüi, génitum:
5. Temno *hath* temsi, temtum; *the preterite is seldom used except in the compound* contémno.

Exam-

EXAMPLES.

The verbs in NO form their preterite and supine differently.

1. CANO, cécini, cantum, cánere: *to sing, to publish, to celebrate, to sing in concert, to sound, to write verses, to praise one highly, to sound an alarm; to report or proclaim aloud; to foretell, to prophesy; to play upon an instrument; to speak to his own advantage, to seek his private interest.*

2. Its compounds change A into I short, and form UI, ENTUM; as

Cóncino, concínui, concéntum, concínere: *to agree or accord in one song; to sing, to sound or play as instruments do; to agree or consent.*

Incino, incínui, incéntum, incínere: *to sing, to play upon instruments.*

Occino, occínui, *and sometimes* occánui, occéntum, ĕre: *to chirp, to sing inauspiciously as birds do.*

Præcino, præcínui, præcéntum, præcínere: *to sing before, to lead the chorus, to mumble a charm, to prophesy.*

Récino, recínui, recéntum, recínere: *to sound or ring again, to repeat.*

3. PONO, pósui, pósitum, pónere: *to put, to place, to set; to plant; to reckon; to put the case, to suppose; to propose, or propound; to consider; to esteem; to blame; to do good; to attribute; to give; to trust.*

Appóno, appósui, appósitum, appónere: *to put or set to; to join, to add; to lay upon or nigh to; to mix or put in: to suborn or procure.*

Compóno, ui, ĭtum, ónere: *to put or lay together; to set or place; to set in order; to join close together; to appease, compose or settle; to compose or write; to adjust or take an order about; to dispose or methodize; to finish or make an end of; to reconcile; to regulate; to put to bed; to bury.*

Depóno, ui, ĭtum, ĕre: *to lay or put down; to put off, to lay aside; to resign, or give up; to leave off; to deposit; to stake down, to wager.*

Dispóno, ui, ĭtum, ĕre: *to dispose, to range, to put in order.*

Expóno, ui, ĭtum, ĕre: *to put out, or set on shore; to set forth;*

forth; to lay abroad in view; to leave to the wide world; to expose or subject; to teach or expound; to shew, declare, or give an account of, to explain, to represent.

Impóno, ui, ĭtum, ĕre: *to put in, or upon; to impose upon, to deceive; to impose, to enjoin; to subject, to overpower; to set over; to embark.*

Interpóno, ui, ĭtum, ĕre: *to put in, or mix; to put between, interpose or meddle.*

Oppóno, ui, ĭtum, ĕre: *to put before or against, to oppose, to offer against as an argument, to pretend for an excuse or defence.*

Postpóno, postpósui, ĭtum, ĕre: *to set behind, to esteem less, to leave or lay aside.*

Præpóno, ui, ĭtum, ĕre: *to put before; to prefer, to set more by; to give one the charge or command; to make one ruler or chief.*

Propóno, ui, ĭtum, ĕre: *to propose, to set before one, to offer, to resolve.*

Repóno, repósui, repósitum, repónere: *to put or set again; to reserve, to keep close; to reply, to retort; to be even with; to render like for like; to repair or set up.*

Sepóno, sepósui, sepósitum, sepónere: *to lay apart, to reserve.*

Transpóno, transpósui, transpósitum, transpónere: *to transpose, to remove from one place to another.*

4. GIGNO, génui, génitum, gígnere: *to beget, to bring forth.*

Progígno, progénui, progénitum, progígnere: *to engender, to beget,*

5. TEMNO, temsi, temtum, témnere: *to despise.*

Its preterite is used only in the compound verb,

Contémno, contémsi, contémtum, contémnere: *to undervalue, to despise, to make no account of.*

ANNOTATION.

Heretofore the compounds did not change the vowel of the simple. For which reason they said, *occano, occanere, cornua*, Tacit. The preterite also followed the nature of the present; hence they said, *canui, concanui, cornicines occanuerunt*, Sal. apud Prisc. &c. They said also *consisti* for *constiti; premi* for *pressi*, and in like manner the rest.

Pono, formerly made *posivi*, Plaut. *deposivi*, Catul.

Gigno, takes its preterite from the the old verb *geno*, *ui*, which we read in Cato, Varro, and others.

Though *temtum* is not used, yet we find the verbal noun *temtor*, in Seneca in Agam.

RULE LIII.

The second part of the Verbs in NO.

1. Sterno *hath* stravi, stratum;
2. *So*, sperno *hath* sprevi, spretum,
3. Cerno, crevi, cretum;
4. Sino, *takes* sivi, situm.
5. *And* lino, *hath* levi, litum; *as also* lini *and* levi.

EXAMPLES.

All the verbs comprized in this second rule in NO, form their supine by changing VI into TUM, pursuant to the analogy above mentioned, p. 171, as

1. STERNO, stravi, stratum, stérnere: *to spread or cover, to strew; to lay down; to prostrate; to throw or strike down, to lay flat along; to pave; to spread or cover the couches, or the table, to harness or accoutre a horse.*

Constérno, constrávi, constrátum, constérnere: *to strew, or cover all over; to pave or floor.*

Destérno, destrávi, destrátum, destérnere: *to uncover.*

Prostérno, prostrávi, prostrátum, prostérnere: *to overthrow or beat down; to lay flat, to prostrate.*

Substérno, substrávi, substrátum, substérnere: *to strew, or put under, to subject, to bring under.*

2. SPERNO, sprevi, spretum, spérnere: *to despise; to neglect, to reject.*

Despérno, desprévi, desprétum, despérnere: *to slight, to despise much.*

3. CERNO, crevi, cretum, cérnere: *to judge; to see; to discern; to determine; to sift; to separate, to distinguish; to dispute about an affair; to engage with, to fight; to enter upon an estate. From thence comes* crétio, *the act whereby a person declares himself heir to the deceased within a limited time; the clause of the testator. See the following annotation.*

Decérno, decrévi, decrétum, decérnere: *to appoint, to order, to decree, to judge; to give sentence, to conclude, to decide, to fight or combat, to determine a dispute by the sword, to design or purpose, to charge each other with crimes.* Dis-

Discérno, discrévi, discrétum, discérnere: *to discern, to distinguish, to separate; to judge or determine.*

Secérno, secrévi, secrétum, secérnere: *to put asunder, to separate one from another, to distinguish.*

4. SINO, sivi, situm, sínere: *to suffer, to permit.*

Désino, desívi, *or* désii, désitum, desínere: *to leave or desist; to omit for a time; to give quite over; to terminate or end.*

5. LINO, lini, livi, *or* levi, litum, línere: *to anoint; to daub or paint; to besmear.*

A'llino, allíni, allívi, allévi, állitum, allínere: *to anoint, to rub softly.*

Délino, delíni, delívi, delévi, délitum, delínere: *to blot, to deface.*

I'llino, illíni, ívi, évi, ĭtum, ĕre: *to anoint; to daub; to lay over or colour.*

O'blino: *the same.*

Rélino, relíni, relívi, relévi, rélitum, relínere: *to open that which is stopped, to set abroach, to tap.*

ANNOTATION.

Consterno is both of the first and third conjugation; of the first when it implies any great trouble and disquietude of mind: *Consternata multitudo*, Liv. seized with dread and fear: of the third when it relates to corporal things: *Humi constrata corpora.*

Cerno has seldom a preterite but when it signifies *to determine* or *to declare himself heir.* For when it signifies simply *to see*, it hardly ever has any preterite, as Vossius after Verepeus observeth. We must own that there is the authority of Titinnius for it in Priscian; but in regard to the other which he brings from Plautus, in Cistel. *Et mihi amicam esse crevi*, we had better abide by Varro's explication of it, *constitui*: for in the very same comedy, there is also the following passage, *Satin' tibi istud in corde cretum est?* as Joseph Scaliger reads it. True it is that the others read *certum*, but Vossius attributes this to a comment.

The verbal noun *cretio* is generally used by the civilians. *Libera cretio*, when the heir has no charge upon his estate; *simplex cretio*, the right of accepting of the succession, which right not being common to all heirs was an advantage. This shews that we ought not absolutely to reject the supine of the simple in this signification, though it be certainly less usual than that of the compounds.

Now *cerno*, according to Sanctius and Joseph Scaliger, comes from κρίνω, *judico*, for which reason it is applied to every thing where judgment and discernment, or distinction and choice, are requisite. Hence it is not only taken for *to sift*, and *to range flour*, but likewise for *to inherit*, *and to share the estate*, and also *to fight*; because

because heretofore disputes about inheritances were decided by the sword, as Stobæus, and even as Ennius in Cicero observeth,

Ferro, non auro, vitam cernamus utrique.

From thence also comes *crimen*, that is, *id de quo cernitur aut judicatur*; as likewise *crines*, the hairs of one's head, *quia discernuntur*, says Sanctius.

Sino, makes sometimes *sivi*, retaining the consonant of the present, according to what we have said concerning it in the annotation of the preceding rule.

Lino makes *litum* in the supine. *Et paribus lita corpora guttis*, Virg. But its preterite varies; we find *levi* in Colum. *livi* in Quint. *Mariti tui cruore parietem linisti*, in Declam. *linii*, in Varr. *Cùm oblinierit vasa.* Yet the most usual now is *levi*, from whence they derive *relevi*, in Terence. *Relevi dolia omnia*, Heaut. act. 3. sc. 1. I have broached all my wine. But there is a greater probability of its coming from *releo, evi*, of the same original as *deleo, evi*, whose simple we read still in Horace.

——Græcâ quod ego ipse testâ
Conditum levi——

that is, *signavi*: whence also comes *letum*, death, according to Priscian, *quia delet omnia*. And this seems so much the more probable, as the signification of this verb hath a greater relation to the passage of Terence, than that of *lino*: and as according to Diomedes himself, *deleor* hath *delitus* and *delatus*. So that according to him, Varro said, *delitæ litteræ*; just as Cicero said, *ceris deletis*. As to *linivi* or *linii*, and *linitum*, they properly come from *linio*, which is of the fourth conjugation.

Rule LIV.

Of the Verbs in PO and QUO.

1. *Verbs in* PO *require* PSI, TUM.
2. *But* rumpo *hath* rupi, ruptum.
3. Strepo *hath* strépui, strépitum.
4. Coquo *makes* coxi, coctum.
5. Linquo *hath* liqui *without a supine.*
6. *But its compounds take* LICTUM.

Examples.

Verbs terminating in PO, make PSI, PTUM; as

CARPO, carpsi, carptum, cárpere: *to gather, to take, to carp or find fault with.*

Its compounds change A into E; as

Decérpo, érpsi, érptum, ĕre: *to gather, to pull or pluck off, to lessen.*

Discérpo, érpsi, érptum, ĕre: *to pluck or tear in pieces.*

Excérpo, érpsi, érptum, ĕre: *to pick out or choose.*

CLEPO, clepsi, (*heretofore* clepi,) cleptum, clépere: RE- Cic. *to steal or pilfer.*

REPO, repsi, reptum, répere: *to creep, to crawl; to go softly; to spread abroad as vines do.*

Irrépo, irrépsi, irréptum, irrépere: *to creep in by stealth; to steal into, or get in by little and little.*

Obrépo, obrépsi, obréptum, obrépere: *to creep in privately; to steal by degrees, to surprize; to come beyond; to over-reach craftily.*

Subrépo, subrépsi, subréptum, subrépere: *to creep along; to creep from under; to steal softly, or by little and little.*

SERPO, serpsi, serptum, sérpere: *to creep, to slide on the belly as serpents do; to proceed by little and little; to spread itself; to augment or increase.*

Insérpo, insérpsi, insérptum, insérpere: *to creep in, to enter softly.*

SCALPO, scalpsi, scalptum, scálpere: *to scratch, to scrape, to claw, to rake; to engrave, to carve.*

Excálpo, excálpsi, excálptum, excálpere: *to pierce or drill out; to scratch out, to erase.*

SCULPO, sculpsi, sculptum, ĕre: *to carve in stone; to grave in metal.*

Excúlpo *and* inscúlpo, psi, ptum, ĕre: *to carve, to engrave.*

2. RUMPO, rupi, ruptum, rúmpere: *to break, to burst; to mar, or spoil.*

Abrúmpo, abrúpi, abrúptum, abrúmpere: *to break or throw off; to cut asunder; to break off, or leave.*

Corrúmpo, corrúpi, corrúptum, pĕre: *to corrupt, to spoil.*

Dirúmpo *or* Disrúmpo, rúpi, tum, ĕre: *to break, to break in pieces; to burst.*

Erúmpo, erúpi, erúptum, erúmpere: *to break or burst out; to issue or sally out, to attack, or set violently upon; to vent or discharge.*

Irrúmpo, irrúpi, irrúptum, irrúmpere: *to break in violently, to enter, or rush by force; to attack or set upon.*

3. STREPO, strépui, strépitum, pĕre: *to make a noise.*

Cónstrepo, constrépui, constrépitum, constrépere: *to make a great noise or din; to quarrel.*

Obstrepo, obstrépui, obstrépitum, obstrépere: *to make a noise against, or before; to interrupt by noise; to disturb or interrupt.*

Pér-

Pérstrepo, perstrépui, épitum, ĕre: *to make a great noise or din.*

Examples of Verbs in QUO.

4. COQUO, coxi, coctum, cóquere: *to boil, to digest.*

Cóncoquo, concóxi, concóctum, concóquere: *to boil, to digest, to ripen.*

Décoquo, decóxi, decóctum, decóquere: *to boil, or seethe, to boil away; to consume or waste, to spend all; to bankrupt or break one.*

E'xcoquo, excóxi, excóctum, excóquere: *to boil thoroughly; to boil away.*

5. LIN̆QUO, liqui, línquere: *to leave, to abandon; to discard.*

It has never a supine, but its compounds have: as

Delínquo, delíqui, íctum, ĕre: *to omit; to fail in his duty; to offend, to do wrong.*

Relínquo, relíqui, relíctum, relínquere: *to leave; to forsake; to relinquish.*

Derelínquo, derelíqui, derelíctum, derelínquere: *to leave, to forsake utterly.*

Rule LV.

Of the Verbs in RO.

1. Tero *hath* trivi, tritum.
2. Quæro, quæsívi, quæsítum.
3. Fero *takes* tuli, latum;
4. Gero, *hath* gessi, gestum:
5. Curro, cucúrri, cursum:
6. Verro, verri, versum.
7. Uro, ussi, ustum.
8. *But* furo *hath neither preterite nor supine.*

Examples.

The verbs in RO form their preterite and supine different ways.

1. TERO, trivi, tritum, térere: *to rub or break, to bruize, to wear, to waste, to use often.* Tritus, *worn, thread-bare, frequented.*

A'ttero, attrívi, attrítum, attérere: *to rub against or upon; to wear out; to bruise, to waste; to lessen or detract from.*

Cóntero,

Cóntero, contrívi, contrítum, contérere: *to break or bruise small; to waste; to spend; to wear out with using.*

Détero, detrívi, detrítum, detérere: *to bruise or beat out; to rub one against another; to diminish; to wear out; to make worse.*

E'xtero, ívi, trítum, ĕre: *to wear out; to beat out, to grind; to thresh; to rub out.*

I'ntero, intrívi, intrítum, intérere: *to crumb, or grate bread* or the like *into* a thing.

O'btero, obtrívi, obtrítum, obtérere: *to crush, to bruise, to trample upon, to over-run, to destroy.*

Prótero, protrívi, protrítum, protérere: *to trample, to crush to pieces.*

ANNOTATION.

Tero heretofore made *terŭi* (just as *sero; serŭi*, in the next rule); hence according to Priscian we should read *priusquam teruerunt* in Plautus, Pseud. act. 3. sc. 2. as we find it in the old editions; as well as in those of Tibullus and Tacitus, supported by excellent manuscripts, where this preterite is to be found. Lipsius also observes that the Tacitus of the Vatican library hath *Mox atteritis opibus*, lib. 1. hist. But this is now become obsolete.

2. QUÆRO, quæsívi, quæsítum, quæ'rere: *to seek, to acquire or get, to purchase; to ask, to inquire; to make inquisition, to rack; to dispute, to go about, to assay or endeavour.*

Its compounds change Æ into I long; as

Acquíro, sívi, sítum, ĕre: *to acquire, to get, to purchase, to obtain; to add.*

Anquíro, sívi, ítum, ĕre: *to inquire or make diligent search; to acquire or join to; to make inquisition; to sit upon examination and trial of offenders.*

Conquíro, conquisívi, ítum, ĕre: *to search for diligently; to get together.*

Disquíro, sívi, sítum, disquírere: *to search diligently, or on every side.*

Exquíro, sívi, ítum, ĕre: *to inquire diligently, to examine, or search out; to pray for or ask.*

Inquíro, inquisívi, inquísitum, inquírere: *to inquire, to ask, to examine or search; to take an information in order to a prosecution at law.*

Perquíro, sívi, ítum, ĕre: *to make diligent or narrow search into; to ask or demand.*

Re-

Requíro, requisívi, requisítum, requírere: *to seek again, to look for; to inquire; to ask; to seek in vain; to stand in need of.*

3. FERO, tuli, latum, ferre: *to carry; to bear; to suffer, to bring; to get; to have; to propose; to bring in a bill in order to be made a law; to set it down as laid out or received; to give his vote; to have another person's vote; to judge; to make a law; to proffer or give, to carry off the booty, to plunder.*

A'ffero, *or* ádfero, áttuli, állátum, afférre: *to bring; to report, or bring word; to allege, to plead, or bring for excuse.*

Aúfero, ábstuli, ablátum, auférre: *to take away, to carry away; to take; to get, to obtain; to hinder or deprive; to carry off, to plunder or rob.*

Díffero, dístuli, dilátum, differre: *to scatter abroad; to carry up and down: to tear in pieces; to transport, to put off or delay; to differ, to be unlike; to vary or not agree; to distract, or tease.*

E'ffero, éxtuli, elátum, efférre: *to carry forth or out; to transport; to carry off; to divulge; to bring forth; to carry forth to burial; to convey; to praise, magnify, or set off; to honour; to carry himself beyond bounds; to be vain-glorious; to utter or pronounce.*

O'ffero, óbtuli, oblátum, offérre: *to bring to or before, to offer, to present, to expose to.*

Súffero, sústuli, sublátum, sufférre: *to carry away, to take away, to demolish.*

But when it signifieth *to bear* or *suffer*, it has neither preterite nor supine: because as it borrows these only from *tollo* or rather from *sustóllo*, they constantly preserve their first signification.

The other compounds of this verb make no change in the preposition of which they are compounded, except it be in the supine, as

Cónfero, cóntuli, collátum, conférre: *to bring or put together; to give, to contribute; to confer, discourse, or talk together; to join, to put; to apply; to compare; to defer or put off; to advantage or avail; to impute, attribute, or cast upon; to lay out, to employ, or give his time and care to a thing; to fight, to engage in battle; to go, to betake himself to.*

Défero, tŭli, látum, férre: *to carry or bring, to bring or carry word; to offer, to present; to implead one, or complain of him; to refer to another's decision.*

I'nfero, íntuli, illátum, férre: *to bring in or into; to bury; to lay to, to apply; to bring upon, to be the cause; to set a foot in, to come in; to wage war against; to attack, to use violence; to introduce a discourse; to conclude from premises, to infer, to compute an expense; to set it to his account.*

Pérfero, tŭli, látum, férre: *to carry, bear, or convey through, or unto the designed person or place; to bear patiently, to endure; to obtain what one asks.*

Póstfero, tŭli, látum, férre: *to put after or behind; to set less by, to esteem less; to place or set behind, to antedate.*

Præ'fero, tŭli, látum, férre: *to bear or carry before; to prefer, to esteem more; to choose rather; to make a show of, to pretend; to anticipate, to be beforehand in an undertaking, to antedate.*

Prófero, tŭli, látum, ferre: *to set forward, to thrust, or hold out; to produce or bring in; to shew or manifest; to tell, publish, or make known; to defer, or prolong; to allege; to advance; to utter or pronounce; to put a later date; to enlarge or extend.*

Réfero, tŭli, látum, férre: *to bring or carry back; to ask one's opinion, to refer to one's consideration, to move* as in council, senate, &c. *to report, or relate; to propose or move; to give an account of; to reckon; to set to his account; to transfer to another, to impute; to requite or be even with; to be like, to resemble; to recall; to draw back; to attribute.*

4. GERO, gessi, gestum, gérere: *to bear or carry; to wear; to have or shew; to manage, conduct, carry on, to do, execute or atchieve; to act for another, to represent him.*

A'ggero, aggéssi, aggéstum, aggérere: *to heap, to lay on heaps; to exaggerate.*

Cóngero, congéssi, congéstum, congérere: *to heap or pile up; to amass; to build nests.*

Dígero, digéssi, digéstum, digérere: *to divide or distribute; to dispose or set in order; to digest or concoct;*

to dissolve, discuss, or dissipate; to loosen, enfeeble, or waste; to accomplish or execute; to obey punctually.

E'gero, égessi, egéstum, egérere; *to empty, to carry out.*

I'ngero, éssi, éstum, érere: *to throw, pour, cast in, or upon; to heap upon; to meddle with an affair.*

Régero, regéssi, regéstum, regérere: *to cast up again; to fling back; to retort; to set down, or put in writing that which one hath read, or heard.*

Súggero, suggessi, suggéstum, suggérere: *to allow or afford; to suggest, to put in mind.*

5. CURRO, cucúrri, cursum, cúrrere: *to run.*

Its compounds lose the reduplication, five excepted.

Accúrso, accúrri, *and* accucúrri, accúrsum, accúrrere: *to run to.*

Circumcúrro, cúrri, sum, ĕre: *to run about.*

Concúrro, concucúrri, *seldom used, and* concúrri, úrsum, úrrere: *to run with others, to run together; to gather, or flow together; to run against one another, to fall foul on one another as ships do; to grapple or strive with, to come to blows; to give the shock or charge; to concur, to meet or join together.*

Decúrro, decucúrri *and* decurri, decúrsum, decúrrere: *to run down or along; to run hastily; to run a-tilt; to run over or go through with; to pass over.*

Discúrro, discúrri, discúrsum, discúrrere: *to run hither and thither.*

Excúrro, excúcurri *and* excúrri, excúrsum, excúrrere: *to make a little journey or excursion; to rush hastily; to shoot out in length or breadth; to run out into other matters; to exceed; to sally out; to make an inroad.*

Incúrro, ri, sum, ĕre: *to run in, upon, or against; to incur; to make an incursion; to light on; to fall into.*

Occúrro, occúrri, occúrsum, occúrrere: *to run to; to come together; to hasten to; to meet; to appear before; to prevent, to anticipate; to occur, or come readily into one's mind; to answer by way of prevention; to meet with an objection foreseen.*

Percúrro, percúrri, *and sometimes* percucúrri, percúrsum, percúrrere: *to run in great haste; to run with speed over, or through; to make its way over, or through.*

Præcúrro, præcucúrri, præcúrsum, præcúrrere: *to run*

before; *to outrun*; *to forerun or happen before*; *to answer a foreseen objection*; *to excel.*

Procúrro, procucúrri *and* procúrri, procúrsum, procúrrere: *to run forth or abroad*; *to run or lie out in length.*

Recúrro, recúrri, recúrsum, recúrrere: *to run back, or make speed again.*

Succúrro, ri, sum, ĕre: *to help, to relieve*; *to come into one's mind or remembrance.*

ANNOTATION.

Here we see what compounds of *curro* preserve or drop the reduplication, pursuant to what hath been observed in the 2d rule, p. 175. We meet also with *accucúrri* in Cic. *Sed tamen opinor propter prædes suos accucurrisse*, ad Attic. But it is likewise observable that even *curro* itself sometimes loseth its reduplication. *Pedibus stetisti, curristi nummis*, Tertull. *lib. de fuga.* Which happeneth also to some of the rest that are reduplicated.

6. VERRO, verri, versum, vérrere: *to brush, to scour*; *to draw along, to rake.*

7. URO, ussi, ustum, ĕre: *to burn, to light up, to gall*; *to vex.*

Adúro, adússi, adústum, adúrere: *to burn, to scorch*; *to chafe or gall.*

Combúro, ússi, ústum, ĕre: *to burn or consume with fire*; *to scorch or dry up.*

Exúro, ússi, ústum, úrere: *to burn out.*

Inúro, inússi, inústum, inúrere: *to mark with a hot iron*; *to write*; *to enamel, to put or print in*; *to brand or fix upon*; *to set off or adorn.*

8. FURO. This verb wants the first person: we say only

FURIS, furit, fúrere: *to be mad*; without preterite or supine.

ANNOTATION.

VERRO, according to Servius, makes *versi*, and according to Charis. *verri*; *quod et usus comprobat*, adds Prisc. and this is what we have followed. The supine *versum* is in Cic. *Quòd fanum denique, quòd non eversum atque extersum reliqueris*, in Ver. And in Cato, *conversa villa*: as also Seneca in his Dial. according to Diomedes, *versa templa.* Hence in this passage of Virgil,

Et versâ pulvis inscribitur hastâ.

We ought, according to this author, to take *versâ* rather for *drawn or dragged along*, than for *turned or inverted.* But *verro* seems heretofore to have had also *verritum*, whence Apul. took *converritorem*, in Apol. Varro,

Varro, in Prisc. insists upon our saying, *furo, furis, furit.* Servius makes it have also *furui;* and in Sedulius we read, *furuerunt jussa tyranni.* In some other writers of more modern date we meet likewise with *furuisse;* but none of this is to be imitated.

RULE LVI.

Of *Sero* and its compounds.

1. Sero, *signifying to plant, makes* sevi, satum.
2. *Its compounds take* sevi, situm.
3. *But in any other signification they make* UI, ERTUM.

EXAMPLES.

1. SERO, sevi, satum, sérere: *to sow, to plant.*

2. Those compounds which retain the same signification as the simple, retain also its preterite, and change A into I short in the supine, making SEVI, SITUM.

A'ssero, assévi, ássitum, ĕre: *to plant, sow, or set by, or near to.*

Cónsero, consévi, sĭtum, érere: *to sow, set, or plant; to join or put together.*

Díssero, dissévi, díssitum, érere: *to sow or plant here and there.*

I'nsero, insévi, ínsitum, insérere: *to sow in, or among; to implant, to ingraft; to imprint, to engrave.*

Intérsero, intersévi, intérsitum, intersérere: *to sow, set, or plant between.*

O'bsero, obsévi, óbsitum, ĕre: *to plant or sow round about.*

3. Those which have a different signification from the simple, make ŭi and ERTUM; as

A'ssero, assérui, assértum, asserere: *to avouch or assert; to claim, challenge, or usurp; to pronounce free by law; to free or rescue: whence cometh* assertor, *a deliverer, and* assértio, *a claim of one's liberty, or a trial at law for it.*

Cónsero, érui, értum, érere: *to join, put, or lay together; to interlace, to interweave, to fight hand to hand, to come to handy strokes, to pretend to fight in order to keep possession of his estate or property, of which the plaintiff having been disappointed, he petitioned the prætor to put him again in possession of it. And this was called also* interdictum de vi (subaud. illatâ.) *The prætor's sentence.*

Dé-

Désero, desérui, desértum, desérere: *to forsake.*

Dissero, dissérui, dissértum, dissérere: *to discourse or reason, to declare.*

E'xero, exérui, exértum, exérere: *to thrust out or put forth; to discover, to shew.*

I'nsero, ui, értum, ĕre: *to put or thrust in; to insert, to intermix.*

Intérsero, intersérui, intersértum, intersérere: *to put between, to intermingle.*

ANNOTATION.

It is very probable, says Vossius, that heretofore there were two or three *sero's*; one derived from ἔιρω, *necto, ordino*; and the other from ἰρῶ, *dico*; the third taken from the future σπερῶ, by dropping the π, and making it *sero*, to sow. Hence in the first signification, which almost includes the second, it made *serŭi, sertum*; whence also cometh *serta*, garlands of flowers, chaplets; *series*, an order or concatenation: and in the third it had *sevi, satum*. For *consevi* and *insevi*, relate to planting or sowing; and *conserŭi, inserŭi*, to the order and disposition of things. This distinction however was confounded, especially upon the decline of the Latin tongue, when they said *serŭi* instead of *sevi*, which they extended also to its compounds. And the reason of this perhaps might be, because σπείρω, fut. σπερῶ, was taken heretofore also for *necto*, as Vossius in his Etym. observeth. Thus one might say, that *sero* had always the same original; since *disserere*, to discourse, for instance, signifies nothing more than to form a series, and as it were a concatenation of words.

RULE LVII.

Of the Verbs in SO.

1. *Verbs in* SO *make* IVI, ITUM.
2. *But* incésso *hath only* incéssi.
3. Pinso *hath* SI, SUI, ITUM, *as also* pinsum *and* pistum.
4. Viso *hath* visi, *but never a supine.*
5. *And* depso *hath only* dépsŭi.

EXAMPLES.

1. Verbs in SO make IVI, and ITUM; but their preterite frequently admits of a syncope.

ARCE'SSO, arcessívi *or* arcéssi, essítum, arcéssere: *to go to call, to call; to send for; to fetch, or trace; to procure; to accuse, to impeach.*

Lacésso, lacessívi, lacéssii *or* lacéssi, lacessítum, lacéssere: *to*

to put, or drive forward; to importune, to disturb, to provoke, to tease.

Facésso, facessívi, facéssii *or* facéssi, facessítum, facéssere: *to do, to go about to do; to get one gone, to go away, to send packing; to leave; to give trouble.*

Capésso, capessívi, capéssii *or* capéssi, situm, capéssere: *to take, to go about to take, to take in hand, to take the charge or government of, to undertake the management of state affairs.*

This syncopated preterite is the only one left in the following.

2. INCE'SSO, incéssi, *without a supine*, incéssere: *to go or come, to approach or be at hand; to assault, to attack or set upon; to provoke, to affront, to anger or vex; to seize the mind, and possess it with some particular movement.*

3. PINSO, pinsi, *and* pínsui, pínsitum, pinsum *and* pistum: *to bruise or pound; to knead.* The ancients said also *piso.*

4. VISO, visi, visere: *to go to see, to come to see; to visit.*

Invíso, invísi, invísum, invísere: *to go to see, to visit.*

Revíso, revísi, revísum, revísere: *to return or come again to see.*

5. DEPSO, dépsui, (*heretofore* depsi, *Varr.*) sĕre: *to knead or mould, to work dough till it be soft; to tan, or curry leather; to seeth or boil:* Non.

Condépso, condépsui, condépsere: *to knead together, to mingle.*

Perdépso, perdépsui, perdépsere, Catul. *to knead, to wet or soften thoroughly.*

ANNOTATION.

Accerso is frequently used instead of *arcesso;* Vossius says it is a corrupt word, though established now by use, instead of which we ought to say *arcesso.* And thus Priscian writes it, let P. Monet say what he will in his *Del. Lat.* The reason is because *arcesso* cometh from *arcio,* taken from *ad* and *cio;* just as *lacesso* from *lacio; facesso* from *facio;* and *capesso* from *capio.* See the orthographical list at the end of the treatise of Letters.

These four verbs in *so* were heretofore of the fourth conjugation, for which reason we meet with *arcessíri,* in Livy, *lacessíri* in Colum. and the like. And perhaps it is owing to this that their supine in *itum* has the penultimate long.

Viso makes only *visi* without a supine; but *visum* comes from *video*. For *viso* alone signifies all in one word *eo visum*; though we read in Terence, *voltis-ne eamus visere*, Phor. act 1. sc. 2. But *viso* is the frequentative formed of this supine *visum*, just as *pulso* comes from the supine *pulsum*, taken from *pello*. But no verb can be formed of a supine derived from itself, since on the contrary it is the verb that forms the supine.

RULE LVIII.

Of Verbs in TO.

1. Flecto, pecto, necto, plecto, *make* XI, and XUM.
2. *But the three last make also* XUI.
3. Meto *hath* méssui, messum.
4. Mitto *hath* misi, missum;
5. *And* peto, petívi, petítum.

EXAMPLES.

The verbs in TO form their preterite and supine variously.

1. FLECTO, flexi, flexum, fléctere: *to bend, to bow, to crooken, or turn.*

Circumflécto, circumfléxi, circumfléxum, circumfléctere: *to bend about, to fetch a compass.*

Deflécto, defléxi, defléxum, defléctere: *to bend or bow down; to turn aside; to digress from a purpose.*

Inflécto, infléxi, infléxum, infléctere: *to bow or bend, to crooken.*

Reflécto, refléxi, refléxum, refléctere: *to turn back, to bend or bow back; to stay one from doing a thing; to cause to reflect, or consider.*

2. There are three that have a double preterite.

PECTO, pexi, *less usual*, péxui, péxum, péctere: *to comb, to card.*

Depécto, depéxi, depéxui, depéxum, depéctere: *to comb down or off.*

NECTO, nexi, néxui, nexum, néctere: *to knit, tie, join, or fasten together; to hang one thing upon another, to link; to be bound to serve one's creditor for default of payment: for which reason those people were called* nexi.

Annécto, annéxi, annéxui, annéxum, annéctere: *to knit, join, or tie unto, to annex.*

Connécto, connéxi, connéxui, connéxum, connéctere: *to connect, knit, tie, or link together; to join or add to.*

Innécto, xi, xui, xum, innéctere: *to knit, tie, or bind about.*

PLECTO, plexi, *less usual*, pléxui, plexum, pléctere: *to punish, to beat, to strike; to twist or twine.*

Implécto, xi, xui, xum, impléctere: *to fold, to interweave, or twine about.*

3. METO, méssui, messum, métere: *to reap, to mow; to crop or gather.*

Démeto, deméssui, deméssum, ĕre: *to reap or mow; to crop; to chop or cut off.*

4. MITTO, misi, missum, míttere: *to send; to send an account, to certify, to write; to cast or throw; to let alone, to supersede, to cease, to forbear; to let out, to bleed; to let go, to dismiss, to send away; to disband troops.*

Admítto, admísi, admíssum, admíttere: *to admit, to receive; to gallop, to push on; to let go; to put the male to the female; to commit; to approve, to favour.*

Commítto, commísi, commíssum, commíttere: *to suffer, to put in; to receive, to introduce, to set people together by the ears; to offend, to commit a crime; to begin; to be due; to devolve; to be mortgaged; to deserve; to seize upon, to confiscate; to give cause or occasion; to join or close together.*

Demítto, demísi, demíssum, demíttere: *to set down; to thrust down; to let fall; to humble, to submit.*

Dimítto, dimísi, dimíssum, dimíttere: *to dismiss, to disband, to send away; to let fall or drop; to leave; to let go.*

Emítto, emísi, emíssum, emíttere: *to send forth or out; to let go or escape; to throw or fling; to publish; to utter; to set one free.*

Immítto, immísi, immíssum, immíttere: *to place or put in; to send forth; to cast or throw; to send with an evil purpose; to admit or suffer to enter; to let grow in length.*

Intermítto, intermísi, intermíssum, intermíttere: *to intermit, to leave or put off for a time, to discontinue, to cease.*

Manumítto, si, ssum, ĕre: *to manumise, or make a bondman free.*

Omitto,

Omítto, omísi, omíssum, ĕre: *to lay aside; to throw away; to leave off; to leave out, to neglect; to pass by, or not to mention, to omit.*

Permítto, permísi, permíssum, permíttere: *to permit, to give leave, to deliver up, to allow, to suffer.*

Præmítto, præmísi, præmíssum, íttere: *to send before.*

Promítto, promísi, promíssum, promíttere: *to promise, to protest, to engage; to fling or dart; to let grow in length.*

Adpromítto, si, ssum, ĕre: *to engage or become surety for another: whence cometh* adpromíssor, *a pledge or surety.*

Compromítto, si, ssum, ĕre: *to put to arbitration; to give bond to stand to an award; to consent to a reference. From thence cometh* compromíssum, *a bond or engagement wherein two parties oblige themselves to stand to the arbitration or award of the umpire; or a deposit of money made for that purpose.*

Expromítto, si, ssum, ĕre: *to promise and undertake for another, to be security.*

Repromítto, si, ssum, ĕre: *to bind himself by promise or covenant, to engage.*

Remítto, remísi, remíssum, remíttere: *to send back; to throw back; to pardon, to forgive; to leave; to leave off; to let slip; to suffer or permit; to make an abatement; to slack, to untie; to assuage; to dissolve or melt; to be less forward; to lessen; to dispense with; to refund or give back, to pay.*

Submítto, ísi, íssum, íttere: *to lower or make less; to put in place of another; to send underhand; to humble, to submit; to send to one's assistance.*

5. PETO, petívi, petítum, pétere: *to intreat humbly, to request, to ask or crave, to demand or require; to seek after, to court; to go to a place, or make to it; to aim at; to set upon, to assail; to pelt.*

A'ppeto, appetívi, appetítum, appétere: *to desire or covet earnestly; to catch at; to assault or set upon; to aspire to, to attempt; to approach or draw near.*

Cómpeto, competívi, competítum, compétere: *to ask or sue for the same thing that another doth, to stand for the same place; to agree, to be proper or convenient.*

Impeto, impetívi, impetítum, impétere: *to set upon, to attack.*

Oppeto, oppetívi, oppetítum, oppétere: *to die.*

Répeto, repetívi, ítum, étere: *to ask or demand again; to repeat, to rehearse; to go over again; to return to, or make towards; to fetch back; to call for, to demand; to seek or recover* as by law.

Súppeto, suppetívi, suppetítum, suppétere: *to ask privily and craftily,* Ulpian. Thence also cometh

Súppetit, in the third person: *it is ready, it is at hand, it is sufficient.* As also

Suppétere, Cic. *to have enough, to have plenty.*

ANNOTATION.

PECTO seemeth formerly to have had also *pectitum* in the supine; whence *pectitæ lanæ,* Colum. wool well combed and carded. *Pectita tellus,* Id. Land that has been well ploughed and harrowed. And hence perhaps it is that Asper, as we find in Priscian, thought there was also *pectívi,* but this preterite is now become obsolete.

Amplector is formed of *plector,* for which reason we say *amplexus sum* from the supine *plexum.* It is the same in regard to *complector;* and one would imagine that heretofore they said also *complecto,* because we find *complexus* in a passive sense in Plautus and Lucretius. But there are other examples of the same kind, to be seen in the list of the verbs passive, and in that of the participles, among the remarks which come after the syntax.

There are some who make this distinction between the preterites *plexui,* and *plexi;* that the former signifies to twist or twine, and the latter to punish: but this difference is not at all observed. What we ought rather to take notice of, is that *plexui* is much more usual than *plexi.*

RULE LIX.

The second part of the Verbs in TO.

1. Verto *makes* verti, versum;
2. Sterto *hath* stértii *without a supine.*
3. Sisto, *if neuter, borrows* steti *from* sto.
4. *If active, it makes* stiti, statum.

EXAMPLES.

1. VERTO, verti, versum, vértere: *to turn; to turn upside down; to ruin, to destroy; to cast down; to dig or cast up, to plough; to happen, fall out, or prove; to translate; to quit his country, to go into voluntary exile; to be changed or altered; to*

depend; *to consist*; *to be employed or conversant.*

Advérto, advérti, advérsum, advértere: *to turn to*; *to advert, turn, or apply one's thoughts to any thing, to observe, to perceive.*

Animadvérto, animadvérti, animadvérsum, animadvértere: *to mind or observe, to perceive*; *to regard*; *to consider or animadvert*; *to punish.*

Avérto, avérti, avérsum, avértere: *to turn away*; *to turn or drive away*; *to beat back or put to flight*; *to pervert or misemploy*; *to convert to another use*; *to keep at a distance*; *to preserve from some evil or mischief.*

Convérto, convérti, convérsum, convértere: *to turn about or whirl*; *to turn towards*; *to transform*; *to translate*; *to change*; *to apply one's mind to a thing.*

Evérto, evérti, sum, ĕre: *to turn topsy turvy*; *to overthrow, to destroy, to beat down*; *to subvert.*

Invérto, invérti, invérsum, invértere: *to turn in*; *to turn upside down*; *to turn the inside out*; *to invert, to change.*

Obvérto, obvérti, obvérsum, obvértere: *to turn towards or against.*

Pervérto, pervérti, pervérsum, pervértere: *to turn upside down*; *to pervert, to bring over to a party or opinion*; *to ruin, to spoil or corrupt*; *to batter or throw down.*

Prævérto, prævérti, sum, ĕre: *to get before or overrun*; *to be beforehand with*; *to prepossess or preoccupy*; *to prevent*; *to prefer or set before.*

Revérto, *unusual in the present*, revérti, revérsum, Cic. *to turn back as it were against his will, whether he is called back upon the road, or forced and driven back. On the contrary* redire *signifies to come back or return merely of one's self.*

Subvérto, subvérti, subvérsum, subvértere: *to turn upside down*; *to undo, to subvert.*

2. STERTO, stértui, stértere, *to snore, to sleep.*

Destérto, destértui, destértere: *to awake.*

3. SISTO, a verb neuter: *to be, to stand still,* borrows its preterite of *sto, steti.*

Its compounds also follow those of *sto.*

Assísto, ástiti, assístere: *to be near; to stand up; to stand still; to assist.*

Absísto, ábstiti, absístere: *to depart from any place or thing; to cease.*

Consísto, tĭti, tĭtum, ĕre: *to stand upright; to be settled; to abide in one place; to make an halt; to be at a stay; to consist or depend on.*

Desísto, déstiti, déstitum, ĕre: *to desist, to cease, to stop.*

Exísto, éxtiti, éxtitum, exístere: *to rise, spring, or come off; to appear, to be seen; to be; to exist.*

Insísto, ínstiti, ĭtum, ĕre: *to stand upon; to urge, to insist upon or be instant in; to fix upon; to rest or lean upon; to proceed and hold on.*

Obsísto, ĭti, ĭtum, ĕre: *to stand or post one's self in the way; to stop; to resist, to contradict.*

Persísto, pérstiti, pérstitum, persístere: *to persist, to continue to the end, to persevere.*

Resísto, réstiti, réstitum, resístere: *to stand up; to stand still, to halt; to stop; to withstand, to resist, to hold against one.*

Subsísto, súbstiti, súbstitum, subsístere: *to stand still; to stay; to stop; to resist.*

4. SISTO, *a verb active, makes* stiti, statum, sístere: *to place, to set up; to have one forth coming; to appear to his recognizance.*

ANNOTATION.

From VERTO comes *diverto* and *divertor*, which have only one and the same preterite, namely *diverti*; as *perverto* and *pervertor* have only *perverti*. But *reverto* is not usual, though *revertor* borrows from thence the preterite *reverti*, which Cicero makes use of, and of the other tenses depending thereon. *Si ille non revertisset*, &c. Offic. 3. If he had not returned. *Reverti Formias*, ad Attic. *Legati Ameriam reverterunt*, pro Rosc. Amer. And all the ancients express themselves in the same manner. Though later authors chuse rather to make use of *reversus sum*.

STERTO, according to some, makes also *sterti*, retaining the consonant of the verb, according to what we have already observed concerning the other verbs.

SISTO, in the active voice, makes *stiti* in the preterite: but *sisto* neuter borrows *steti* of *sto*: for example in the active sense to say, *Antea illum istic stiti, nunc hic eum sisto*: I summoned him thither the time before, and now I summon him hither. But it in the neuter and absolute sense, I must say, *Antea cave*, to *nunc hic sistit*; he had appeared to his recognizance *Rose.*

Attexo,

and now he appears here. The supine *statum* is used by civilians; *Si statum non esset*, Ulpian. If they had not appeared to their recognizance. And thence comes *stati dies*, *stata sacrificia*; for *status*, says Vossius, is taken there for τέλεσμένος, *ordered, fixed*. From the supine *statum* proceeds also *stator*, he who stoppeth; *Jupiter stator*, who, at the prayers of Romulus, stopped the Romans, that were ignominiously fleeing from before the Sabines. But the supines of the compounds of *sisto* are perhaps unusual, though we meet with some participles formed from thence, as *exstiturus* in Ulpian.

Rule LX.

Of the Verbs in VO.

1. *From* vivo, *comes* vixi, victum;
2. *From* solvo, solvi, solútum;
3. Volvo *makes* volvi, volútum;
4. Calvo *hath* calvi, *without a supine.*

Examples.

The verbs in VO form their preterite and supine variously.

1. VIVO, vixi, victum, vívere: *to live; to live merrily and pleasantly.*

Convivo, convíxi, convíctum, convívere: *to live together; to eat and drink together.*

Revivo, revíxi, revíctum, revívere: *to recover life, to revive again.*

2. SOLVO, solvi, solútum, sólvere: *to loose or unloose, to untie; to release, to discharge, to set at liberty; to pay either in person or by deputy, either for one's self or for another; to open; to weigh anchor, to put to sea; to resolve, explain, or answer; to dispense with the laws.*

Absólvo, absólvi, absolútum, absólvere: *to absolve; to justify; to finish, to complete, to put the last hand to; to pay, to satisfy a person's demand.*

Dissólvo, dissólvi, dissolútum, dissólvere: *to loose and dissolve; to unbind, to disengage; to disannul; to pay debts; to break or melt.*

Persólvo, persólvi, persolútum, persólvere: *to pay thoroughly, to satisfy, to make good his promise, to finish, accomplish.*

[redacted]resólvi, resolútum, resólvere: *to unloose, to open or undo; to reduce, to resolve; to separate;*

parate; *to pay back*; *to dissolve or melt*; *to make void*; *to discover*; *to abolish.*

3. VOLVO, volvi, volútum, vólvere; *to roll*; *to hurl*; *to toss*; *to consider or weigh, to ruminate.*

Advólvo, advólvi, advolútum, advólvere: *to roll to, or before.*

Convólvo, convólvi, convolútum, convólvere: *to wrap or wind about*; *to tumble or roll together*; *to envelop, to encompass.*

Devólvo, vi, tum, ĕre: *to tumble or roll down*; *to wind off*; *to pour out hastily*; *to reduce.*

Evólvo, evólvi, evolútum, evólvere: *to roll away, or over*; *to pull out*; *to unfold, to expound*; *to turn over a book.*

Involvo, involvi, involútum, involvere: *to wrap or fold in*; *to cover or hide*; *to tumble or roll upon*; *to entangle, to envelop.*

Obvólvo, obvólvi, obvolútum, obvólvere: *to muffle*; *to disguise, to conceal.*

Provólvo, provólvi, útum, ĕre: *to roll or tumble before one's self.*

Revólvo, revólvi, revolútum, revólvere: *to roll or tumble over, to turn over*; *to go over again*; *to peruse again*; *to revolve, to reflect upon, to tell, to reveal.*

4. CALVO, calvi, cálvere: *to cheat, to deceive.*

ANNOTATION.

Calvo makes *calvi*, without a supine according to Priscian. But *calvor* is preferable. *Sopor manus calvitur*, Plaut. i. e. *decipit*. And even in this passive signification, *Ille calvi ratus*, Sal. thinking he was deceived.

RULE LXI.

Of the Verbs in XO.

1. Nexo *makes* néxui, nexum,
2. *And* texo, téxui, texum.

EXAMPLES.

There are only two verbs in XO, *nexo* and *texo*.

1. NEXO, nexis, néxui, nexum, néxere: or Nexo, as *the frequentative of* neeto: *to tie, to link, to fasten together, to connect.*

2. TEXO, téxui, textum, téxere: *to weave, to knit*; *to make, to build*; *to write or compose.*

Attexo,

Attéxo, attéxui, attéxtum, attéxere: *to knit or weave unto, or with; to add, or join unto.*

Contéxo, contéxui, contéxtum, ĕre: *to weave or join to; to tie together; to join or twist together; to forge or devise.*

Detéxo, detéxui, detéxtum, detéxere: Cic. Virg. *to weave or plait; to work it off.*

Intéxo, intéxui, intéxtum, intéxere: *to weave, knit, or embroider, to wind or wrap in; to interlace, or mingle.*

Prætéxo, prætéxui, prætéxtum, prætéxere: *to border, edge, or fringe; to colour, to cloke, or excuse; to cover, to encompass, to hide; to set in order, or compose.*

Retéxo, xui, xtum, xĕre: *to unweave or untwist; to do or begin a thing over again; to bring to mind again; to break off an affair, to do and undo.*

THE FOURTH CONJUGATION.

RULE LXII.

General for the Verbs of the Fourth Conjugation.

The fourth conjugation makes the preterite in IVI, *and the supine in* ITUM, *as* audívi, audítum.

EXAMPLES.

The verbs of the fourth conjugation form the preterite in IVI, and the supine in ITUM. As

AUDIO, audívi, audítum, audíre: *to hear, to hearken; to mind; to attend; to hear say; to agree to, to give credit to, to be one's auditor or scholar.* It is often rendered by the passive verb; *to be spoken of, to be praised or censured.*

Exáudio, exaudívi, exaudítum, íre: *to hear perfectly; to hear; to regard; to grant what is asked.*

Ináudio, inaudívi, inaudítum, inaudíre: *to hear by report, to overhear.*

LI'NIO, linívi, linítum, linire: *to anoint or besmear; to rub softly; to chafe gently.*

Illínio, illinívi, illinítum, illinire: *the same.*

Sublínio, ívi, ítum, íre: *to anoint or besmear a little, to grease; to lay a ground colour.* And metaphorically, to

to deceive and mock one, taken from a kind of play in which they daubed the faces of those that were asleep with soot.

MU'NIO, ívi, ítum, íre: *to fortify, to strengthen or secure; to provide with necessaries; to make good and strong, to repair and pave an highway or passage; to make or prepare a passage.*

Præmúnio, ívi, ítum, íre: *to fortify a place beforehand; to make sure of, to secure.*

FI'NIO, ívi, ítum, íre: *to finish or end; to define; to determine, appoint, prescribe, assign or limit.*

Præfínio, ívi, ítum, íre: *to determine, set, or pitch upon beforehand; to prescribe or limit.*

SCIO, scívi, scítum, scíre: *to know, to understand, to comprehend; to be skilful in; to see, to be certain of; to give his vote and opinion; to ordain, decree, or appoint.*

Cónscio, conscívi, conscítum, conscíre: *to know, to be privy to.*

Néscio, nescívi, nescítum, nescíre: *not to know, to be ignorant.*

Réscio, rescívi, rescítum, rescíre: *to hear and understand of a matter, to come to the knowledge of.*

CO'NDIO, condívi, condítum, condíre: *to season; to pickle, to preserve; to embalm; to sweeten, to relish.*

SE'RVIO, ívi, ítum, íre: *to be a slave, to serve, to do service, to obey; to be subservient to, to attend upon; to apply himself to; to be held in base tenure, not as freehold.*

Deservio, deservívi, deservítum, deservíre: *to serve, to do service to; to wait upon.*

EO, ívi, itum, íre: *to go, to walk, to come towards one, to come back; to put to the vote, to give one's vote, to subscribe to one's opinion, to be of a contrary opinion; to pass by one without speaking; to pay double, to go double; to take such a turn or change.*

It forms the future in IBO, as well as its compounds.

A'beo, abívi, ábitum, abíre: *to depart, to go away; to go or come; to retire; to cease to be, to be lost, to disappear, to vanish; to finish his office; to remove to some distance; to be changed into; to go off, or escape.*

A'deo, adívi, áditum, adíre: *to go to, to come to, to go to find; to address; to visit; to appear in court; to*

go upon or undertake, to apply; to succeed to and take possession of an estate.

A'mbio, ambívi, ambítum, ambíre: *to go about, to encompass; to seek for preferment, to stand for, or make an interest for any thing, or place.*

Cóeo, ívi, ĭtum, íre: *to come together, to assemble, to meet, to convene; to swarm together; to close or shut itself up close again; to shrink, to wax thick, to curdle; to couple together in generation; to join battle; to join one's self* as in alliances, confederacies, conspiracies, plots, &c.

E'xeo, ívi, ĭtum, íre: *to go out, or come out; to be gone; to quit his post; to be discovered, to be divulged; to put forth or publish; to exceed; to be out of himself, or transported beyond measure; to fall or run* as rivers do, *to end.*

I'neo, ívi, ĭtum, íre: *to go or enter into; to enter upon an employment or office, to commence; to consult, to deliberate, to consider, to think of ways and means; to concert, to form a design or plan; to gain or obtain favour; to enter into society. Hence cometh* íniens *entering in, beginning; as* íniens mensis, íniens annus.

O'beo, ívi, ĭtum, íre: *to go up and down, or to and fro; to go round, to encompass; to go through or all over; to go to, to come by; to look over or view; to undertake the discharge or performance; to go through with, to discharge; to be present in order to perform a thing; to die; to finish; to inherit, to take possession of an inheritance.*

Péreo, ívi, ĭtum, íre: *to perish, to be lost and spoilt, to die.*

Præ'eo, ívi, ĭtum, íre: *to go before, to lead the way; to precede; to excel; to speak, or read before; to prescribe the form of words at public ceremonies.*

Præte'reo, ívi, ĭtum, íre: *to go or pass by, or over; to go beyond; to neglect; to let pass, to pass over, to make no mention of, to leave out.*

Pródeo, ívi, ĭtum, íre: *to go or come forth, to go out of doors, to come abroad; to go before, to appear in public, to march forth, to appear extravagant in his expense.*

Rédeo, ívi, ĭtum, íre: *to return, to begin again, to grow or spring up again.*

Súbeo, ívi, ĭtum, íre: *to go under, or into; to spring*

or grow up; to come in place of, to succeed; to undergo; to endure, to undertake; to mount or climb; to act a part.

Tránseo, ívi, ĭtum, íre: *to pass over or beyond; to pass over to the other side; to put to the vote; to give his vote; to go over to the party whose opinion we embrace; to pierce, or run through one.*

RULE LXIII.

Of those Verbs that have no supine.

Géstio, inéptio, *and* cæcútio, *make* IVI *without a supine.*

EXAMPLES.

The following verbs conform to the general rule in regard to the preterite; but they have no supine.

GE'STIO, gestívi, gestíre: *to shew joy or desire by gesture of body, to leap or skip for joy; to long; to delight in a thing.*

INE'PTIO, ineptívi, íre: *to trifle, to talk, or act foolishly.*

CÆCU'TIO, cæcutívi, íre: *to be blind.*

ANNOTATION.

Obédio, which some grammarians have doubted of, makes *obedívi, obedítum. Utrinque obedítum dictatori est*, Liv. *Ramo oleæ quàm maximè obedituro*, Plin.

Púnio makes *punívi* and *punítus sum. Cujus tu inimicissimum multo crudelius punitus es*, Cic. See the remarks after the Syntax.

RULE LXIV.

Of *singúltio, sepélio, véneo* and *vénio.*

1. Singúltio *and* sepélio *make* IVI, ULTUM.
2. *From* véneo *comes* vénii *without a supine.*
3. *But from* vénio *comes* veni, ventum.

EXAMPLES.

The two first verbs conform also to the general rule in regard to the preterite, and form the supine in ULTUM.

1. SINGU'LTIO, singultívi, singúltum, singultíre: *to sob, to hiccough.* Whence cometh *singúltus.*

SEPE'LIO, sepelívi, sepúltum, sepelíre: *to bury.*

The following make their preterite and supine in a different manner.

2. VE'NEO, vénii, *without a supine*, venire: *to be sold.*

3. VE-

3. VE'NIO, veni, ventum, íre: *to come, to arrive; to go.*

Advénio, adveni, advéntum, advénire: *to arrive; to come to.*

Circumvénio, circumvéni, circumvéntum, circumvenire: *to come about or besiege; to surround or encompass; to deceive, to overreach, to circumvent.*

Convénio, véni, véntum, íre: *to come together, to convene or meet; to come or go to a place; to agree or accord together, to be of the same opinion; to suit, to fit; to be fit, to beseem; not to be contrary or repugnant; to meet with, to come and talk with one; to sue one in law, and to convene him before a judge; to come into the husband's power by mutual agreement.*

Devénio, devéni, devéntum, devenire: *to come or go down to, to go, to come; to happen.*

Evénio, evéni, evéntum, evenire: *to chance, to happen.*

Invénio, invéni, invéntum, invenire: *to find; to invent, to devise; to get, to obtain; to discover.*

Pervénio, pervéni, pervéntum, pervenire: *to come to, to arrive at.*

Prævénio, prævéni, prævéntum, prævenire: *to come before; to prevent.*

Provénio, provéni, provéntum, provenire: *to come forth, to increase; to proceed; to come into the world; to grow, to happen or chance.*

Revénio, revéni, revéntum, revenire: *to come again, to return.*

ANNOTATION.

It is a question among the grammarians, whether from *singultívi* the supine ought to be *singultum* or *singultitum*. Whence it appears how little either of them is used. We have preferred *singultum*, because from thence comes *singultus*. Yet *singultum* is only a syncope for *singultitum*: as *sepultum* is for *sepelitum*, which was heretofore current according to Priscian.

VENEO comes from *venum* and EO. It has neither participle, gerund, nor supine; and it is an error to think that *venum* may be its supine, since on the contrary it is composed of *venum*; as likewise *venundo*; just as from *pessum* comes *pessundo*; and from *satis*, *satisdo*. Now the supines are derived from the verbs, and not the verbs from the supines. For which reason when we say, *venum ire*, *pessum ire*, or *pessundare*, *venundare*, it implies, *ad venum* and *ad pessum*, &c. which are real nouns: hence Tacitus says in the

the dative, *Posita veno irritamenta gulæ*; and in the ablative, *nisi in iis quæ veno exercerent*, &c. We find likewise in Apul. *Me venui subjiciunt*, they expose me to sale.

In regard to *pessum*, it is plain that it is a noun. For as from *pando* comes *passus* for *pansus*, so from *pendo* comes *pessus* for *pensus*, that is *ponderosus*. *Utraque conditio est pensior, virginem an viduam habere?* Plaut. So that *pessum ire*, is properly, *to descend and go to the bottom*, as heavy things do; hence in Plaut. we find *pessum premere*; and in Cic. *verbis aliquem pessum dare*, that is, *to revile, disparage, and to use ill*, according to Quintilian.

RULE LXV.

Of *sáncio, víncio*, and *amício*.

1. Sáncio *hath* sanxi (*heretofore* sancívi) sanctum, *and* sancítum.
2. Víncio *hath* vinxi, vinctum:
3. Amício *makes* amícüi, *and* amíxi, amíctum.

EXAMPLES.

1. SA'NCIO, sanxi, sanctum, *and* sancítum; *heretofore* sancívi, *or* sáncii, sancíre: *to order; to establish; to enact; to confirm by penalty, to punish; to regulate; to forbid by ordinance or law, to resolve, to condemn. From whence comes* sánctio, ónis, *a confirmation, a decree, a penal statute.*

2. VI'NCIO, vinxi, vinctum, vincíre: *to bind or tie up; to hoop, to connect.*

Devíncio, devínxi, devínctum, devincíre: *to bind fast; to tie up, to oblige, to engage, to endear.*

Revíncio, revínxi, revínctum, revincíre: *to tie or bind, to gird, to tie behind.*

3. AMI'CIO, amícui, *and* amíxi, *seldom used* (*heretofore also* amicívi) amíctum, amicíre: *to put on a garment; to cover; to wrap up; to veil.*

RULE LXVI.

Of the Verbs which make SI, SUM; and of those which make SI, TUM.

1. Séntio *and* ráucio *take* SI, SUM':
2. *But* fúlcio, sárcio, *and* fárcio *make* SI, TUM.

EXAMPLES.

1. There are two verbs that make the preterite in SI, and the supine in SUM.

SE'NTIO, sensi, sensum, sentíre: *to discern by the senses, to be sensible of, to perceive, to doubt, to understand,*

derstand, to find out; to think, to be of an opinion.

Asséntio, assénsi, assénsum, assentíre; *and* asséntior, assénsus sum, assentíri: *to assent or agree to; to be of one's mind or opinion.*

Conséntio, consénsi, consénsum, consentíre: *to consent, to agree, to be of the same opinion; to be agreeable to.*

Disséntio, dissénsi, sum, íre: *to dissent, to be of a different opinion.*

Præséntio, præsénsi, præsénsum, præsentíre: *to perceive or understand beforehand, to foresee, to preconceive.*

RAU'CIO, rausi, rausum, raucíre: *to be hoarse.*

Irráucio, irráusi, irráusum, irraucíre: *the same.*

2. There are three which have SI, TUM.

FU'LCIO, fulsi, fultum, fulcíre: *to prop, to support.*

Suffúlcio, si, tum, íre: *to hold or bear up, to underprop; to strengthen.*

SA'RCIO, sarsi, sartum, sarcíre: *to botch, to mend, to patch; to repair, to make good; to make amends, to recompense.*

Resárcio, resarsi, resártum, resarcíre: *to patch, to mend; to recompense or make amends for.*

FA'RCIO, farsi, fartum, farcíre: *to stuff, to farce, to frank, or feed, to fat, to cram.*

Its compounds sometimes change A into E, as

Confércio, conférsi, confértum, íre: *to stuff or fill, to ram or cram in; to drive thick and close.*

Différcio, différsi, différtum, íre: *to stuff.*

Refércio, reférsi, tum, íre: *to fill, to stuff, to cram.*

Infárcio *retains the* A, infársi, tum, íre: *to stuff or cram.*

ANNOTATION.

1. We say also *rauceo, es, ui*, from whence comes *raucesco*, to grow hoarse. Even Cicero, according to the most approved editions, says, *Si paullum irraucuerit*, de Orat. taking it perhaps from *rauceo*, though Priscian reads *irrauserit*. But *irrausit* is from Lucilius, as well as *rausurus*, taken from the supine *rausum*.

2. These supines in *tum* are only syncopated from those in *itum*; as *fartum* for *farcitum*: and from the latter are still remaining *farcimen* and the participle *farcitus*, which we read in Cicero, *Pulvinus, Melitensi rosâ farcitus*, in Verr. where we see that they retained the consonant of the present, namely the C.

RULE LXVII.

Of *haúrio, sépio,* and *sálio.*

1. Haúrio *makes* hausi, haustum.

2. Sépio, sepívi, *or* sepsi, septum:
3. Sálio *hath* sálii *or* sáliii, saltum.
4. *But its compounds form the supine in* ULTUM.

EXAMPLES.

1. HAU'RIO, hausi, haustum, haurire: *to draw, to fetch up; to drink or swallow up.*

Exháurio, exháusi, exháustum, exhaurire: *to draw out, to empty, to exhaust, to consume or waste.*

2. SE'PIO, sepívi, *less usual*, sepsi, septum, sepire: *to inclose, to hedge in, to fence.*

Consépio, consépsi, conséptum, consepire: *to hedge in, to inclose.*

Circumsépio, circumsépsi, circumséptum, circumsepire: *to inclose or hedge in.*

Dissépio, dissépsi, disséptum, ire: *to break down an hedge or inclosure, to dispark.*

SA'LIO *or* SA'LLIO, *to season with salt, follows the general rule*; salívi, salítum: *but*

3. SA'LIO, sálii, *or* sálui, saltum, salire: *to leap; to dance; to skip; to rebound; to spring or shoot out.*

4. The compounds of this verb follow its preterite, but make ULTUM in the supine; as

Assílio, assílui, assúltum, assilire: *to leap at, upon, or against; to assail.*

Desílio, desílui *or* desílii, desúltum, desilire: *to leap down, to alight, to vault.*

Exílio, exílui *or* exílii, exúltum, exilire: *to leap out, to go out hastily; to skip; to leap for joy.*

Insílio, insílui *or* insílii, insúltum, insilire: *to leap in or upon.*

Resílio, resílui *or* resílii, resúltum, resilire: *to leap or start back; to rebound; to recoil; to shrink in; to unsay; to go from his bargain.*

ANNOTATION.

HAURIO heretofore made *haurii*, Varr. apud Prisc. Hence it is that Apul. frequently uses *haurtum* instead of *haustum*; hence also cometh *hauriturus*, in Juvenal. Virgil has *hausurus*, Æn. 4. as coming from the supine *hausum*. And indeed the reason of its having taken the *t*, according to Priscian, was no other than to distinguish it from *ausum*, or *ausus sum*, formed of *audeo*. Which shews that they did not prefix the aspiration *h* to it in his time, because that would have been a sufficient distinction. But the ancient

usage in regard to this aspiration seems to have varied in many other words; concerning which we refer the reader to our treatise of Letters at the end of this work.

SE'PIO, heretofore made *sepivi*, whence cometh *sepivissent* in Livy, and *sepivit* in S. Jerome; which agrees with the general analogy above observed, p. 171.

SA'LIO, makes *saliii* or *salii*, which were formed from the regular, though now unusual, preterite *salivi*. Hence there were formerly some who read *saliere per utres*, in Virg. 2 Georg. and others *saliere*, as may be seen in Diomedes and in Prisc. Thus they said *exilii* or *exilui*, *desilii* or *desilui*. *Exilui gaudio*, Cic. *Desilui de rhedâ*, Id.

Priscian, after Charisius, gives us also *cambio*, *campsi*, which he derives from κάμπτω, ψω, ἔκαμψα. This verb signified also *to fight*, *to begin*, *to turn*; from whence cometh *campso*, *as*, in Ennius, *to bend his course towards a place*. It was also taken for *to change*, *to sell*, *to recompense*; *to put money out at interest*, according to Cujas. But it is now become obsolete.

RULE LXVIII.

Of the Compounds of PA'RIO.

1. *The compounds of* pário, *make* ŭi, ERTUM.
2. *But* compério *and* repério *make* ERI, ERTUM.

EXAMPLES.

PA'RIO *is of the third conjugation:* párere: *to bring forth young, to be brought to bed.*

Its compounds change the *a* into *e*, and are of the fourth conjugation, making UI, and ERTUM; as

Apério, aperui, apértum, aperire: *to open; to declare; to explain; to discover, to disclose, to manifest, to show.*

Adapério, adaperui, adapértum, adaperire: *to lay open; to disclose; to uncover.*

Opério, operui, opértum, operire: *to cover; to shut up or close; to hide.*

In like manner oppérior, oppértus sum: *to wait;* seems to take its preterite from hence. See the 75th rule.

2. These two make ERI and ERTUM.

Compério, cómperi, compértum, comperire: *to find out a thing, to know for certain and by trial.*

Repério, réperi, repértum, reperire: *to find; to find out or discover.*

ANNO-

ANNOTATION.

We say also *comperior*, a deponent; but it has no other preterite than *comperi*. For *compertus* is passive; as in Livy, *Compertus stupri*; in Tacit. *Compertus flagitii*, convicted. But instead of *comperi*, they said also, *Compertum est mihi*, Catul. *Compertum habeo*, Cic. *I know for certain.*

RULE LXIX.

Of the Verbs of desire, called DESIDERATIVES.

When a verb signifies a longing or desire, it has no preterite, (the same may be said of ferio *and* aïo.)

Except partúrio, esúrio, *and* nuptúrio.

EXAMPLES.

Verbs signifying a desire of action, are called DESIDERATIVES, and are formed from the supine of their primitive. These verbs have neither preterite nor supine; as

CŒNATU'RIO *from* cœnátum, cœnaturíre: *to desire to sup.*

Dormitúrio, dormiturire: *to desire to sleep.*

Emtúrio, emturíre: *to desire to buy.*

Mictúrio, micturíre: *to desire to make water.*

Some of them have a preterite but never a supine, as

Partúrio, parturívi, íre: *to be in labour, to be brought to bed, to bring forth* as any female.

Esúrio, esurívi, esurire: *to be hungry, to have a desire to eat: yet we find* esuritúrus *in Ter.*

Nuptúrio, nupturívi, nupturíre: *to have a desire to marry.*

These two are also without a preterite, though they are not desideratives.

FE'RIO, feris, ferire: *to strike, to hit; to push; to conclude an agreement or alliance, to ratify; to affront with words.*

Aïo, aïs: *I say.* A defective verb.

ANNOTATION.

FERIO, according to Diomedes and Priscian, hath no preterite; nor will Varro let it have any other than *percussi*; and this is also the opinion of Charisius, where he speaks of verbs that change in their preterite. Yet in the title *de defectivis*, where he conjugates this verb at length, he gives it *ferii, feriram, feriissem*, &c.

For which reason many learned moderns, as Mantuanus, Turnebus, Aurelius, have not scrupled to make use of these tenses; but this does not often happen.

The supine *feritum*, is still less usual, though Charisius puts in the infinitive, *feritum ire*: but in the passive he gives it only *ictus sum*, taken from *ico*. Hence Petrarch is censured for having said 8. *Africæ*,

Pax populis ducibúsque placet fœdúsque feritum.

We meet nevertheless with *feriturum* in Servius *in* 7. and upon the decline of the Latin tongue they went so far as to say *ferita*, æ, for *plaga*, Paul. Diac. from whence the Italians have still retained *una ferita*, *a blow*.

Aio hath no preterite in the first person, according to Priscian; but in the second we say *aisti*, in the plural *aistis*, and even *aierunt*, in Tertull. See the remarks after the Syntax.

OF THE VERBS DEPONENTS.

Rule LXX.

What a Verb Deponent is.

A verb deponent is that which hath always an active signification and a passive conjugation.

Examples.

Verbs deponent are such as have the passive termination in OR, but with an active signification; as
POLLI'CEOR: *I promise.*
VE'REOR: *I fear.*
LA'RGIOR: *I bestow.*
BLA'NDIOR: *I flatter.*

Rule LXXI.

General for the Preterite of the Deponents.

The preterite of the deponent is formed from a feigned active: For as amátus *comes from* amo, *so* lætátus *comes from* læto.

Examples.

As the preterite of the passive is formed from the supine of the active, so to find the preterite of the deponent we must feign or suppose an active by dropping the R, and see what preterite and supine this active would have according to the general rules above given, and from thence form the preterite of the deponent. Hence,

1. In the first conjugation all these verbs have the preterite in ATUS.

LÆTOR, lætátus sum, lætári: *to rejoice. Just as if we used an active* læto, ávi, átum: *And the rest in the same manner.*
AUCTIO'NOR, átus sum, ári: *to make an open sale; to make an outcry of goods, slaves, &c.*

ANNOTATION.

This verb is derived from *augeo, xi, ctum*, whence cometh *auctio*, a setting things open to sale: *auctor*, an owner, or seller of a thing upon warranty. *Secundus auctor*, he was surety to the purchaser, in case he was evicted, and obliged to resign what he had purchased to another; *auctoritas*, surety, warranty: *auctionarius* as *auctionariæ tabellæ*, inventories wherein goods to be sold were written; bills of sale: *auctoratus*, hired or lent out for money; a slave or gladiator that had been sold by auction, &c. See *auctoratus* above, p. 180. *f*

AU'CUPOR, átus sum, ári: *to go a fowling, hawking, or bird-catching; to seek or get by cunning; to watch, to lie at catch for; to hunt after, to strive to obtain.*

CAUSOR, átus sum, ári: *to pretend or plead in way of excuse, to allege as an excuse. Whence cometh* causárius, *a military term, signifying a soldier who has a right to demand his discharge for some cause or other, as being sick or maimed.*

CONTE'STOR, átus sum, ári: *to call to witness, to make protestation of a thing, to declare openly: to put in the plaintiff's declaration, and the defendant's answer. Whence cometh* contestáta lis, contestátum judícium, *a rule given by a judge upon a cause before final sentence.*

DEBA'CCOR, átus sum, ári: *to rage, or roar like a drunken man; to give abusive language.*

DE'PRECOR, átus, sum, ári: *to beseech, desire, or pray earnestly; to beg, or petition; to beg pardon; to pray or wish against a thing; to avert, or turn away.*

DO'MINOR, átus sum, ári: *to be lord and master; to domineer.*

GRA'TULOR, átus sum, ári: *to congratulate, to rejoice or be glad; to bid welcome, to wish one joy.*

INSE'CTOR, *(unusual in the first person of the present tense)* átus sum, ári: *to pursue, to run after; to inweigh against, to speak ill of, to rail at one.*

INTE'RFOR, átus sum, ári: *to speak while another is speaking, to interrupt him.*

ME'DITOR, átus sum, ári: *to meditate, muse, or think upon; to exercise or practise, to study; to plot or design; to apply one's self with great care and diligence.*

MO'DE-

MO'DEROR, átus sum, ári: *to moderate, to refrain; to govern, to manage, to guide.*

MORÓR, átus sum, ári: *to stay, to delay; to make one wait; to wait; to dwell; to stop at something.*

MU'TUOR, átus sum, ári: *to borrow.*

OBTE'STOR, átus sum, ári: *to conjure or beseech; to implore or call upon one for succour; to protest; to call to witness.*

O'PEROR, átus sum, ári: *to operate or work, to be employed; to sacrifice, to be taken up with sacrificing, or performing any holy rites.*

PERI'CLITOR, átus sum, ári: *to be in danger; to endanger, to expose; to try or prove, to make experiment.*

PE'RVAGOR, átus sum, ári: *to wander or travel over, to go and come over, to rove about; to spread abroad, to become public or commonly known.*

STI'PULOR, átus sum, ári: *to stipulate, to make a bargain; to ask and demand such and such terms for a thing to be given, or done by the ordinary words of the law; to be required or asked by another to make a contract with him.* For it is active and passive as we shall show in the remarks.

Restípulor, átus sum, ári: *to take counter-security; to make answer in the law, to lay in a pledge, to answer to an action.*

STO'MACHOR, átus sum, ári: *to be angry, vexed, or displeased; to be in a bad humour, to be in a great fume, to fret, vex, or chafe.*

VA'DOR, átus sum, ári: *to put in sureties for appearance, to give bail; to oblige one to put in sureties; to stand or to defend a suit.*

2. In the second conjugation they have the preterite in ITUS.

VE'REOR, véritus sum, veréri: *to fear. As if it came from* Véreo, ui, ĭtum.

POLLI'CEOR, pollícitus sum, pollicéri: *to promise. As if it came from* pollíceo.

3. In the third it is formed variously according to the supine of the active, which you are to suppose, following the rules of the termination; as

AMPLE'CTOR, ampléxus sum, amplécti: *(as if it came from* amplécto) *to surround or encircle; to embrace, to fold in one's arms; to comprehend; to make much of, or to address; to lay hold of, or possess one's self of; to love, to be fond of, to favour, to espouse, to receive.*

Compléctor, compléxus sum, complécti: *to embrace; to comprise or contain; to love, to be fond of, to cherish, to protect, to support.*

FUNGOR, functus sum, fungi: *to discharge an office or duty; to execute, to be in an office; to pay taxes; to enjoy; to use.*

Defúngor, fúnctus sum, defúngi: *to be rid of a business, to go through with it; to discharge or perform his duty.*

Perfúngor, fúnctus sum, perfúngi: *to discharge completely; to be delivered from by having undergone; to be free from.*

IRA'SCOR, irátus sum, irásci: *to be angry, to be sorry for.*

NASCOR, natus sum, nasci: *to be born, to be framed by nature; to spring or grow; to begin, to rise* as stars.

4. In the fourth the preterite is formed in ITUS.

BLA'NDIOR, blanditus sum, blandíri: *to flatter, to wheedle, to speak fair, to compliment.*

EME'NTIOR, ementítus sum, ementíri: *to lie downright, to counterfeit, to feign, to disguise, to forge or pretend, to take upon him.*

SO'RTIOR, sortítus sum, sortíri: *to cast or draw lots; to have any thing given by lots; to chance to get or obtain.*

EXCEPTIONS.

There are several verbs to be excepted, which we shall comprise in the five following rules.

RULE LXXII.

Of the Verbs in EOR.

1. Reor *makes* ratus; *and* misércor, misértus.
2. Fateor *hath* fassus; *but its compounds* FESSUS.

EXAM-

EXAMPLES.

1. REOR, ratus sum, reri: *to suppose, to judge, deem or think.*

MISE'REOR, misértus sum, miseréri: *to take pity of one, to have mercy on him, to be sorry for him, to assist him in his misery.*

2. FA'TEOR, fassus sum, fatéri: *to confess, to own, to grant; to discover.*

Its compounds change A into I, and assume an E in the preterite according to the 2d rule, as

Confiteor, conféssus sum, confitéri: *to confess.*

Diffiteor, diffitéri: *to deny*; it has never a preterite.

Profiteor, proféssus sum, profitéri: *to declare openly, to own; to profess, to show openly; to profess, to be a professor, to give public lectures; to give in an account of lands or goods, so as to have them recorded or registered. Whence cometh* proféssio.

ANNOTATION.

Misereor had also *miseritus*, according to Robert Stephen. But we say likewise *miseror, aris*, which has the same sense, though it takes another regimen, as we shall observe in the Syntax. The ancients used also *misereo*, and *misero.*

Tueor regularly makes *tuitus*, as *moneor, monitus*; but *tutus* comes from *tuor*, as *argutus* from *arguor*. We find it likewise in Plautus, as well as its compounds, *contuor, intuor, obtuor*. So that there is no need of a particular rule for these verbs. We have only to observe that *tueor* is far more usual than *tuor*. And yet from *tutus* is also formed *tutari*, which is pretty common.

RULE LXXIII.

Of the Verbs in OR.

Loquor, *and* sequor *take* UTUS;
And queror, questus.
Nitor *hath* nisus, nixus;
Fruor, fruitus, *and* fructus.
Labor *makes* lapsus, *and* utor, usus.

EXAMPLES.

LOQUOR, locútus sum, loqui: *to speak, to tell.*

Alloquor, allocútus sum, álloqui: *to speak to one; to address himself to one; to speak in public.*

Colloquor, collocútus sum, colloqui: *to speak together, to parley, to talk with one, to discourse, to confer.*

Eloquor,

E'loquor, elocútus sum, éloqui: *to speak eloquently; to speak out, or plainly; to declare.*

Próloquor, prolocútus sum, próloqui: *to speak freely what one thinketh; to speak out or at length; to preface that which one is about to say.*

SĔQUOR, sequútus sum, sequi: *to follow; to go after, to seek for.*

A'ssequor, assequútus sum, ássequi: *to overtake; to reach, equal, or match; to understand, or find out; to get, or obtain.*

Cónsequor, consequútus sum, consequi: *to follow; to follow close; to overtake; to get or obtain his wish.*

E'xequor, útus sum, ĕqui: *to do, to execute; to punish; to prosecute; to persist; to accomplish; to obtain his wish.*

I'nsequor, insequútus sum, ínsequi: *to follow after, to pursue; to persecute, to rail at one.*

O'bsequor, obsequútus sum, óbsequi: *to humour or comply with; to humour or please; to flatter or cringe to; to submit to, to obey.*

Pérsequor, útus sum, ĕqui: *to pursue, to trace, to follow on, to go through with; to sue for in a court of justice, and the process is called* persecútio.

Prósequor, útus sum, ĕqui: *to follow after, to pursue, to prosecute; to accompany, to wait upon, to attend; to love one, to do him [illegible]; to rate or chide; to describe, treat, or dissemble, to*

Súbsequor, subsequútus [illegible], súbsequi: *to follow forthwith, or hard by, to come after.*

QUEROR, questus sum, queri: *to complain, to lament; to find fault with.*

Cónqueror, conquéstus sum, ĕri: *to complain of; to complain together.*

NITOR, nisus *or* nixus sum, niti: *to endeavour, labour, or strive; to tend towards vigorously; to lean or rest upon; to depend, to confide in.*

Adnítor, adnísus *or* adnixus sum, adníti: *to endeavour; to shove or push; to lean upon.*

Enítor, enísus *or* enixus sum, eníti: *to climb up with pain; to strain hard, to endeavour; to tug or pull; to travail with child; to bring forth young.*

Innítor, innísus *or* innixus sum, inníti: *to lean or stay upon; to depend upon.*

FRUOR, fruítus *or* fructus sum, frui: *to enjoy; to take the profit of, to make use of; to take delight in, and reap the fruits of.*

Pérfruor, perfrúitus sum, pérfrui: *to enjoy fully.*

UTOR, usus sum, uti: *to use, to have the use or benefit of; to have, to enjoy.*

Abútor, abúsus sum, abúti: *to use contrary to the nature or first intention of a thing; to apply to a wrong end, to abuse, to spoil;* or even *to use freely.*

LABOR, lapsus sum, labi: *to slide or glide; to slip or fall; to fall to decay; to trip, or mistake.*

Delábor, delápsus sum, delábi: *to descend as in speaking or writing; to slip or fall down; to fall to decay; to withdraw by degrees; to vanish or disappear.*

Dilábor, dilápsus sum, dilábi: *to slip aside, to steal away; to waste or come to nothing.*

Elábor, elápsus sum, elábi: *to slide or slip away, to escape.*

Illábor, illápsus sum, illábi: *to slide or glide in; to fall down, or upon; to enter.*

Sublábor, sublápsus sum, sublábi: *to slip away privily; to fall or slide under; to decay by little and little.*

ANNOTATION.

Connitor, obnitor, pernitor, renitor, subnitor, form rather *nixus* than *nisus*, whence cometh *connixus, obnixus,* and thence *obnixé*; just as from *pernixus* cometh *pernix,* patient of labour, swift, nimble, quick. Diomedes thinks that *enixa* is more properly said of a woman who has been brought to bed; and *enisa* of any other struggle or endeavour. And this difference is common enough; yet he owns himself that it is not always observed; and we find that Tacitus has put one for the other.

FRUOR more frequently makes *fruitus* than *fructus,* which we find notwithstanding in Lucretius and other writers. From thence comes the noun *fructus,* and the participle *perfructus,* in the same author, and in Cic. *in Hort.* from thence Priscian quoteth *Summâ amœnitate perfructus est.* We meet also with *fructurus* in Apuleius. Perot will have it that this verb makes likewise *fretus* and *frutus,* from whence, he says, cometh *defrutum,* a mixture made of new wine, whereof the one half, or third part is boiled away. *Fructus* is not a Latin word, and *defructum* is put for *defruitum,* because they drew all the fruit out of it, that is, all the best part of the wine. For as Festus says, *Defrui dicebant antiqui, ut deamare, deperire; significantes omnem fructum percipere.* As to *fretus,* relying upon, and confiding in, every body must plainly see even by the signification

signification itself, that it is very wide from *fruor*, and is rather a noun than a participle.

RULE LXXIV.

Of the Verbs in SCOR.

Apíscor *takes* aptus; ulcíscor, ultus.
Nancíscor *hath* nactus, *and* pacíscor, pactus.
Proficíscor *requires* profĕctus;
As expergíscor, experrĕctus.
Oblivíscor *forms* oblítus;
And comminíscor, comméntus.

EXAMPLES.

API'SCOR, aptus sum, apísci, Tacit. *to find out, to obtain.* Its compound is more usual.

Adipíscor, adéptus sum, adipísci, *to acquire, to obtain, to get to, to arrive at.*

Indipíscor, indéptus sum, indipísci: *to get, to obtain.*

ULCI'SCOR, ultus sum, ulcísci: *to take revenge on; to take revenge for.*

NANCI'SCOR, nactus sum, nancísci: *to light upon, to find, to attain; to get.*

PACI'SCOR, pactus sum, pacísci: *to covenant, or bargain, to agree, to come to terms.*

PROFICI'SCOR, profĕctus sum, proficísci; *to go, to be gone, to come.*

EXPERGI'SCOR, experrĕctus sum, expergísci: *to awake; or to be awakened.*

OBLIVI'SCOR, oblítus sum, oblivísci: *to forget; to omit.*

COMMINI'SCOR, comméntus sum, comminísci: *to invent, to devise, or imagine; to feign or forge; to recollect or call to mind, to think, to dispute, to compose, to treat or discourse of a thing.*

ANNOTATION.

Adipiscor cometh from *apiscor*, which we read in Tacitus, Lucretius and Nonius, and which makes *aptus*: from thence also is derived *indipiscor, indeptus.*

Comminiscor, comes also from *miniscor*, or *meniscor*, which made *mentus*, from whence is formed *mentio*. And this verb *meniscor* seems to be derived from the same root as *memini*, and as *maneo* for *meneo*; namely from μάω, from whence cometh *mens*; just as from

from γίνομαι is formed *gens*, and from μόρος, *mors*. *Expergiscor* makes likewise *expergitus*, which we find in Lucilius and Apuleius. But Diomedes insists that *expergitus* implieth one that awakes of himself; and *experrectus* one that is awakened by somebody else. *Defetiscor* hath no preterite; for *defessus* is a noun, as well as *fessus* and *lassus*. See above, p. 188.

RULE LXXV.

Of the Verbs in ĭor.

1. Grádior *makes* gressus; *and* pátior, passus; expérior *hath* expértus, *as* oppérior, oppértus. Ordior *taketh* orsus, *and* métior, mensus.
2. Mórior *makes* mórtuus, *and* órior, ortus; *but thence also come the participles*, moritúrus, oritúrus; *as from* nascor *comes* nascitúrus.

EXAMPLES.

1. GRA'DIOR, gressus sum, gradi: *to go or walk, to march along.*

Aggrédior, aggréssus sum, ággredi: *to go unto; to accost; to set upon, to encounter, or assault a person; to enterprise, attempt, or begin.*

Congrédior, congréssus sum, cóngredi: *to meet or go together; to accost one; to join battle, to rencounter; to engage in dispute; to go and talk with one; to converse with.*

Digrédior, digréssus sum, dígredi: *to go, or turn aside; to depart, digress, to go from the purpose.*

Egrédior, egréssus sum, égredi: *to go out.*

Ingrédior, ingréssus sum, ingredi: *to enter into, to walk or go.*

Progrédior, progréssus sum, progrédi: *to come or go forth; to advance, to proceed.*

Regrédior, regréssus sum, régredi: *to return, to go back.*

Transgrédior, transgréssus sum, tránsgredi: *to pass or go over; to transgress a law; to go by sea; to pass, surmount, or exceed.*

PA'TIOR, passus sum, pati: *to endure, to suffer, to let.*

Perpétior, perpéssus sum, pérpeti: *the same.*

EXPE'RIOR, expértus sum, experíri: *to attempt or try; to essay, or prove; to find; to try his right by* law, war, &c.

OPPE'RIOR,

OPPE'RIOR, oppértus sum, opperíri: *to wait.*

O'RDIOR, orsus sum, ordíri: *to begin,* properly *to spin or weave; to begin, or enter upon; to write or speak of.*

Exórdior, exórsus sum, exordíri: *to begin.*

ME'TIOR, mensus sum, metíri: *to measure; to pass or go over; to bound or limit.*

Dimétior, diménsus sum, dimetíri: *to measure; to account.*

Remétior, reménsus sum, remetíri: *to measure over again; to go over again.*

2. MO'RIOR, mórtuus sum, mori: *to die. It has the participle in* rus, moritúrus, Virg. *about to die, as if it had the supine* móritum.

Commórior, commórtuus sum, cómmori: *to die together.*

Emórior, emórtuus sum, émori: *to die.*

Imnórior, immórtuus sum, ímmori: *to die in, or upon; to be continually upon a thing.*

O'RIOR, óreris, *of the third conjugation; or* órior, orí-ris, *of the fourth,* ortus sum, oríri: *to rise or get up; to rise* as the sun; *to rise, or spring; to rise, or begin; to appear; to be born. It has the participle in* rus, oritúrus, Hor. *about to rise; as if it had the supine* óritum.

Abórior, abórtus sum, íri: *to miscarry; to be born before the time.*

Adórior, adórtus sum, íri: *to assault.*

Exórior, exórtus sum, exoríri: *to rise* as the stars; *to spring up; to be born.*

Obórior, obórtus sum, oboríri: *to arise, to spring up, to draw on; to shine forth.*

Subórior, subórtus sum, suboríri: *to rise or grow up.*

NASCOR, natus sum, *follows the rule of the verbs in* SCO. *But it has the participle in* rus, nascitúrus, *about to come to life, as if it came from* náscitum *in the supine.*

ANNOTATION.

We meet with *opperitus* in Plautus for *oppertus. Id sum opperitus,* in Mostel. *Orditus,* is in Diomedes, as if it came from *ordior,* in the preface to his book: *Lectio probabiliter ordita;* though he himself mentions no other participle belonging to this verb than *orsus.* But in Isaiah, chap. 25, we find *Et telam quam orditus est.* Baptista Mantuanus and Julius Scaliger have also made use of it; but in this they are not to be imitated.

Several learned men have wrote *metitus*, for *mensus*; and among the rest Julius Scaliger, and Xylander: but Vossius affirms that the passages which they quote from Cic. in defence of their opinion, *Atque dimetita signa sunt: dimetiti cursus* (2. *de Nat. Deor.*) are corrupted; and that the best editions, and even the most ancient of all, have *demetata*, and *dimetati*. And thus we find that Lambinus, Gruterus, Elzevir, and Robert Stephen read it. The other passage which they bring from Q. Curtius, lib. 3. *Stipendium metitum est*, cannot be found in this author, no more than *stipendium metiri*, which R. Stephen quotes out of him in his Thesaurus, as likewise in his dictionary.

There are some who insist upon its being good Latin to say, *aborsus*, and *adorsus*, for *abortus*, and *adortus*, taken from *orior*; as *nullum majus adorsa nefas*, Ovid. *Adorsi erant tyrannum*, Gell. But we should read *adorta* and *adorti*; for *orsus* comes only from *ordior* and not from *orior*.

True it is that they produce from Paul the civilian the expression, *aborsus venter, a belly that has discharged its burden by abortion*; but we ought to read *abortus*. And as to the distinction given by Nonius, between *abortus*, a substantive, and *aborsus*; namely that the former is said of an infant just conceived, and the latter of one that has been conceived some time ago; it is destitute of foundation.

RULE LXXVI.

Of Deponents that have no Preterite.

Vescor, liquor, médeor, reminíscor, divértor, prævértor, ringor, diffíteor, *have no preterite.*

EXAMPLES.

These have no preterite.

Vescor, vesci: *to live upon*; *to eat.*

Liquor, liqui, Virg. *to be dissolved, or melted*; *to run or glide along* as rivers; *to drop.*

Médeor, medéri: *to heal, cure, or remedy*; *to attend a patient*; *to dress a wound*; *to administer comfort to a person in trouble.*

Reminíscor, reminísci: *to remember*; *to call to mind or remembrance.*

Divértor, divérti; *to lodge, to inn*; *to turn out of the road.*

Prævértor, prævérti: *to outrun or outstrip*; *to do a thing before another*; *to anticipate.*

Ringor, ringi: *to grin or show the teeth*, as a dog doth; *to wry the mouth*; *to fret or chafe*; *to make faces.*

Diffíteor, diffitéri: *to deny, to say to the contrary.*

ANNOTATION.

These verbs borrow the preterite from somewhere else, when there happens to be any necessity of expressing the time past. Thus *vescor* takes it from *edo, edi.* *Liquor* from *liquefacio,* or rather from *liquefio, liquefactus.* *Medeor* takes it from *medicor, medicatus.* *Reminiscor,* from *recordor, recordatus.* *Reminiscor* is derived from the same root as *comminiscor,* of which we have already taken notice in the 74th rule.

Divertor and *prævertor* borrow it of *diverto* and *prævertо,* rule 59. *Ringor* borrows *indignatus* of *indignor; diffiteor, inficiatus,* of *inficior.*

RULE LXXVII.

Of the Verbs called Neuter-passive.

1. Sóleo *hath for its preterite* sólitus sum; fio *hath* factus sum; fido, fisus sum; mœ'reo, mœstus sum; áudeo, ausus sum; *and* gáudeo, gavísus sum.
2. *Several have a double preterite, as* juro, confído, *and* odi.

EXAMPLES.

1. The verbs called neuter-passives, are those which have a termination in O like the active, and the preterite in US, like the passive.

SO'LEO, sólitus sum, *(heretofore* sólüi,) solére: *to be accustomed.*

FIO, factus sum, fíeri: *to be made, to consist; to be done; to become.*

FIDO, fisus sum, fídere: *to confide in.*

Diffído, diffísus sum, ĕre: *to distrust.*

AU'DEO, ausus sum, audére: *to dare; not to be afraid.*

MŒ'REO, mœstus sum, mœrére: *to grieve, to mourn, to be concerned.*

GAU'DEO, gavísus sum, gaudére: *to rejoice, to be glad, to be pleased with.*

ANNOTATION.

You are therefore to observe that these verbs are conjugated like the passive in the tenses formed of the preterite; and like the active in the tenses that depend upon the present.

2. A great many of them have a double preterite; as JURO, jurávi *and* jurátus sum, juráre: *to swear, to make oath.*

Con-

Confído, confídi *and* confísus sum, *(it comes from* fido *above mentioned)* confídere: *to trust, to confide, to rely or depend upon; to be confident, or well assured; to expect or hope.*

Odi *and* osus sum, *(it has never a present)* odísse: *to hate.*

ANNOTATION.

We find *soliit* in Sal. *Neque subsidiis uti soliierat compositis*, lib. 2. hist. Varro in the 8th *de L. L.* quotes it likewise from Ennius and Cato, and thinks it is wrong to follow the example of those who said *solitus sum.* Yet the contrary custom has prevailed, and it would be wrong now in any body to say otherwise. Charisius observes that this verb hath no future, because custom or habit never regards the time to come.

In like manner Robert Stephen gives *mœrui* to *mœreo*, but without any authority. Priscian says it hath never a preterite; for, according to him, *mœstus* is properly no more than a noun. And it is an error which grammarians are often guilty of, thus to take the nouns for participles, as we have already shown in regard to *cassus, fessus, fretus*, and others.

We meet with *juratus* in Cic. in Plautus, and other writers. *Non sum jurata*, Turpil. apud Diom. *Confidi* is in Livy. *Osus* is in Gellius, l. 4. c. 8. In Plautus, *Inimicos osa sum semper obtuerier.* Amphitr. act. 3. sc. *Durare.* From thence comes the participle *osurus*, Cic. More examples of this sort may be seen in the lists annexed to the remarks on the verbs, at the end of the syntax.

RULE LXXVIII.

Of neuters which seem to have a passive signification.

Líceo, vápulo, fio, *and* véneo, *are rendered by a verb passive.*

EXAMPLES.

These verbs are conjugated like the active, and yet are usually rendered by the verb passive.

LI'CEO, lícui: *It borrows its supine of the verb impersonal,* licet, licitum est, licére: *to be prized or valued; to be set at a price for what it is to be sold.* On the contrary,

LI'CEOR, lícitus sum, *is rendered by the active;* licéri; *to cheapen a thing, to offer the price.*

VA'PULO, ávi, átum, áre: *to be beaten, or whipped; to cry bitterly.*

FIO, factus sum, fíeri: *to be made, to consist, to be done, to become.*

VE'NEO, vénii, veníre: *to be sold.*

ANNOTATION.

EXULO and NUBO, which are generally ranked in this class, have rather an active signification. For EXULO, as Sanctius observeth, is the same as *extra solum eo*. Now *eo*, seems to be active when we say *ire viam*, and the like; for which reason it has also its passive *iri*.

NUBO is the same as *obnubo*. *Mulier nubit*, says Caper, *quia pallio obnubit caput suum genásque*, lib. de orthograph.

In regard to the rest we may observe also, that

LICEO, properly signifies, *I permit*: and it may be derived from λίζω ἐάω, *permitto*, in Hesychius. Hence we say of things exposed to sale, *licent*; subaud. *se*; they expose and resign themselves to every body; and we say likewise, *per me licet*, subaud. *hoc* or *illud*, it is in your power, I permit you to do it: for *licet* the conjunction is properly no more than the third person of this verb, as we shall show in the remarks. And *liccor*, in the passive originally implies, *I am permitted*. Thus *liceri*, to expose to sale, is the same as, *to be admitted and suffered to expose to sale*.

VA'PULO, comes from ἀπόλλω for ἀπολλύω, or ἀπόλλυμαι, *pereo* or *peribo*. For the Æolians added their digamma, and said Fαπόλω, whence the Latins, says Sanctius, have taken *vapulo*; so that this verb, properly speaking, signifieth, *malè ploro* or *doleo*. Thus in comic writers *vapula* or *peri*, are taken for the same thing. Thus in Terence and Plautus we find that slaves when called by their masters, make answer *vapula*, by way of contempt, as much as to say, *call as long as you please*, or *go and hang yourself*. Whence also cometh the proverb *vapula Papyria*, which according to Festus, was said against those whose threats were despised; because Papyria a Roman Lady, having enfranchised a she-slave of her's, this slave, instead of expressing her gratitude to her benefactress, returned her this answer. For which reason, according to the same Festus, Elius says, that *vapula* is put there for *dole*, and Varro for *peri*. And he is for taking in this very sense the passage of Terence's Phormio, which Sanctius and the old editions read thus, ANT. *Non tu manęs?* GE. *Vapula*. ANT. *Id tibi quidem jam fiet*, act. 5. sc. 6. And this of Plautus: *Reddin', an non mulierem, priusquam te huic meæ machæræ objicio, mastigia?* S. *Vapulare ego te vehementer jubeo, ne me territes*, &c. Whereto we may add that the Greeks use their οἰμώζειν, *plorare, ejulare*, in the same sense, as ἐγὼ μὲν οἰμώζειν λέγω σοι: Arist. *Imprecor tibi ut vapules*: οἰμώξεται γὰρ πρὸ τῶν ἄλλων, Lucian. *Nam primus omnium vapulabit*. In which signification they likewise use κλάω, *ploro*; κλάιειν λέγω σοι, Aristoph. *Lachrymas tibi denuncio, I'll give thee a good drubbing*; δεῦρ' ἴλθ' ἵνα κλάιῃς, *come hither that I may trim thee*: διὰ τί δῆ κλαύσομαι; *why should you beat me?* Idem. And Sanctius concludes that since this verb has not a passive signification, it is false Latin to say, as the grammarians direct us, *Vapulant pueri à præceptore*. But this phrase shall be examined in the syntax, when we come to the rule of passive verbs.

FIO is neither active nor passive in its proper signification, for it is a substantive verb the same as *sum*, and comes from φίω, of which,

which, as Scaliger observeth, 5. *de Caus. cap.* 3. they first made *fuo*, and afterwards *fio*; from whence are still left the preterite *fui*, and the infinitive *fore*. This verb had heretofore its passive also according to Priscian, as *Græco ritu fiebantur Saturnalia*, whence likewise comes the infinitive *fieri*. The preterite *factus sum*, is also passive, and properly comes from *facior*, which was in use among the ancients, and whence we have still remaining *afficior* and *perficior*. But *fio senex* in the present, is the same thing, according to Sanctius, as *sum senex*.

VE'NEO, as hath been already observed, p. 286, comes from *venum* and *eo*; and consequently is no more a passive than *eo*, which we have above demonstrated to be really a verb active.

RULE LXXIX.

Of Impersonals.

1. Míscret *takes* misértum est; *but heretofore it had* miséritum est.
2. Tædet *makes* tæ'duit, pertæ'sum.
3. Placet, libet, piget, licet, pudet, *have* UIT, *and* ITUM est.
4. *But* Liquet *has no preterite.*

EXAMPLES.

We have elsewhere taken notice that they give the name of verbs impersonal to those which are conjugated only in the third person; as *opórtet*, *decet*, &c. And therefore their preterite is also formed by the third person of their conjugation: *opórtuit*, *décuit*, &c. Nevertheless we are to except a few, namely

1. MI'SERET, misértum est; *it pitieth me.* And heretofore, *miséritum*, Plaut.
2. TÆDET, tæ'duit, tæsum est; *or rather* pertæ'sum est *from* pertæ'det: *it irketh, it wearieth.*
3. The following make UIT, and ITUM EST.

PLACET, plácuit *and* plácitum est, Cic. *it seemeth good, or is the mind or opinion of.*

LIBET *or* LUBET, líbuit *and* líbitum est: *it liketh, or contenteth.*

PIGET, píguit *and* pígitum est, Gell. *it irketh, grieveth, or repenteth.*

LICET, licuit *and* licitum est: *it is lawful, it is free, or possible.*

PUDET, púduit *and* púditum est, Cic. *to be ashamed.*

4. LIQUET, Cic. *it appeareth, it is clear and manifest.* Without a preterite.

ANNOTATION.

The impersonals have no imperatives; but instead of these they make use of the present of the subjunctive, *pœniteat, pugnetur,* &c.

It frequently happens that they have neither supine nor gerund yet we read in Cic. *pœnitendi causa; pœnitendi vis. Nihilo magis liciturum esse plebeïo, quàm Patriciis esset licitum. Non pudendo, sed non faciendo quod non decet, nomen impudentiæ effugere debemus.* In Sal. *Non est pœnitendum;* and even *pœniturus,* which is now grown obsolete.

RULE LXXX.

Of the imperatives of *dico, duco, facio* and *fero.*

Dico *makes* dic; duco, duc;
Fácio, fac; *and* fero, fer.

EXAMPLES.

These imperatives should naturally terminate in E, like *lege;* but they have dropped their final E, for which reason we say

Dic, *instead of* dice: *say thou.*
Duc, *instead of* duce: *lead thou.*
Fac, *instead of* face: *do thou.*
Fer, *instead of* fere: *bear thou.*

ANNOTATION.

The compounds of *facio* with a preposition form their imperative in E, as usual: thus

Perfício, *imperat.* perfice; *finish thou.* Sufficio, *imperat.* súffice; *furnish thou.*

Heretofore they said also *face; orandi jam finem face,* Ter. In the same manner *dice,* and the rest.

OBSERVATIONS

ON THE DIFFERENT CONJUGATIONS, and on the derivative and compounded Verbs.

I.

A great many Verbs of one termination only, are of different conjugations, under different significations.

Appéllo, as; *to call.* Appéllo, is; *to bring to land.*
Fundo, as; *to found.* Fundo, is; *to shed.*
Mando, as; *to bid.* Mando, is; *to eat.*
Obsero, as; *to shut.* Obsero, is; *to sow.*
Pando, as; *to bend in.* Pando, is; *to stretch.*
Constérnor, áris; *to be astonished.* Constérnor, ĕris; *to be strewed,* or *covered all over.* See Priscian.

Some of them differ in quantity.

Cólo, as; *to strain.* Cŏlo, is; *to till.*
Dĭco, as; *to dedicate.* Dīco, is; *to say.*
In like manner their compounds, *abdĭco,* and *abdīco: indĭco,* and *indīco: prædĭco,* and *prædīco,* &c.
Lĕgo, as; *to delegate.* Lĕgo, is; *to read.*
The same in regard to their compounds, *allĕgo,* and *allĕgo: relĕgo,* and *relĕgo,* &c.

Several are also of different conjugations, though in the same signification.

			&			
*	Cíeo,	es.		Cio,	is, ire,	*to call.*
*	Denso,	as.		Dénseo,	es,	*to thicken.*
	Excélleo,	es.		* Excello,	is.	*to excel.*
*	Férveo,	es.		Fervo,	is.	*to boil.*
*	Fódio,	is, ĕre.		Fódio,	is, īre,	*to dig.*
*	Fúlgeo,	es, ēre.		Fulgo,	is, ĕre,	*to glitter.*
*	Lavo,	as.		Lavo,	is,	*to wash.*
*	Lino,	is, ĕre.		Línio,	is, īre,	*to anoint.*
	Nexo,	as.		Nexo,	is,	*to twine.*
*	Oleo,	es.		Olo,	is, obsol.	*to smell.*
*	Sallo,	is, ĕre.		Sállio,	is, īre,	*to salt.*
*	Strídeo,	es, ēre.		Strido,	is, ĕre,	*to make a noise.*
	Térgeo,	es.		Tergo,	is,	*to wipe.*
*	Mórior,	ĕris.		Mórior,	īris, obsol.	*to die.*
	O'rior,	ĕris.		O'rior,	īris,	*to rise.*
	Pótior,	ĕris.		* Pótior,	īris,	*to enjoy.*
*	Sono,	as.		Sono,	is, obsol.	*to sound.*
*	Túeor,	ēris.		Tuor,	ĕris,	*to preserve.*

In the same manner its compounds *intúeor, íntuor; contúeor, cóntuor; obtúeor, óbtuor,* &c.

ANNO-

ANNOTATION.

Where we have put the asterisks, it is to show that these verbs are more usual than those of the corresponding conjugation in the same line. But where we have made no mark at all, it is to be understood that they are both used alike.

ORIOR and POTIOR are more usual in the infinitive of the fourth conjugation; but in the indicative *orior* is only of the third: and *potior* is used in both by the poets, though they more commonly make *potitur* short, that is, of the third conjugation.

———*Polydorum obtruncat, & auro*
Vi potitur, Virg.

Sometimes the same preterite comes from different verbs.

As the preterite of the compounds of sto *and* sisto.

Cónstiti	*from*	Consto	*or from*	Consísto;	*to stop.*
E'xtiti	*from*	Exsto	*or*	Exísto;	*to be.*
I'nstiti	*from*	Insto	*or*	Insísto;	*to pursue.*

As also the following, which change their signification.

A'cui	*from*	A'cco,	*to be sour;*	*or* A'cuo,	*to whet.*
Crevi	*from*	Cresco,	*to grow;*	*or* Cerno,	*to judge.*
Frixi	*from*	Frígeo,	*to be cold;*	*or* Frigo,	*to fry.*
Luxi	*from*	Lúceo,	*to shine;*	*or* Lúgeo,	*to mourn.*
Mulsi	*from*	Múlceo,	*to assuage;*	*or* Múlgeo,	*to milk.*
Pavi	*from*	Páveo,	*to be afraid;*	*or* Pasco,	*to fear.*
Fulsi	*from*	Fúlgeo,	*to shine;*	*or* Fúlcio,	*to prop.*

Some have likewise the same supine.

Cretum	*from*	Cresco,	*to grow;*	*or* Cerno,	*to see.*
Mansum	*from*	Máneo,	*to stay;*	*or* Mando, is,	*to eat.*
Passum	*from*	Pando, is,	*to open;*	*or* Pátior,	*to suffer.*
Succénsum	*from*	Succénseo,	*to be angry with one;*	*or* Succéndo,	*to burn.*
Tentum	*from*	Téneo,	*to keep;*	*or* Tendo,	*to stretch.*
Victum	*from*	Vinco,	*to overcome;*	*or* Vivo,	*to live.*

Of the gerunds of the two last conjugations.

The gerunds of the fourth, and those of the verbs in IO of the third, frequently take an *u* instead of an *e*; as *faciúndi, úndo, úndum*, from *facio*. *Experiúndi, úndo, úndum*; from *expérior*. And the like.

Iens, and its compounds, also take an *u* in the genitive: *eúntis, pereúntis, exeúntis*: there is only *ámbiens*, that makes *ambiéntis*, surrounding, seeking for preferment; but *abiens*, makes *abeúntis*, going away.

II.

ON THE DERIVATIVE VERBS.

Derivative verbs are generally taken either from nouns or from verbs.

From nouns there are two sorts, verbs of imitation, and denominatives.

The

The verbs of imitation terminate either in *isso* or in *or*, as *Patrisso, Atticisso, Græcor, Vulpinor.* But the termination *isso* partakes a good deal of the Greek language, in which these verbs are terminated in *ίζω*. For which reason the Latins prefer the termination in *or*; so that we say rather *Græcor*, than *Græcisso*, Voss.

The denominatives are generally all verbs derived from a noun, as *lignor* from *lignum*; *frumentor* from *frumentum*; *rusticor* from *rus*, or from *rusticus*; and the like.

Of those which are derived from other verbs.

There are four sorts derived from other verbs. These are inceptives, frequentatives, desideratives, and diminutives.

1. INCEPTIVES end in *sco*, and generally signify that a thing is begun; as *ardesco*, I begin to burn: *maturesco*, I begin to ripen: *vesperascit*, it draweth towards evening.

They likewise imply now and then the continuation or increase of the action; as *expleri mentem nequit ardescítque tuendo*, Virg. and her flame increases by looking at him. *Exuperat magis, ægrescítque medendo*, Virg. increases and grows worse by medicine. See L. Valla, book 1.

Hereby we see that inceptives are verbs neuter, and therefore that those of an active signification do not belong to this class, notwithstanding they may have the termination; as *disco*, to learn; *pasco*, to feed.

The inceptives are formed of the second person of the present, as from *labo, as*; *labasco*; from *caleo, es*; *calesco*: though from *puteo, es*, we say *putisco*, changing the *e* into *i*: But of *tremo, is*, we regularly form *tremisco*; of *dormio, is, dormisco*.

It is the same in regard to the deponents, which are formed by feigning the active of the primitive. For *fruiscor* comes as it were from *fruo, is*. The impersonals also follow this analogy: *miserescit*, from *miserco, es*, &c.

Sometimes there is a syncope in the formation, as *hisco* for *hiasco*, from the old verb *hio, as*.

Some of them are even supposed to come from nouns, as *ægresco* from *æger*; *repuerasco* from *puer*: though they may be said to come from the verbs *ægreo, repuero*, and the like, which are no longer in use: just as *calvesco*, which they generally derive from *calvus*; and *senesco* from *senex*, come from *calveo*, which we find in Pliny, and from *seneo*, in Catullus.

These verbs have neither preterite nor supine, but they borrow them of their primitives, as *incalesco, incalui*, from *caleo*. See the 35th rule. Though it is better to say they have none at all, because this preterite never implies an inceptive signification.

These verbs are always of the third conjugation.

2. The FREQUENTATIVES generally end in *to, so, xo*, or *co*; as *clamito, pulso, nexo, fodico*.

They are so called because they generally signify frequency of action, *quid clamitas*, what do you bawl so often for? But this is not general: for *viso* simply implies to go to see; *albico* and *candico*, signify no more than a whiteness just beginning or coming on,

on, and therefore are rather diminutives; in the same manner *dormito*, to be sleepy, to begin to fall asleep.

They are formed of the second supine, by changing *u* into *o*, or into *ito*; into *O*, as from *tractum*, *tractu*, *tracto*: from *versu*, *verso*: from *natu*, *nato*: but some change the *a* into *i*, *clamatu*, *clamito*.

Those in *or* are formed in the same manner, as from *amplexu*, *amplexor*. In ITO, as from *actum*, *actito*; from *hæsum*, *hæsito*.

Some are formed two ways, as from *dictu* comes *dicto*, and *dictito*; from *jactu*, *jacto*, and *jactito*.

Some are formed from the second person, as from *ago*, *agis*, *agit*; from *fugis*, *fugito*; from *quæris*, *quærito*.

The frequentatives are of the first conjugation, except *viso*, which is of the third.

3. The DESIDERATIVES or verbs of desire generally end in *rio*, as *esurio*, I am hungry or have a desire to eat; *parturio*, to be in travail with, to be ready to bring forth young.

They are formed from the last supine by adding *rio*; as from *esu* is formed *esurio*; from *cœnatu*, *cœnaturio*; and are of the fourth conjugation.

In imitation of these there have been some formed even from nouns, as *syllaturio*, in Cic.

But every verb in *rio* is not a desiderative, witness *ligurio*, *scaturio*, which form no supine, and have *u* long, contrary to the analogy of the rest. Neither is every desiderative terminated in *rio*, witness *capto*; *captare benevolentiam alicujus*.

4. The DIMINUTIVES end in *llo*, as *cantillo*, *sorbillo*, and are of the first conjugation.

ANNOTATION.

But here we are to observe that the derivatives are frequently taken in the same signification as the primitives, *hisco* for *hio*: *conticesco* for *conticeo*: *ventito* for *venio*; and the like.

III.

ON COMPOUND VERBS.

Compound verbs are formed either of nouns, as *belligero*, from *bellum* and *gero*: or of verbs, as *calefacio*, of *calco* and *facio*: or of adverbs, as *benefacio*: or of prepositions, as *advenio*.

Sometimes the compounds change either the species, or conjugation of the simple: the species, as *sacro*, *execror*; *sentio*, *assentior*: the conjugation, as *dare*, *reddere*: *cubare*, *incumbere*.

Sometimes they change both; as *spernere*, *aspernari*; and the like.

But very frequently the simple is not used, when the compound is; as *leo*, whence cometh *deleo*, according to Priscian: *pedio*, whence *impedio*, *expedio*, *prapedio*, *compedio*: *liviscor*, whence *oblitiscor*, according to Cesellius in Cass. Unless we choose to derive it from *oblino*, heretofore *oblivi*, whence we have also *oblivio* and *oblivium*, and even the adjective *oblivius*. For the ancients used in the same sense *leo* and *lino*; so that it is not at all surprising that we

we should say *oblevi*, as coming from *leo*; just as they said *oblivi* from *lino*. Hereto we may also refer *fendo*, *specio*, *pleo*, *lacio*, *fligo*, and others, of which we have made mention in their proper place in the rules.

Some have even a simple used only in Greek, as Δύω, whence *induo*, *exuo*: Κέλλω, whence *antecello*, and the rest: Πειράω, whence *comperior*, *experior*, &c.

It often happens that the preterite of the simple is not usual, when that of the compound is; thus we say rather, *Mercurius contudit Sosiam*, than *tutudit*, which is not perhaps to be found in any Latin author, though Charisius and Priscian give it to *tundo*. Thus we meet in Latin authors with *applicuit*, *evasit*, *detrusit*, *emunxit*, *delicuit*, though we do not easily find *plicuit*, *vasit*, *trusit*, *munxit*, nor *licuit* from *liqueo*. Thus we find the supine *retentum*, *contentum*, *enectus*, *internectus*, though we cannot find *tentum*, nor the simple *nectus*.

On the contrary the simple is sometimes used, when the compound is not. For we meet with *sidi* from *sido*; with *tacitum* and *taciturus* from *taceo*; but it is not so easy to find *considi* from *consido*; nor do we find *reticitum*, or *reticiturus* from *reticeo*.

Hence we see that in all these matters custom is the chief thing to be regarded; so that we should use ourselves betimes to the reading of the purest authors, and never to employ any word whatsoever without good authority.

A

METHOD

OF FINDING OUT THE PRESENT

BY THE PRETERITE.

AS it has been the opinion of some, that it would be of service to those who enter late upon the study of the Latin tongue, to have a method of ascending to the present of the verb by means of the preterite, in such a manner that whenever they meet with a preterite, they may be able to tell from what verb it comes, without being obliged to learn the rules, I have therefore thought proper to delineate here the following scheme, to the end they may not be disappointed of the benefit they expect from it. At least there will be this other advantage arising from this essay, that it will contribute to show the analogy of the Latin tongue in its preterites, as I have already shown it in the difference of its genitives in regard to the declensions. Besides, these reflections may be considered, if you will, as a specimen of the utility derivable from the treatise of letters which we intend to give towards the close of this work.

Art. I.

The most natural analogy of forming the preterite.

I.

All preterites are in *i*, and conjugated by *ísti, ĭt : ĭmus, ístis, érunt* or *ére.*

The most natural analogy of forming them, is, as we already have observed, p. 171, to take them from the second person present, changing *s* into *vi ;*

From whence is formed *avi*, in the first conjugation : *evi*, in the second, and *ivi* in the third and fourth. Thus

TERMINATIONS.				EXAMPLES.		
avi	o,	as.	1.	Amávi	Amo,	as.
evi	eo,	es.	2.	Flevi	Fleo,	es.
ivi	o,	ĭs.	3.	Petívi	Peto,	ĭs.
		ĭs.		Cupívi	Cúpio,	
	io,	īs.	4.	Audívi	Aúdio,	īs.

Quæsivi comes from *quæro*, by changing r into *s*, to soften the sound: or rather because heretofore they said *quæso* for *quæro*, as Festus hath observed; whence we have still left *quæso*, in the sense of praying, which comes very near to that of asking.

II.

These preterites, and the tenses that depend on them, oftentimes admit of a syncope either of the *v* only, or of the *v* and the vowel that follows it.

Those in *avi* and *evi*, do not admit of this syncope either in the first or third person singular, or in the first person plural; but they suffer a syncope of an intire syllable in the other persons and tenses depending on the preterite, as

Ámásti for *amavísti.*
Ámárunt for *amavérunt.* *Flerunt* for *flevérunt.*
Ámássem for *amavíssem.*

Those in *ivi* will admit of it throughout, but the *v* is never cut off, when it is not followed by *is*:

Petii for *petívi.*
Petiérunt for *petivérunt.*
Petíeram for *petíveram.*

But if the *v* be followed by *is*, then we use which syncope we please.

Petiísti, petísti, for *petivísti.*
Petiíssem, petíssem, for *petivíssem.*

Art. II.

Four general irregularities, and three particular changes in some verbs.

But though this analogy be the most natural, yet it is not the most received, except in the first and fourth conjugation; for a great many irregularities have crept into the second and third, as well as into some verbs of the other two conjugations.

These irregularities may be conveniently reduced to four general, of which the first two preserve *vi* or *üi* with some syncope, and the other two take other terminations.

The first is of the preterites which preserve *vi* with a syncope of the syllable, which according to the natural analogy ought to precede it, as *novi* from *nosco, cis,* instead of *noscivi.*

The

The 2d is of such as have üi by a syncope, which only by dropping the vowel that ought to have preceded *vi*, changes the *v* consonant into *u* vowel, as *monui* from *moneo, es*, instead of *monevi*.

The 3d is of those which terminate in *si*, or *ssi*, or *xi*, taking an *s*, and sometimes two, whether it be instead of the last consonant of the present, as *jussi* from *jubeo: tersi* from *tergo* (which is evidently instead of *terxi*; for this being too rough because of the *r*, they struck the *c* out of the double letter *x*) or after this consonant; as *carpsi* from *carpo; dixi* from *dico; unxi* from *ungo;* the X being equivalent to CS, or to GS.

The fourth is of those which end in *bi, ci, di*, &c. according to the last consonant of the present; as *bibi* from *bibo: legi* from *lego:* which may be owing to the syncope of the usual termination of the preterite, *legi* for *legivi*.

But beside these four general irregularities, there are other changes incident to some verbs, of which the three most usual are:

1. The change of the A (and of the *i* in compounds) into E, as *feci* from *facio: perfeci* from *perficio*, and sometimes into I, especially in such preterites as have a reduplication; as *cecini* from *cano*.

2. The syncope of the *n* (and sometimes of the *m*) which precedes the last consonant of the present, as *scidi* from *scindo: accubui* from *accumbo: rupi* from *rumpo*.

3. The reduplication of the first consonant of the present, either with an E, after the example of the Greeks, as *cecidi* from *cado:* or even with the vowel of the present; as *momordi* from *mordeo: pupugi* from *pungo*.

These three sorts of changes seldom happen but in the two last irregularities; and especially the last, namely the reduplication, occurs only in the fourth irregularity. But they may sometimes happen to meet all together; as *tetigi* from *tango*, where we see the *a* changed into *i*, the *n* taken away, and the reduplication added.

Article III.

Of the 1st general irregularity.

Preterites in vi *with a syncope that cuts off the syllable, which according to the natural analogy ought to have preceded it.*

I.

These preterites are derived from two sorts of verbs.

1. From those which end in *vo* and *veo;* as *juvi* from *juvo*, for *juvávi: movi* from *moveo*, for *movévi:* and these are very easy to find; because you have only to change the *i* into *o* or *eo*.
2. From others which have different terminations, and are more difficult.

We shall give a separate view of the one and the other. And when there happens to be any difficulty worth remarking, we shall take care to mention it after the following lists, by means of small notes to which the asterisks shall refer.

II. List

II.

List of preterites that come from verbs in *vo*, or *veo*.

Verbs in *veo*.

* Cavi	*from* Caveo,	es, ēre:	*to beware of; to take care of.*
Connivi	Conniveo,	es, ēre:	*to wink, to dissemble.*
* Favi	Faveo,	es, ēre:	*to favour.*
Fovi	Foveo,	es, ēre:	*to cherish.*
Langui	Langueo,	es, ēre:	*to languish.*
Movi	Moveo,	es, ēre:	*to move.*
* Pavi	Paveo,	es, ēre:	*to be afraid.*

Verbs in *vo*.

Calvi *from*	Calvo,	is, ĕre:	*to deceive.*
Juvi	Juvo,	as, āre:	*to help.*
Solvi	Solvo,	is, ĕre:	*to loose, to deliver.*
Volvi	Volvo	is, ĕre:	*to roll.*

* In order to distinguish these preterites in *avi*, and some others which are marked lower down with an asterisk, from those of the first conjugation; we are to observe that the first conjugation has never a dissyllable preterite in *avi*.

III.

Of preterites which come from verbs of other terminations, and are more irregular.

And in the first place,

Of those in SCO, *which generally take this termination in the preterite; as,*

Agnovi *from*	Agnosco,	is, ĕre:	*to know, to find out.*
Crevi	Cresco,	is, ĕre:	*to grow.*
Novi	Nosco,	is, ĕre:	*to know.*
Pavi	Pasco,	is, ĕre:	*to feed.*
Quievi	Quiesco,	is, ĕre:	*to rest.*
Scivi	Scisco,	is, ĕre:	*to ordain.*
Suevi	Suesco,	is, ĕre:	*to be accustomed.*

Of some other particular preterites.

Sivi	*from* Sino,	is, ĕre:	*to permit.*
1. Sprevi	Sperno,	is, ĕre:	*to despise.*
2. Stravi	Sterno,	is, ĕre:	*to strew.*
3. Sevi	Sero,	is, ĕre:	*to sow.*
4. Assevi	Assero,	is, ĕre:	*to plant near.*
5. Trivi	Tero,	is, ĕre:	*to wear.*

1. *Spernivi, spervi*, and by transposition to soften the sound: *sprevi.*
2. The like in *straci*, where moreover the *e* of the present is changed into *a*.
3. *Serivi, servi*, and by a syncope of the *r*, which is too rough when joined with the *v* consonant, *sevi.*
4. In like manner all the compounds of *sero*, which retain the signification of sowing, as *consevi, disevi, insevi, intersevi, obsevi.*
5. By a syncope of the *e* instead of *terivi.*

Article

Article IV.

Of the 2d general irregularity.

Preterites in üi, *the vowel which naturally ought to have preceded it, being cut off.*

I.

When the syncope is not of an entire syllable, as in the preceding irregularity, but only of a letter, as of the *a* in *avi*; of the *e* in *evi*; and of the *i* in *ivi*: then the *v* consonant is changed into *u* vowel, to soften the pronunciation. For if from *cubavi*, which according to the most natural analogy ought to be the preterite of *cubo, as*, you take away the *a*, there remains *cubvi*, which being too harsh, they made it *cubüi*; in the same manner of *monevi*, they first made *monvi*, and afterwards *monüi*.

This irregularity is so common in the second conjugation, that it is become the general rule thereof: so that when a preterite is in *üi*, we must first of all see whether it be not derived from a verb in *eo*.

üi, eo, es; *as* florüi, floreo, es.

II.

We have therefore no necessity of remarking in particular any other preterites in *üi*, than those of the other three conjugations, which we shall do according to their alphabetical order.

1.	Accubui, *from*	Accumbo,	is, ĕre.	*To sit down at meat.*
	Alüi,	Alo,	is, ĕre.	*To nourish.*
	Amicüi,	Amicio,	is, īre.	*To cover, to put on a garment.*
2.	Aperüi	Aperio,	is, īre.	*To open.*
	Operüi,	Operio,	is, īre.	*To cover.*
	Asserüi,	Assero,	is, ĕre.	*To assert.*
	Colüi,	Colo,	is, ĕre.	*To till, to honour.*
3.	Compescüi,	Compesco,	is, ĕre.	*To check, to curb.*
4.	Concinüi,	Concino,	is, ĕre.	*To accord in one song.*
	Crepüi,	Crepo,	as, āre.	*To make a noise.*
	Cubüi,	Cubo,	as, āre.	*To lie down.*
	Domüi,	Domo,	as, āre.	*To tame.*
	Elicüi,	Elicio,	is, ĕre.	*To draw out.*
5.	Excellüi,	Excello,	is, ĕre.	*To excel.*
	Fricüi,	Frico,	as, āre.	*To rub.*

1. In like manner the other compounds of *cubo*, which are of the third conjugation, as *concumbo*, *decumbo*, *recumbo*, which take an *m* in their present tense (or rather which retain it from the ancient verb *cumbo, is,*) which they reject in their preterite and supine.

2. These two compounds of *pario*, which are of the fourth conjugation, make *rüi*; but *comperio* and *reperio* make *ri*.

3. In like manner *depesco, depescui; impesco, impescui*, compounded of the old verb *pesco*.

4. In the same manner the other compounds of *cano*, to sing, as *accino, accinui, recino, recinui*.

5. Also *antecellui*, from *antecello*; *precellui* from *precello*, compounded of the old verb *cello*.

6. Genüi,

Genüi,	Gigno,	is, ĕre.	*To beget.*
Messüi,	Meto,	is, ĕre.	*To mow.*
Micüi,	Mico,	as, āre.	*To shine.*
Monüi,	Moneo,	es, ēre.	*To advise.*
Necüi,	Neco,	as, āre.	*To kill.*
Nexüi,	Nexo,	as, *or* is.	*To twist.*
Pinsüi,	Pinso,	is, ĕre.	*To knead.*
Plicüi,	Plico,	as, āre.	*To fold.*
Posüi,	Pono,	is, ĕre.	*To put.*
Rapüi,	Rapio,	is, ĕre.	*To plunder.*
Salüi,	Salio,	is, īre.	*To leap.*
Sapüi,	Sapio,	is, ĕre.	*To savour, to be wise.*
Stertüi,	Sterto,	is, ĕre.	*To snore.*
Strepüi,	Strepo,	is, ĕre.	*To make a noise.*
Texüi,	Texo,	is, ĕre.	*To weave.*
Tonüi,	Tono,	as, āre.	*To thunder.*
Vetüi,	Veto,	as, āre.	*To forbid.*
Vomüi,	Vomo,	is, ĕre.	*To vomit.*

6. From the old verb *geno*, of which they make *gigno*; as from γίνω, in Greek, comes γέγονα, or γέγομαι.

Article V.

Of the 3rd general irregularity.

The preterite in si, *or* ssi, *or* xi, *by adding the* s, *or changing some letter into* s.

I.

This irregularity seems to proceed from the imitation of two things, which the Greeks practise in the formation of their future, whence is formed the 1st Aorist, which is often taken in the same signification as the Latin preterite.

The 1st is that as the Greeks change β (*b*) and π (*p*) into ψ (*ps*); and γ (*g*) and κ (*c*) into ξ (*x*); the Latins in like manner have changed the characteristic *b* and *p* into *ps*: *scribo, scripsi, carpo, carpsi*: and *c* and *g* into *x*, which is equivalent to *cs* or *gs*: *dixi* from *dico*: *junxi* from *jungo*: as likewise *vinxi* from *vincio*; because the *o* pure, that is, the *o* preceded by a vowel, frequently follows the *o* impure, that is, the *o* preceded by a consonant.

There are also other verbs that have different characteristics from the four above mentioned, and insert an *s* in their preterite after their characteristic; namely *m* and *n*.

Here we have marked them all down with an example to each, and with a figure expressing the number that commonly occur of each sort.

S *after*	c. g.	cs. gs.	x	9. dixi *from* dico,	is, ĕre:	*to say.*
				22. junxi	jungo,	is, ĕre:	*to join.*
	m.	ms.		4. comsi	como,	is, ĕre:	*to attire.*
	n.	ns.		1. mansi	maneo,	es, ēre:	*to remain.*
	p. b.	ps.		7. carpsi	carpo,	is, ĕre:	*to pluck.*
				2. nupsi	nubo,	is, ĕre:	*to marry.*

II. *List*

II.

List of the preterites in si *or* xi, *by the addition of an* s, *after the characteristic of the present; where we are to observe, that the* x *is equivalent to* cs *or* gs.

Allexi *from*	Allicio	is, ĕre. }	
Illexi	Illicio	is, ĕre. }	*to inveigle, to entice.*
Pellexi	Pellicio	is, ĕre. }	
Aspexi	Aspicio	is, ĕre.	*to behold.*
Conspexi	Conspicio	is, ĕre.	*to consider.*
Inspexi	Inspicio	is, ĕre.	*to pry into.*
Auxi	Augeo	es, ēre.	*to increase.*
1. Carpsi	Carpo	is, ĕre.	*to pluck.*
2. Cinxi	Cingo	is, ĕre.	*to gird.*
Comsi	Como	is, ĕre.	*to attire.*
Demsi	Demo	is, ĕre.	*to abate.*
Dilexi	Diligo	is, ĕre.	*to love.*
Intellexi	Intelligo	is, ĕre.	*to understand.*
Neglexi	Negligo	is, ĕre.	*to neglect.*
Dixi	Dico	is, ĕre.	*to say.*
Duxi	Duco	is, ĕre.	*to lead.*
Frixi	Frigeo	es, ēre.	*to be cold.*
Luxi	Luceo	es, ēre.	*to shine.*
Polluxi	Polluceo	es, ēre.	*to flourish.*
Luxi	Lugeo	es, ēre.	*to mourn.*
Mansi	Maneo	es, ēre.	*to stay.*
Minxi	Mingo	is, ĕre.	*instead of which we say* (meio, *to piss.*
Mulxi	Mulgeo	es, ēre.	*to milk.*
Nupsi	Nubo	is, ĕre.	*to marry.*
3. Perrexi	Pergo	is, ĕre.	*to go forward.*
Promsi	Promo	is, ĕre.	*to draw out.*
Sanxi	Sancio	is, īre.	*to enact.*
Scripsi	Scribo	is, ĕre.	*to write.*
Sumsi	Sumo	is, ĕre.	*to take.*
3. Surrexi	Surgo	is, ĕre.	*to arise.*

1. In like manner a great many others in *po.*

2. Likewise a great many more in *go.*

3. *Pergo* and *surgo* ought to make *perri* and *surri:* but as this pronunciation would be too harsh, an *e* has been added to the penultima: and to the end that the first syllable might not lose any part of its quantity, the *r* has been doubled: *perrexi, surrexi.*

III.

The second thing in which the Latins seem to have imitated the Greeks, is that as the latter frequently change δ *(d)* and τ *(t)* into σ *(s):* so the former also frequently change *d* and *t* into *s, lædo, læsi; sentio, sensi.* Whence

Whence also they have *nexi* from *necto*; *flexi* from *flecto*, because *xi*, as we have already observed, is equivalent to *csi*, so that only the *t* is changed into *s*.

But this change into *s* cometh also from other consonants; and therefore it will be proper to set them all down with examples, before we give the list.

Si coming from	c	5.	Farsi		Farcio,	is, īre.	*to stuff, to fill.*
	d	12.	Arsi	1.	Ardeo,	es, ēre.	*to burn.*
	g	10.	Alsi	2.	Algeo,	es, ēre.	*to be very cold.*
	l	1.	Vulsi		Vello,	is, ĕre.	*to pull.*
	n	1.	Temsi		Temno,	is, ĕre.	*to despise.*
	qu	1.	Torsi	3.	Torqueo,	es, ēre.	*to twist.*
	r	1.	Hæsi	4.	Hæreo,	es, ēre.	*to stick.*
	t	1.	Flexi		Flecto,	is, ĕre.	*to bend.*
	tt	5.	Misi	5.	Mitto,	is, ĕre.	*to send.*
Ssi coming from	b	1.	Jussi		Jubeo,	es, ēre.	*to command.*
	d	1.	Cessi		Cedo,	is, ĕre.	*to give place.*
	m	1.	Pressi		Premo,	is, ĕre.	*to press.*
	r	2	Gessi		Gero,	is, ĕre.	*to carry.*
			Ussi		Uro,	is, ĕre.	*to burn.*
	t	1.	Quassi	6.	Quatio,	is, ĕre.	*to shake.*

1. *Ardeo*, as if it were *ardo*, *o* pure for *o* impure.

2. *Algeo*, as if it were *algo*, and *alsi* for *alxi*, by taking away the *c* out of the double letter, the same as in *arsi*.

3. *Torqueo*, as if it were *torquo*, or *torco*, the *q* being equivalent to *c*; and *torsi* for *torxi*.

4. *Hæreo*, *hæsi*, as if *hæri*, the *s* passing for *r*.

5. *Mitto*, *misi*, as if *misti*, whence also comes *missum*, by changing the two *tt* of *mitto* into two *ss*; but it loseth an *s* in the preterite.

6. *Quatio*, *quassi* for *quasi*, from *quato*, by changing *t* into *s*. But it doubles the *s* to distinguish it from *quasi* an adverb.

IV.

List of the Preterites in *si*, or *ssi*.

By a change of the Characteristic into one or two s.

SI.

Alsi	*from* Algeo	es, ēre,	*to be very cold.*
Arsi	Ardeo	es, ēre,	*to burn.*
Clausi	Claudo	is, ĕre,	*to shut.*
Divisi	Divido	is, ĕre,	*to divide.*
Farsi	Farcio	is, īre,	*to stuff, to fill.*
Flexi	Flecto	is, ĕre,	*to bend.*
Fulsi	Fulcio	is, īre,	*to prop.*
Hæsi	Hæreo	es, ēre,	*to stick.*
Indulsi	Indulgeo	es, ēre,	*to indulge.*
Mersi	Mergo	is, ĕre,	*to sink.*
Mulsi	Mulgeo	es, ēre,	*to milk.*
Læsi	Lædo	is, ĕre,	*to hurt.*
Lusi	Ludo	is, ĕre,	*to play.*

Nexi *from*	Necto	is,	ĕre, *to twist.*
Parsi	Parco	is,	ĕre, *to spare.*
Pexi	Pecto	is,	ĕre, *to comb, to card.*
Plexi	Pleeto	is,	ĕre, *to beat.*
Plausi	Plaudo	is,	ĕre, *to clap hands.*
Rasi	Rado	is,	ĕre, *to shave, to scrape.*
Rausi	Raucio	is,	īre, *to be hoarse.*
Risi	Rideo	es,	ēre, *to laugh.*
Rosi	Rodo	is,	ĕre, *to gnaw.*
Sarsi	Sarcio	is,	īre, *to patch.*
Sensi	Sentio	is,	īre, *to feel; to think.*
Sparsi	Spargo	is,	ĕre, *to sprinkle.*
Suasi	Suadeo	es,	ēre, *to advise.*
Tersi	Tergeo, *or* go	es, *or* is	ĕre, *to wipe.*
Torsi	Torqueo	es,	ēre, *to twist.*
Trusi	Trudo	is,	ĕre, *to thrust.*
Tursi	Turgeo	es,	ēre, *to swell.*
Vasi	Vado	is,	ĕre, *to go.*
Ursi	Urgeo	es,	ēre, *to press.*
Vulsi	Vello	is,	ĕre, *to pull.*

SSI.

Cessi *from*	Cedo	is,	ĕre, *to give place.*
Gessi	Gero	is,	ĕre, *to carry.*
Jussi	Jubeo	es,	ēre, *to command.*
Pressi	Premo	is,	ĕre, *to press.*
Quassi	Quatio	is,	ĕre, *to shake.*

V.

Some Preterites in xi *that are still more irregular, having neither* c *nor* g *in the Present.*

The letter *x*, as we have already observed, generally cometh from *c* or *g*, being no more than *cs* or *gs*. And yet the following six verbs make *xi*, in an unaccountable manner.

1. Coxi *from*	Coquo	is,	ĕre, *to boil.*
Fluxi	Fluo	is,	ĕre, *to flow.*
Struxi	Struo	is,	ĕre, *to build.*
2. Traxi	Traho	is,	ĕre, *to draw.*
2. Vexi	Veho	is,	ĕre, *to carry.*
Vixi	Vivo	is,	ĕre, *to live.*

1. *Cari* however is not so irregular as the rest, for *coquo* is as if it were *cocq*, which should make *cocsi, coxi.*

2. It may even be said, that in *traho* and *veho*, the *h* being an aspiration, is changed into *c* before *s* in the preterite *tracsi, traxi; vecsi, vexi*: because the letter *c* serves for an aspiration in many languages, and is softer than to say *trahsi* and *vehsi.*

Article

Article VI.

Of the fourth general Irregularity.

I.

Of Verbs that retain in the Preterite the Characteristic of the Present.

All preterites that do not end in *vi*, *iii*, *si*, or *xi*, take the termination *bi*, *ci*, *di*, &c. from the characteristic of their present. Wherefore having got the preterite, to find the present you have only to change *i* into *o*, or *eo*, or *io*, as *bibi*, *bibo*: *vidi*, *video*: *fodi*, *fodio*, &c.

There are even some preterites ending in *iii* and *si*, which derive this termination from their present, as *iiii* from *luo*; *visi* from *viso*. And this seems to be entirely owing to a syncope, the last syllable of these preterites having been cut off: *bibi* for *bibivi*, &c.

But if in this respect it is easier to find the present of these preterites, on the other hand there are particular difficulties, because it is chiefly in these preterites that one or more of those three changes happen of which we made mention in the 2d art. namely the change of the *a* (and in a compound verb of the *i*) into *e*: the syncope of the *m* or *n*: and the reduplication of the first syllable.

For which reason we shall first of all give here a list of the different terminations of these preterites and of the presents, from whence they come, and the number of the verbs, with an example; and in the list we shall insert only such preterites as are most difficult; those which undergo some changes.

II.

Terminations.		*Number.*	*Example.*	
Bi	bo	4. bibi *from*	Bibo,	is, ĕre. *to drink.*
Ci	co	2. ici	Ico,	is, ĕre. *to strike.*
	cio	2. feci	Facio,	is, ĕre. *to do.*
Di	do *a great quan-*	ascendi	Ascendo,	is, ĕre. *to ascend.*
	deo [*tity.*	8. sedi	Sedeo,	es, ēre. *to sit.*
	dio	1. fodi	Fodio,	is, ĕre. *to dig.*
Gi	go	4. egi	Ago,	is, ĕre. *to act.*
	gio	1. fugi	Fugio,	is, ĕre. *to run away.*
	gueo	1. langui	Langueo,	es, ēre. *to languish.*
Li	lo	6. psalli	Psallo,	is, ĕre. *to sing.*
Mi	mo	1. emi	Emo,	is, ĕre. *to buy.*
Ni	no	2. cecini	Cano,	is, ĕre. *to sing.*
Pi	po	1. rupi	Rumpo,	is, ĕre. *to break.*
	pio	1. cepi	Capio,	is, ĕre. *to take.*
Qui	quo	1. liqui	Linquo,	is, ĕre. *to leave.*
	queo	1. liqui	Liqueo,	es, ēre. *to melt.*
Ri	ro	2. cucurri	Curro,	is, ĕre. *to run.*
	rio	1. peperi	Pario,	is, ĕre. *to bring forth a child.*

Si. so 1. visi *from* Viso, is, ĕre. *to go to see.*
Ti to 2. verti Verto, is, ĕre. *to turn.*
Ui üo *almost all.* argüi Argüo, is, ĕre. *to reprove.*
Vi vo 3. solvi Solvo, is, ĕre. *to pay.*

III.

List of the Preterites which retain the Characteristic of the Present.

1. Argui *from*	Arguo,	is, ĕre. *to reprove.*
2. Ascendi	Ascendo,	is, ĕre. *to ascend.*
Bibi	Bibo,	is, ĕre. *to drink.*
Calvi	Calvo,	is, ĕre. *to cheat.*
Cecini	Cano,	is, ĕre. *to sing.*
Cepi	Capio,	is, ĕre. *to take.*
Cucurri	Curro,	is, ĕre. *to run.*
Egi	Ago,	is, ĕre. *to act.*
Degi	Dego,	is, ĕre. *to dwell.*
Prodegi	Prodigo,	is, ĕre. *to lavish.*
Satisfecisti	Satago,	is, ĕre. *to be busy.*
Emi	Emo,	is, ĕre. *to buy.*
Ademi	Adimo,	is, ĕre. *to take away.*
Feci	Facio,	is, ĕre. *to do.*
Fefelli	Fallo,	is, ĕre. *to deceive.*
Refelli	Refello,	is, ĕre. *to refute.*
Fodi	Fodio,	is, ĕre. *to dig.*
Fugi	Fugio,	is, ĕre. *to run away.*
Glubi	Glubo,	is, ĕre. *to flay.*
Ici	Ico,	is, ĕre. *to strike.*
Jeci	Jacio,	is, ĕre. *to throw.*
Lambi	Lambo,	is, ĕre. *to lick.*
Legi	Lego,	is, ĕre. *to read, to gather.*
Lini	Lino,	is, ĕre. *to anoint.*
Liqui	Linquo,	is, ĕre. *to leave.*
Momordi	Mordeo,	es, ēre. *to bite.*
Pegi	Pango,	is, ĕre. *to strike or drive in.*
Compegi	Compingo,	is, ĕre. *to put together.*
Impegi	Impingo,	is, ĕre. *to hit against.*
Pependi	Pendeo,	es, ēre. *to hang.*
Peperi	Pario,	is, ĕre. *to bring forth a child.*
Pepuli	Pello,	is, ĕre. *to drive away.*
Prandi	Prandeo,	es, ēre. *to dine.*
Psalli	Psallo,	is, ĕre. *to sing.*
Pupugi	Pungo,	is, ĕre. *to prick.*
Rupi	Rumpo,	is, ĕre. *to break.*
Salli	Sallo,	is, ĕre. *to season with salt.*
Scabi	Scabo,	is, ĕre. *to scratch.*
Sedi	Sedeo,	es, ēre. *to sit.*
Solvi	Solvo,	is, ĕre. *to untie.*

Spopondi

Spopondi	Spondeo,	es, ēre. *to engage, to promise.*
Stiti	Sisto,	is, ĕre. *to stop, to set up.*
Stridi	Strideo,	es, ēre. *to crack.*
Totondi	Tondeo,	es, ēre. *to clip.*
Tuli	Fero,	ers, rre. *to carry.*
Extuli	Extollo,	is, ĕre. *to lift up.*
Sustuli	Sustollo,	is, ĕre. *to take away.*
Verri	Verro,	is, ĕre. *to sweep.*
Verti	Verto,	is, ĕre. *to turn.*
Vidi	Video,	es, ēre. *to see.*
Visi	Viso,	is, ĕre. *to go to see.*
Volvi	Volvo,	is, ĕre. *to roll.*

1. All verbs in *üo*.
2. All verbs in *do*, except the 9 which make *si*, comprised above, in the fifth article, n. 4.

ADVERTISEMENT

CONCERNING

The Method of finding out the Present by means of the Supine;

And the chief advantage that may be derived from the above Lists of Preterites.

SOME perhaps may wish we had drawn up proper tables for ascending from the supine to the present, as we have done in regard to the preterite. But upon examination these tables have been judged unnecessary. For the analogy of ascending from the supine to the preterite is so natural, that the three or four lines which we have given at our entering upon the Conjugations, p. 171, *may suffice. And indeed we hardly ever find any difficulty in ascending to the preterite, when we meet with its supine. Now as soon as we have found the preterite, we may ascend to the present by the rules just now given, which are not so difficult as one may be apt at first sight to imagine; because they are all founded in analogy and reason: to make a proper use of them, it is almost sufficient that they be thoroughly understood. A little practice added to these reflections will render things as easy as they are natural; and every body will be*

be capable of judging by themselves of the utility that may be derived from them.

I shall only observe that these lists are extremely proper for exercising the capacities of children, to make them find out from what verb a preterite is derived, by running them over, each in its alphabetical order, and obliging them to tell the verb as soon as they hear the preterite mentioned. Adult persons, who study without a master, may likewise enter into the same sort of exercise, leaving the preterites of these lists uncovered, and hiding the remainder with a bit of paper, in order to try their memories, and to see whether they are thorough masters of these preterites: this they will compass in a very short time, provided they have some idea only of their analogy, which will almost instantly lead them to the knowledge of the present. And herein lies almost the whole use of the Latin grammar, to qualify us as quick as possible for the reading of authors. For it is to be observed, as we have already mentioned in the Preface and in the Advertisement to the Reader, that this is the point we ought always to have in view, because it is only by practice and the use of authors that we are enabled to make any real progress in a language, and to be acquainted with its full purity. This we hope we shall prove more at large by the NEW DICTIONARY, which some time or other we purpose to lay before the public, and which may perhaps be of service to those who have made a progress, as well as to those who have but just entered upon the language, and may facilitate the understanding of ecclesiastic and profane authors.

OBSERVATIONS

On the Figure of Metaplasm.

As far as it relates to Etymology or Analogy.

HAVING finished whatever relates to the analogy of nouns and verbs, we must now, before we proceed to Syntax, touch lightly upon the changes incident to words, which grammarians distinguish by the common and general name of ΜΕΤΑ'ΠΛΑΣΜΟΣ, that is, *transmutation*, *transformation*.

This Metaplasm or transmutation is made by adding, taking away, or changing, either a letter or a syllable.

I.

By adding.

This addition is of four sorts, which are,

1. Prosthesis or addition, when something is put to the beginning of a word; as *gnavus* for *navus*.

2. Epenthesis, or interposition, when something is inserted in the middle, either a vowel, as in Virgil, *traheæ* for *trahæ*, a kind of cart; or a consonant, *relligio* for *religio*: *repperit*, *rettulit*, instead of *reperit*, *retulit*, &c.

3. Paragoge, or lengthening, when something is put at the end of the word; as *dicier* for *dici*.

4. Diæresis, when a vowel is divided into two; *aulaï* trissyllable, for *aulai* dissyllable, *aulæ*.

II.

By taking away.

The taking away or cutting off happens four ways, according to which it hath four different denominations.

1. Aphæresis, when something is taken away or cut off from the beginning of a word; as *conia* instead of *ciconia*, Plautus.

2. Syncope, when something is taken away from the middle; as *caldum* for *calidum*: *dixti* for *dixisti*, which is common: *puertia* for *pueritia*, which is more poetic. And the like.

3. Apocope, when something is cut off from the end; as *tun* for *tunc*: *inger mî calices amariores*, for *ingere mihi*, Catul. &c.

4. Crasis or Synæresis, when two syllables are joined in one, as *Thesei*, dissyllable, for *Thesei*, trissyllable; *vemens*, for *vehemens*, &c.

III.

By changing.

The changing is effected two ways, which are called

1. Metathesis, or transposition, when one letter is put in the place of another, as *pistris* instead of *pristis*.

2. Antithesis,

2. ANTITHESIS, or opposition, when one letter is entirely changed for another, as *olli* for *illi*.

So much may suffice for a general idea of these figures; for it is oftentimes both tiresome and useless, to masters as well as scholars, to overload the memory with a multitude of words and figures, which are generally more difficult to retain than the things themselves.

There are still some more figures to observe, both as to syntax and to versification; but of these we shall take proper notice when we come to treat of Quantity.

END OF THE FIRST VOLUME.

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THE

PORT-ROYAL

LATIN GRAMMAR.

VOL. II.

A

NEW METHOD

OF LEARNING WITH FACILITY THE

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Containing the Rules of

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MESSIEURS DE PORT-ROYAL,

BY T. NUGENT, LL. D.

A NEW EDITION, carefully Revised and Corrected.

TO WHICH ARE ADDED,

AN INDEX OF WORDS AND A TABLE OF MATTERS

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BOOK V.

SYNTAX.

General distribution of the whole Syntax.

CONSTRUCTION, by the Greeks called Syntax, is nothing more than a fit composition and arrangement of the parts of speech.

It is divided into simple or regular, and figurative or irregular.

The regular is that which follows the natural order, and resembles greatly the manner of speaking in vulgar languages.

The irregular or figurative is that which recedes from this common usage, in order to follow some particular turns and forms of speaking, which have been studied by authors, for the sake of conciseness and elegance.

Construction is divided into two sorts, one of concord, and the other of government.

The syntax of concord is when the parts agree among themselves in some thing, and is of four sorts.

1. That of the substantive with the adjective; *deus sanctus.*
2. That of the relative with the antecedent; *deus qui est.*
3. That of the nominative with the verb; *ego amo.*

And these concords ought to be attentively considered in discourse; for there is no adjective that hath not its substantive, nor relative that hath not its antecedent, nor verb that hath not its nominative, either expressed or understood.

4. To these three concords we add another, which is that of the accusative with the infinitive; *me amare: supplicem esse victori.* But in Greekish phrases, the nominative is frequently joined to the infinitive.

The syntax of government is when one part of speech governs another: which is done, either according to the force of some preposition expressed or understood, or according to the property and nature of each case.

1. The genitive of itself always denotes the possessor, or that one thing is said of another, as *liber Petri*, Peter's book: *vulnus Achillis*, the wound of Achilles, whether it be taken actively for the wound which he made, or passively for that which he received. Wherefore this case is always governed by another substantive, though frequently understood; which has occasioned a multitude of false or useless rules, as hereafter we shall make appear. We are only to

observe that in Greekish phrases, this case may be governed also by the preposition ἐκ. *Plenus vini* (subaud. ἐκ) as in French we say, *plein de vin.*

2. The dative always denotes that to which the thing or action refers. For which reason there is neither noun nor verb to which it may not be joined in this sense. *Affinis regi; communis omnibus; est mihi; peto tibi, sibi sapit.* Sometimes there are even two datives; *do tibi pignori*, &c.

3. The accusative either denotes the subject into which the action of the verb passeth, *amat patrem;* or agrees with the infinitive, as above, No. 4. or is governed by some preposition expressed or understood, as after the verbs of teaching, moving, in the questions of time and measure, and others. Neither is there ever an accusative which does not depend on one of these three things.

4. The ablative, according to Sanctius, ought rather to be called the case of the preposition, because it is always governed by a preposition expressed or understood, as we shall demonstrate in the questions UBI, QUA, and UNDE, in the comparatives, in the verbs passive and others, and also in the ablatives which are called absolute.

5. As to the vocative, it is never governed by any thing, but only signifies the person to whom we speak, or with whom we converse; for which reason it agrees sometimes with the verb in the second person, as *Domine, miserere mei.*

These fundamental rules, being short and easy, may without any difficulty be retained, and give us a general idea of the whole syntax, which may likewise serve for all languages, in which the distinction of these six cases is in some measure necessary. And this alone is almost sufficient for an introduction to those who begin with the reading of Latin books, or with a translation, provided care be taken to ground them thoroughly therein, according to the explication we propose to give in the particular rules, wherein we shall conform as much as possible to the order abovementioned.

I only beg of the reader to remember what has been often mentioned, that the smaller type is not intended for children; and therefore this syntax may be considered as very short in regard to them, since it contains only 36 *rules that are easy to retain: and as very copious in regard to persons of riper age, because it points out not only the things themselves, but likewise the reasons on which each is founded.*

THE

RULES

OF

SYNTAX.

RULE I.

Of the Adjective and Substantive.

The adjective must always be made to agree in gender, number, and case, with its substantive.

EXAMPLES.

THE ADJECTIVE, whether noun, pronoun, or participle, hath always its substantive expressed or understood, with which it agrees in gender, number and case, as *vir bonus*, a good man. *Ille philósophus*, that philosopher. *Parva sæpe scintílla, contémta magnum éxcitat incéndium*, a small spark neglected oftentimes stirs up a great fire. *Amícus certus in re incértâ cérnitur*, a true friend is known in adversity. *Stellæ inerrántes*, the fixed stars.

ANNOTATION.

Sometimes the substantive is understood. *Paucis te volo* (supple *verbis*) I want to speak a word to you. *Brevi veniet* (supple *tempore,*) he'll come quickly. *Triste lupus stabulis*, Virg. Ecl. 3. (supple *negotium*, thing,) the wolf is a vexatious thing to the sheepfolds. For the word *negotium* was anciently taken for *res*. See the figure of Ellipsis at the end of the remarks after syntax.

When the adjective is put with two substantives, it should naturally agree with that which is the principal: as *Semiramis puer credita est*, Just. *Puteoli Dicæarchia dicti. Porcus fœmina natus.*

And yet the adjective frequently agrees with the latter. *Gens universa Veneti appellati*, Liv. *Non omnis error stultitia dicenda est*, Cic.

——*Numquam æquè ac modò paupertas mihi onus visum est et miserum et grave*, Ter. *Ludi fuere Megalesia appellata*, Liv.

The same substantive may admit of different adjectives; *Ut neque privatam rem maritimam, neque publicam gerere possimus*, Cic. *Ad malam domesticam disciplinam accesserunt etiam poëtæ*, Id. *Sequitur ut de unâ reliquâ parte honestatis dicendum sit.*

As for the adjectives, *qualis, quantus*, and such like, see the annotation to the next rule.

Rule II.

Of the Relative and Antecedent.

The relative qui, quæ, quod, *generally agrees in gender and number with the antecedent.*

Examples.

The relative *qui, quæ, quod*, ought generally to be considered as between two cases of the same substantive expressed or understood. And then it agrees with the antecedent in gender and number, and with the word that follows also in case, as with its substantive by the preceding rule. *Bellum tantum, quo bello omnes premebántur, Pompéius confécit*, Cic. Pompey put an end to this war, which was burdensome to the several nations. *Ultra eum locum, quo in loco Germáni consíderant*, Cæsar; beyond that place where the Germans were encamped. *Non dejéci te ex loco, quem in locum prohíbui ne veníres*, Cic. I did not turn you out of a place, which I hindered you from coming into. *Diem instáre, quo die fruméntum milítibus metíri oportéret*, Cæs. that the day was drawing near, on which the corn was to be measured out to the soldiers.

Annotation.

Cæsar seems to have particularly affected this manner of expressing himself, because he was fond of perspicuity; and we ought always to imitate him when there is any danger of ambiguity. *Leodamantem Cleophili discipulum, qui Cleophilus*, &c. Apul. If he had not repeated *qui Cleophilus*, the *qui* might have referred to Leodamas as well as to Cleophilus.

The following case understood.

Except on this account we generally leave out the following case, because it is sufficiently expressed by the relative itself, which always supplies its place and represents it, as: *cognosces ex iis litteris, quas liberto tuo dedi*, Cic. instead of *ex litteris, quas litteras*, you will know by the letters which I gave your freedman.

man. *Odi sapientem qui sibi non sapit;* as if it were *qui sapiens*, &c. I hate the wise man who is not wise for himself; and a great many others.

The preceding case understood.

Sometimes we understand the antecedent likewise, and this in a twofold manner.

EITHER BY PUTTING the substantive after the relative, and of course in the same case as this relative, according to what we have above observed, as *nemini credo, qui dives blanditur pauperi*, instead of *nemini diviti, qui dives*, &c.

And thus we account for these elegant turns of expression; *populo ut placerent, quas fecisset fabulas*, Ter. for *ut fabulæ quas fabulas fecisset*, &c. *Quibus de rebus ad me scripsisti, quoniam ipse venio, coràm videbimus*, Cic. *Illi scripta quibus comœdia prisca viris est*, Hor. *Quas credis esse has, non sunt veræ nuptiæ.* Ter. for *hæ nuptiæ non sunt veræ; quas has nuptias credis esse veras*, says Sanctius. *Quam ille triplicem putavit esse rationem, in quinque partes distribui debere reperitur*, Cic. And such like forms of speaking, which become still more clear and more elegant, by adding a demonstrative pronoun to the second member; as *Quam quisque nôrit artem, in hâc se exerceat*, Cic. *Ad Cæsarem quam misi epistolam, ejus exemplum fugit me tum tibi mittere*, Id.

OR BY PUTTING the substantive before the relative, but in such a manner as it shall supply only the place of the following word, on which account it agrees therewith in case; but this is seldom used except by poets, as *Urbem quam statuo vestra est*, Virg. for *ea urbs, quam urbem statuo*, &c. *Eunuchum quem dedisti nobis, quas turbas dedit*, Ter. for *ille eunuchus, quem eunuchum dedisti nobis*, &c. *Naucreatem quem convenire volui, in navi non erat*, Plaut. Which has puzzled a great many commentators.

And it is by this rule we are to explain a great many difficult passages, as that of the Adelphi. *Si id te mordet, sumtum filii quem faciunt.* For *id* supposeth *negotium*, and is there for *sumtus*: that is, *Si id negotium te mordet, nempe sumtus, quem sumtum filii faciunt.* Where we see likewise that there is an apposition understood of *id negotium* with *sumtus*.

The preceding and the following case both understood.

It oftentimes happens that there is no substantive put either before or after the relative; though it must always be understood, both as antecedent and subsequent. *Est qui nec spernit: sunt quos juvat collegisse*, Hor. instead of saying *homo est, qui homo non spernit: sunt homines, quos homines juvat*, &c. *Sunt quibus in satyrâ videor nimis acer*, Id. for *sunt homines, quibus hominibus*, &c.

——*En dextra fidésque,*
Quem secum patrios aiunt portare penates, Æn. 4.

that is to say, *En dextra fidésque hominis, quem hominem aiunt*, &c. *Scribo ad vos cùm habeo qui ferat*, &c. Cic. *Qualis esset natura montis, qui cognoscerent misit*, Cæs. and the like.

The

The relative betwixt two nouns of different genders.

When we said that the relative was considered as betwixt two cases of the same noun, this is to be understood in the natural construction, for in the figurative the contrary sometimes happeneth.

Thus because when the relative is followed by a substantive differing in gender or number from the antecedent, the relative may agree with either the one or the other, whether one of them be a proper name or not; if it agrees with the former, it shall follow the analogy of the Latin construction, and be placed as it were between the two cases of the same noun; as *Propiùs à terrâ Jovis stella fertur, quæ (Jovis stella) Phaëthon dicitur,* Cic. and in like manner, *Nacti portum qui appellatur Nymphæum,* Cæs. *Herculi sacrificium fecit in loco, quem Pyram appellant,* Liv. *Darius ad eum locum, quem Amanicas Pylas vocant, pervenit,* Curt. *Tum etiam eloquentem constat fuisse Scipionem Nasicam, qui est Corculum appellatus,* Cic.

But if it agrees with the latter, which seems more elegant and more usual, it shall follow the Greek construction, and then it will not be placed between the two cases of the same noun; as *Animal providum et sagax quem vocamus hominem,* Cic. *Pompeius, quod imperii Romani decus et ornamentum fuit,* Id. *Quamobrem, hoc quidem constat ut opinor, bonis inter bonos quasi necessariam benevolentiam esse, qui est amicitiæ fons à naturâ constitutus,* Id. *Ad eum locum quæ appellatur Pharsalia, applicuit,* Cæs. *Globus quem in templo hoc medium vides, quæ terra dicitur,* Cic. *Concilia cœtúsque hominum jure sociati, quæ civitates appellantur,* Id. *Carcer ille qui est à Dionysio factus Syracusis, quæ Latumiæ vocantur,* Id. *Gladiatores, quam sibi ille maximam munus fore putavit, in potestate vestrâ continebuntur,* Id. Which should be considered as an Hellenism, whereof we shall treat at the end of the figures.

The relative agreeing with a gender or number understood.

Sometimes we make the relative agree with a gender or a number understood, and not with the antecedent expressed. *Daret ut catenis fatale monstrum, quæ generosiùs perire quærens,* &c. Hor. Where the relative *quæ* is in the feminine, because it refers to Cleopatra of whom he is speaking, and not to the gender of *monstrum,* which is neuter. *Si tempus est ullum jure hominis necandi, quæ multa sunt,* Cic. where he makes the reference to *tempora. Soli virtute præditi, quod est proprium divitiarum, contenti sunt,* Cic.

And sometimes it agrees even with the substantive derived from the sense of the preceding period, *Inter alia prodigia etiam carne pluit, quem imbrem,* &c. Liv. See the figure Syllepsis in the remarks.

Of

Of those Nouns which are called relatives of quantity or quality.

Tantus, quantus; talis, qualis; tot, quot, have only a relation in the sense, the same as *pater* and *filius;* and therefore are mere adjectives, which belong rather to the preceding rule than to this.

Yet these nouns sometimes follow the nature of the relative, and therefore conform likewise to the construction thereof. As, *In hoc autem maximo crudelissimóque bello, quale bellum nulla unquam barbaria cum suâ gente gessit, quo in bello lex hæc fuit à Lentulo constituta,* Cic. Catil. 3. where *quale bellum* is the same as if he had said *quod tale bellum;* and is the same construction as if he had afterwards said *quo in bello,* repeating the antecedent in both places, according to what hath been already observed.

Except in this case, these nouns follow simply the nature of the other adjectives, agreeing with their substantive, which is generally that which followeth, as *Dixi de te quæ potui tantâ contentione, quantum est forum, tanto clamore consensúque populi ut,* &c.

Though Horace sometimes, in imitation of the Greeks, makes it agree with the antecedent:

Sed incitat me pectus, et mammæ putres
Equina quales ubera, Epod. Od. 8.

instead of *qualia sunt ubera equina.* And there is no doubt, adds Vossius, but he might have also said with propriety, *Mammæ quantæ ubera equina.* However this is not to be imitated.

RULE III.

Of the Case which the Verb requires before it.

1. *Every verb hath a nominative case before it.*
2. *Except it be of the infinitive mood, and then it is preceded by an accusative.*

EXAMPLES.

1. Every verb of a finite mood, requireth before it a nominative of the same number as itself, either expressed or understood. *Petrus flet,* Peter weepeth. *Tu doces, nos díscimus,* thou teachest, we learn. *Obséquium amícos, véritas ódium parit,* Ter. compliance begets friends, and truth enemies. *Non te hoc pudet?* are not you ashamed of this? and in all these examples the nominative is expressed.

But when we say: *legit,* he reads: *audímus,* we hear: *aiunt, ferunt,* it is said, or they say: *pluit,* it rains:

rains: the nominative is understood; namely, *ille, nos, homines,* and *pluvia,* or *cœlum,* or *Deus.*

Oftentimes an infinitive or a whole period supplieth the place of the nominative. *Scire tuum nihil est,* your knowledge is nothing. *Ingénuas didicísse artes emóllit mores,* Ovid. to learn the liberal arts, polishes the manners. *Deprehéndi míserum est,* it is a sad thing to be caught. *Docto et erudíto hómini vívere est cogitáre,* Cic. to think is the life of a man of learning.

ANNOTATION.

In the first and second person they do not generally express the nominative, except it be to denote some difference of action or affection. *Tu ludis, ego studeo. Tu nidum servas, ego laudo ruris amœni rivos,* Hor. Or to signify some emphasis or particular force. *Tu audes istú loqui? Cantando tu illum?* supple, *vicisti,* Virg. Because it is always easy to understand it, as there can be no other than *ego* and *tu.*

OF THE INFINITIVE.

2. The infinitive requireth before it an accusative, which is resolved by *quòd, ut, ne,* or *quin,* and generally rendered by the particle *that. Scio Petrum flere,* id est, *quòd Petrus flet,* I know that Peter weeps. *Volo vos bene speráre et confídere,* i. e. *ut bene sperétis* and *confidátis,* I am willing that you should hope and confide. *Prohibuérunt eum exíre,* i. e. *ne exíret,* they hindered him from going out. *Non dúbitat Christum id dixísse,* i. e. *quin díxerit:* he does not doubt that Christ said this.

ANNOTATION.

1. When a verb is in the infinitive after another verb, it is generally the same construction as this here, because we must understand its accusative, and particularly one or other of these pronouns, *me, se, illum: statui proficisci,* for *me proficisci: negat velle,* for *se velle:* which appears plainly from the antients having often used it thus. *Hîc vocem loquentis me audire visus sum,* Plaut. *Quæ sese optavit parere hîc divitias,* Ter. *Omnes homines qui sese præstare student cæteris animantibus,* Sal.

2. In Greek the infinitive may agree with the nominative, which the Latins have sometimes imitated, as Ovid, *Seu pius Æneas eripuisse ferunt,* for *pium Æneam.* And the like.

3. There are some who intirely reject the *quòd* by which we resolve the accusative before the infinitive, insisting that it ought never

never to be put for the Greek ὅτι. But we shall take farther notice of this, in the remarks, and in the chapter of adverbs.

4. The particle *ut* is used only after verbs of asking, fearing, commanding, or those which express desire and affection: as *jubeo, volo, curo, laboro;* or which signify some event, as *fit, evenit, contingit,* &c.

OBSERVATIONS IN REGARD TO THE NEXT RULE.

We see naturally enough that two singulars are equivalent to a plural, and therefore that two substantives in the singular require the adjective, or the noun which is joined to them by apposition, in the plural; as *Július & Octávius imperatóres fortíssimi,* Julius and Octavius, most valiant emperors. *Remus et Rómulus fratres,* Remus and Romulus, brothers. Hence the verb must be put in the plural after two nominatives singular. *Ecclésiæ duo sydera Augustinus & Hierónymus hæreses debellárunt,* St. Austin and St. Jerome, two stars of the Church, overthrew heresies.

But if the two singulars are of different genders, or of different person, then you are to observe the following rule.

RULE IV.

Of the difference of Genders and Persons.

1. *When substantives of different genders or persons are joined, the noblest is to be preferred to that which is least so.*
2. *But the reference is often made to the latter substantive; or things without life have the adjective in the neuter.*

EXAMPLES.

1. When two substantives of different genders or different persons meet, then the adjective or the relative being in the plural, agrees with the noblest gender, and the verb (being also in the plural) agrees with the noblest person.

The first person is more noble than the second, and the second than the third. *Ego túque sumus Christiáni,* you and I are Christians. *Tu patérque vultis,* you and your father are willing.

The

The masculine is more noble than the other two genders. *Tu, sorórque boni estis,* (speaking of a boy) you and your sister are good. *Pater & mater mórtui,* Ter. my father and mother are dead. *Decem ingénui decemque vírgines ad id sacrifícium adhíbiti*; Liv. they pitched upon ten free-born youths, and on ten young maids to perform this sacrifice.

But if there happens to be a difference in the substantives, in regard to the number, still the adjective must be made to agree with the noblest gender, putting it always in the plural; as *Suscepísti onus grave Athenárum & Cratíppi, ad quos cùm proféctus sis,* &c. Cic. you undertook great matters in going to Athens, and under the care of the philosopher Cratippus.

2. Oftentimes the reference is made to the latter substantive, either in regard to the verb, or to the adjective, or to the gender, or to the number, or even to the person; as *Ego & Cícero meus flagitábit,* Cic. my son Cicero and I will ask. *Senátus & et C. Fabrícius pérfugam Pyrrho dedit,* Cic. The senate and Fabricius delivered up the traitor into the hands of Pyrrhus. *Utrùm vos an Carthaginénses príncipes orbis terrárum videántur,* Liv. whether you or the Carthaginians appear masters of the world. *Legátos, sortésque expectándas,* Liv. that it was proper to wait for the return of the ambassadors, and the answer of the oracle. *Toti sit provínciæ cógnitum, tibi ómnium quibus præsis, salútem, líberos, famam, fortúnas esse charíssimas,* Cic. let it be known over the whole province that the lives, the children, the honour, and property of those over whom you preside, are most dear to you. *Sóciis & rege recépto,* Virg. having recovered our comrades and our king.

When the substantives are things without life, the adjective is frequently put in the neuter, unless we chuse to make it agree with the latter, in the manner as above; as *Divítiæ, decus, & glória in óculis sita sunt*; Sal. riches, honour, and glory, are things exposed to public view.

Sometimes, however, inanimate things conform to the

the general rule, of referring to the noblest gender. *Agros villásque intáctos sinebat*, Tac. he spared the lands and houses.

ANNOTATION.

Whether the feminine ought to be preferred to the neuter.

Here a question arises, whether the feminine, supposing it be not the last, ought to be preferred to the neuter gender, just as the masculine is generally preferred to the other two. Grammarians are divided upon this point. Linacer and Alvarez say not, and that we ought to prefer the neuter to the feminine. Vossius is of the same way of thinking in his lesser grammar, though he has established the contrary in his larger work *de Arte Grammaticâ*, when he treats of construction.

The surest way of proceeding in this matter, is to distinguish betwixt things animate and inanimate. For in things animate, one would think that we ought rather to follow the feminine, and to say for instance, *Uxor & mancipium salvæ: ancilla et jumenta repertæ*, according to the opinion of Vossius. Though as Linacer and Alvarez observe, it is oftentimes more proper to make use of a periphrasis, and to say for example, *Lucretia castissima fuit, quâ virtute ejus etiam mancipium floruit*, and not *Lucretia & ejus mancipium fuerunt castæ.*

In regard to things inanimate, generally speaking, the adjective ought either to agree with the latter substantive, or to be put in the neuter gender. Yet it would not be an error to do otherwise, and to prefer the feminine to the neuter, since in Lucretius we find, *Leges et plebis-scita coactæ*, as Priscian himself acknowledges. Cicero likewise at the end of his 2d book *de Nat. Quid de vitibus olivetísque dicam, quarum uberrimi fructus*, &c.

Of the reason of these governments, with some particular remarks on the construction of inanimate things.

The reason of these governments depends on the knowledge of the figures, of which we shall treat hereafter.

When the verb or the adjective is put in the plural, it is commonly a Syllepsis, where the construction is regulated by the sense, and not by the words. If we refer to the latter only, it is a *Zeugma*. But if we put it in the neuter, it is an Ellipsis, because we understand NEGOTIA, *things*. Thus, *Decus & gloria in oculis sita sunt*, Sal. that is, *sunt negotia sita*, are things exposed to public view.

And this figure may also take place, when only one of the things is inanimate. *Delectabatur cereo funali & tibicine, quæ privatus sibi sumpserat*, Cic. Though we may express it otherwise, by referring it to the noblest gender. As

Jane, fac æternos pacem, pacisque ministros.

Propter summam & doctoris autoritatem & urbis, quorum alter te scientiâ augere potest, altera exemplis. Cic.

But they used this construction also, in speaking of the passions and movements of the soul; as *Labor et voluptas dissimillima*, Liv.

Ira

Ira et avaritia imperio potentiora, Id. *Huic ab adolescentiâ bella intestina, cædes, rapinæ, discordia civilis, grata fuere*, Sal. in Catil.

And sometimes in the construction of animate things, as in Solinus, *Polypus & chamæleon glabra sunt.* In Lucret. book 3. *Sic anima atque animus, quamvis integra, recens in corpus eunt.* And in Livy, *Gens cui natura corpora animosque magis magna quàm firma dedit.* And sometimes even in referring to a thing that includes a masculine and a neuter, they are made to agree with the neuter, as *Ibi capta armatorum duo millia quadringenti*, Liv. And what is most extraordinary, is their doing it even when the masculine is nearest, as *Tria millia quadringenti cæsa*, Liv.

Whether we ought always to name ourselves the first in Latin, and in what manner we ought to do it in French.

In Latin we ought always to follow the order and dignity of the persons in speaking, so that we should say *ego et tu*, and not *tu & ego.* Yet there are examples of the contrary, for Livy hath, *pater & ego fratresque mei, pro vobis arma tulimus*, lib. 7. Dec. 4. Which shews that Nebrissensis had not such mighty reason for finding fault with this phrase of Scripture, *Pater tuus & ego dolentes quærebamus te*, Luc. 2.

But in French it would be uncivil to do so, or to say *moi & vous*, I and you; for we ought always to say *vous & moi*, you and I; *lui & moi*, he and I; the natural modesty of this language not permitting the French to name themselves the first. Hence nobody will do it even in Latin, or say for instance, *ego túque*, for fear of appearing uncivil. And it is true that in prudence we ought to avoid it, if we foresee that persons deserving of respect are likely to be offended at it, though there is no reason.

This should be extended even to the titles and superscriptions of letters, where the custom of the Romans was, that he who spoke, always placed himself the first, though he was equal or even inferior in station. *Curius Ciceroni, S. D. Cicero Cæsari imperatori, S. D.* &c. Which Budeus, Erasmus, and other literati of the last century were not afraid to imitate, in writing even to princes, sovereigns, and crowned heads.

RULE V.

Of Verbs that have the same case after as before them.

1. *Every verb that denotes the union or connexion of words, hath the same case before as after it, as* Deus est æternus.
2. Scit nos esse malos.
3. Licet esse bonis, licet esse bonos.

EXAMPLES.

Verbs that denote only the union and connexion of words,

words, or the relation of terms to each other, make no alteration in the government; for which reason they require the same case after as before them, as in the preceding rules. *Deus est ætérnus*, God is eternal. *Amántium iræ amóris redintegrátio est.* The falling out of lovers is the renewal of love. *Obvius fit ei Clódius*, Clodius went out to meet him. *Septem dicúntur fuísse uno témpore. qui sapiéntes & haberéntur & vocaréntur*, Cic. it is said that there were seven men at one time, who were entitled and esteemed as wise men. *Ut hoc latrocínium pótiùs quàm bellum nominarétur*, Cic. that it should be called rather a pyratical depredation than a war. *Cur ergo poéta salútor?* Hor. why then am I called a poet?

Verbs neuter have sometimes the same force: *Terra manet immóbilis*, the earth remains immoveable. *Petrus rédiit irátus*, Peter returned in a passion. *Vénio in Senátum frequens*, I go often to the senate house. And the like.

If after these verbs there comes a genitive, still there is the same case after as before them, but the same noun is also understood. *Hic liber est Petri*, this is Peter's book; that is, *Hic liber, est liber Petri.*

2. The infinitives of all these verbs require likewise an accusative after them, when there is one before them. *Deus scit nos esse malos*, God knows that we are wicked, because *malos* refers to *nos*. *Cúpio me esse cleméntem*, I desire to be merciful. But in this there is no manner of difficulty.

3. The difficulty is, when these infinitives, such as, *esse, dici, habéri, fieri*, and the like, have not their natural accusative before them. Because if, for example, there is a dative before, either expressed or understood, we may put one also after. *Licet esse bonis*, or *licet nobis esse bonis*, it is lawful for us to be good. And if we understand an accusative before, as the analogy of the Latin tongue requireth, we may say likewise, *licet esse bonos*, that is, *nos esse bonos*; just as Cicero said, *Quibus abundántem licet esse misérrimum*, amidst the plenty of which one may be very miserable. *Médios esse jam non licébit*, it will be no longer allowed us to remain neuter.

But

But if you say, *licet nobis esse bonos*; the strength of the phrase will be still, *licet nobis nos esse bonos.* In like manner, *Cúpio dici doctum*, that is, *me dici doctum.* And *Cúpio dici doctus*, that is, *ego doctus*; I am desirous of being called a learned man.

ANNOTATION.

Hence we may here take notice of three very different forms of speaking: *Licet esse bonis, licet esse bonos*, (or else *licet nobis esse bonis*, and *licet nos esse bonos*, which are the same as the foregoing) and *licet nobis esse bonos.* In like manner *Cupio dici doctus*, and *cupio dici doctum*, where we see that in the former government the noun following the infinitive refers to the case of the first verb, and agrees with it, as here, *doctus* with *ego. Non tibi vacat esse quieto: quieto* with *tibi*, &c. which is quite a Greek phrase, because the Greek language hath this in particular, that having made a case go before, it generally draws what follows after it: hence in Horace we find, *Patiens vocari Cæsaris ultor*, instead of *patiens te vocari ultorem*, and in another place, *Uxor invicti Jovis esse nescis*, instead of *te esse uxorem*; and Lucan, *Tutúmque putavit jam bonus esse Socer.* And Ovid, *Acceptum refero versibus esse nocens*; and Virgil, even without expressing the infinitive, *sensit medios delapsus in hostes*, instead of *se esse delapsum.*

Whereas in these other phrases, in which an accusative is made to follow; *Licet esse beatos. Expedit vobis esse bonos. Utor amico cupienti fieri probum. Si civi Romano licet esse Gaditanum*, Cic. *Quibus licet esse fortunatissimos*, Cæs.; this accusative refers to the infinitive, and to the accusative which is understood before it (though it is not always necessary to express it, as Valla pretends) and not to the other verb. And this last expression would be more natural to the Latin tongue, if custom had not introduced the other, perhaps to avoid obscurity, as when I say, *Cupio fieri doctus*, there can be no ambiguity; but when I say *Cupio fieri doctum*, it is dubious whether I mean *me* or *alium*; unless I expressly mark the accusative before, as *Me fieri doctum*, and then this whole phrase *me fieri doctum*, supplies the case or the government of the preceding verb: *Cupio hoc, nempe* me *fieri doctum.* And as often as there are two different meanings in a sentence, that is, two different members, the second of which is put by one of these infinitives, there can never be more than one accusative along with it. *Fuit magni animi, non esse supplicem victori*, Cic. *Quò tibi Tulle, fieri tribunum*, Hor. *Mihi videtur, ad beatè vivendum satis posse virtutem.* Which ought always to be resolved by the article *hoc*, as Scaliger observeth; *Hoc (nempe, non esse supplicem victori) fuit magni animi.* And in like manner the rest.

RULE VI.

Of Two Substantives of the same or of different sense.

1. *When two substantives are joined, and signify the*

the same thing, they are put in the same case, as urbs Roma.

2. *But if they have a different meaning,* as amor virtútis, *then the second is put in the genitive.*

EXAMPLES.

When there are two substantives that refer to the same thing, they are put in the same case, *urbs Roma,* the city of Rome; as much as to say Rome the city, and this is what they call apposition.

Sometimes the gender and number are different, though the case be alike. *Tullíola delíciæ nostræ,* Tulliola my whole delight. *Urbs Athénæ,* the city of Athens. *Q. Horténsius, lumen & ornaméntum reipúblicæ,* Cic. Hortensius, the glory and ornament of the republic.

ANNOTATION.

If in the apposition, the substantive, which is the first and chief in the order of nature, signifies an animate thing, the adjective or verb will agree with it. *Cùm duo fulmina nostri imperii Cn. & Pub. Scipiones extincti occidissent,* Cic. *Tullia deliciæ nostræ tuum munusculum flagitat,* Cic. *Passer deliciæ meæ puellæ, quîcum ludere, quem sinu tenere solet,* Catul. *Primum signum aries Marti assignatus est.*

But if the first substantive signifies an inanimate thing, the adjective or substantive will agree with the latter. *Tungri civitas Galliæ fontem habet insignem. Flumen Rhenus, qui agrum Helvetium à Germanis dividit.*

If the verb hath two substantives, one before and another after it, generally speaking it will agree with the principal. *Omnia Cæsar erat,* Luc. *Sanguis erat lacrymæ,* Id. *Gaudia principium nostri sunt doloris,* Ovid. Yet it is not always so: *Vestes quas gerilis sordida lana fuit,* Ovid. *Quæ loca, Numidia appellatur,* Sall. *Tui Consulatûs fuit initium ludi Compitalitii,* Cic. There are even some passages in which it would be an error to follow this 3d rule, as *Magnæ divitiæ sunt lege naturæ composita paupertas,* Sen. We should not say *est. Contentum suis rebus esse, magnæ sunt certissimæque divitiæ,* Cic. For which reason we must be directed by the use of authors.

GOVERNMENT OF THE GENITIVE.

2. When there are two substantives that signify different things, that is, one of which is said of the other, the second must be put in the genitive, *Amor virtútis,* the love of virtue. *Splendor lucis,* the brightness of the light; and this case is never governed but by

by another noun substantive, though the noun that governs it is very often understood, as we shall shew hereafter.

Now this genitive may still govern another that signifies a different thing. *Magnum partem laudis hujus rei ad Libónem esse ventúram*, Cic. that a great share of the glory of this enterprise would fall to Libo. Sometimes a single noun governs two different genitives. *Quæ sit hóminum querćla frontis tuæ*, Cic. how greatly people complain of your impudence.

ANNOTATION.

Of the different senses in which the genitive is taken

Even when the substantives belong to the same thing, the second is frequently put in the genitive; *Regnum Galliæ*, the kingdom of France. *Res cibi* for *cibus*, Phædr. meat. *Oppidum Antiochiæ*, Cic. The town of Antioch. *Arbor fici*, Cic. *Vitium iræ*, Hor. *Nomen Mercurii est mihi*. Plaut. Which is an imitation of the Greeks, and very common in the French language.

We might also mark down here the different senses in which the genitive is taken, in order to shew the great extent of this government. For beside the examples above given, where it denotes the relation of the proper name to the common, or of the individual to the species, it further denotes the relations

Of the whole to its part, as *caput hominis; vortex montis.*

Of the part to the whole, as *homo crassi capitis.*

Of the subject to the accident, or to the attribute; *facundia Ulyssis; felicitas rerum; color rosæ.*

Of the accident to the subject; *puer optimæ indolis.*

Of the efficient cause to the effect; *Venus Praxitelis; oratio Ciceronis.*

Of the effect to the cause; *Creator mundi.*

Of the final cause to the effect; *potio soporis; apparatus triumphi*, Cic.

Of the matter to the compound; *vas auri.*

Of the object to the acts of the mind: *cogitatio belli: officii deliberatio; contemtus mortis.*

Of one of the things which has a relation to the other; *mater Socratis.*

Of the possessor to the thing possessed; *pecus Melibœi: divitiæ Crassi.*

Of time; *spatium horæ; iter bidui; tempus spatii.*

Of what is done in time; *tempus belli; hora cœnæ.*

Of place; *incolæ hujus urbis; vinum majoris cadi.*

Of that which is contained; *cadus vini: navis auri aut paleæ*, Cic.

In all these governments if some action be marked, the genitive may be taken, either actively or passively, or in both senses together. Actively, *providentia Dei*, the providence of God by which

which he conducts us. Passively, *timor Dei*, the fear of God, by which we fear him. *Præstantia animantium*, Cic. the advantage which we have over brute beasts. *Patris pudor*, Ter. the respect I have for my father; the shame I should have to offend him. In both senses, *amor Dei*, the love of God, whether it be that by which he loves us, or that by which we love him. *Victoria Germanorum*, the German victory, whether it be that which they obtained, or that which was obtained over them.

But in all these examples we see the substantive, by which the genitive is governed. There are other occasions where it is understood, as we shall make appear in each rule, and in the remarks when we come to the figure of Ellipsis.

Further, the adjectives and pronouns, especially if they be of the neuter gender, oftentimes supply the place of the substantive, and elegantly govern a genitive. *Ad id loci. Quid rei est? Abs te nihil literarum*, Cic. instead of *nullæ litteræ. Dedit in sumptum dimidium minæ*, Ter. *Tantum habet fidei*, Juv. &c. Though we are always to understand *negotium*, as we shall observe hereafter.

That the same noun agreeing with the possessive, governs also a genitive.

Sometimes it is an elegance for the same noun agreeing with the possessive, to govern also a genitive, either of a proper name, or of any other, whether this refers to the same person, or to another, as *Imperium tuum Apollinis*, Plaut.

Herilem filium ejus duxisse audio uxorem, Ter.
Dico meâ unius operâ rempublicam esse liberatam, Cic. *Solius enim meum peccatum corrigi non potest*, Cic. *Noster duorum eventus ostendet utra gens bello sit melior*, Livy.

In like manner, *Tuum hominis simplicis pectus vidimus*, Cic. *Literis tuis primorum mensium nihil commovebar*, Id. *Quantum meum studium extiterit dignitatis tuæ*, Id. *Nostra propugnatio ac defensio dignitatis tuæ*, Id.

Et pater ipse suo superûm jam signat honore, Æn. 6.
That is, *suo superûm honore.*
Postquàm arma Dei ad Vulcania ventum est, Æn. 12.
———*Nocturnáque orgia Bacchi*, Æn. 4.
Paternum amicum me assimilabo virginis, Ter. Phorm.

And an infinite number of other examples are to be found, all contrary to the rule of L. Valla, and which shews the little foundation he had to censure the ancient interpreter, in the epistle to the Corinthians, for using this Greekish expression, *Salutatio meâ manu Pauli.*

These nouns joined to possessives, may likewise govern the genitive of the participle itself, especially in poetry.

Cùm mea nemo
Scripta legat vulgo recitare timentis, Hor.

But in prose, Vossius thinks that the expression, by the relative, is better on these occasion. as in Cicero, *Sed omnia sunt meâ culpâ commissa, qui ab iis me amari. utubam, qui invidebant. Vestrâ, qui dixistis,*

dixistis, hoc maximè interest. And this turn of expression may be used even when there is no participle, as *Id meâ minimè refert, qui sum natu maximus,* Ter. *Vehementer interest vestrâ, qui patres estis,* Plin. lib. 4. epist. Which is sometimes more clear and elegant. See the advertisement to the 11th rule.

All verbal nouns heretofore governed the case of their verb.

It is further to be observed that the verbal noun may likewise govern the case of its verb instead of the genitive; for as we still say *reditio domum,* Cæs. like *redeo domum.* *Traditio alteri,* Cic. like *tradere alteri:* and as Cicero also saith *Scientiam quid agatur, memoriamque quid à quoque dictum sit:* so heretofore they said *Spectatio rem,* or *spectatio rei. Curatio rem,* or *curatio rei. Quid tibi hanc curatio est rem?* Plaut. *Quid tibi ludos spectatio est?* Id. And hence it is that the gerunds and supines, which are only nouns substantive, govern also the case of their verb, as we shall shew in the remarks.

Rule VII.

Of some Particles that require a genitive.

Tunc, ubi, sat, instar, eò, postridie, ergo, *and* pridie, *require a genitive.*

Examples.

Several adverbs govern a genitive.

Those of time. *Tunc témporis,* at that time. *Postridie absolutiónis,* the day after absolution. *Prídie hujus diéi,* the day before. But observe that we say also *prídie nonas,* the day before the nones: and such like, where the accusative is governed by *ante,* understood.

Those of place. *Ubi terrárum,* in what part of the earth. *Unde géntium,* from what nation. *Nusquam géntium,* no where. *Longè géntium,* far from hence. *Eò consuetúdinis addúcta res est,* the thing became so customary. *Huc malórum ventum est,* they came to such a pitch of misery.

Those of quantity. *Sat fautórum,* partisans enough. *Affatim matériæ,* plenty of matter. *Amplius liberórum,* more children.

We say also *Instar montis,* like a mountain. *Illius ergo,* for his sake. And such like.

Annotation.

The reason why the genitive is put after these particles, is because they are taken as nouns substantive: for *instar* is a noun which signifies resemblance; as *exemplar. Quantum instar in illo est,* Virg. *Parvum*

Parvum instar, Liv. See the Heteroclites, p. 167. *Ergo* comes from the Greek ablative ἔργῳ. *Pridie* and *postridie* come from the ablative *die*: and the others are also taken as substantives. *Tunc temporis*: just as in French we should say, *lors du siege de la Rochelle*. And the like.

In regard to adverbs of quantity, it may be said that if they come from a noun adjective, they always retain its nature, and suppose *negotium* for ther substantive, *multum cibi*, that is, *multum negotium cibi*. And then *negotium cibi* will be put only for *cibus*: just as Phædrus has made use of *res cibi*, merely to signify *food*. Otherwise it will be an imitation of the Greeks, by understanding their preposition, *parum vini*, that is, ἐκ *vini*, as in French we say, *un peu de vin*. But we shall examine this more particularly in the remarks, where we treat of the Adverbs.

RULE VIII.

Of Nouns of Property, Blame, or Praise.

Nouns signifying property, blame, or praise, are put either in the ablative or in the genitive.

EXAMPLES.

The noun implying property, blame or shame, as well as praise, is put in the genitive or in the ablative. *Puer ingénui vultûs*, a boy of a comely countenance. *Vir máximi ánimi*, a man of very great courage. *Homo præstánti prudéntiâ*, a man of excellent wisdom. *Eunúchus nómine Photínus*, Hir. an eunuch named Photinus. *Múlier ætáte íntegrâ*, Ter. a woman in the flower of life.

ANNOTATION.

When there is a genitive, it is no more than the construction of two substantives: for *Vir maximi animi*, is *vir* governing *animi*. When there is an ablative, it is governed by a preposition understood: for *Mulier ætate integrâ*, implies *in ætate integrâ*. *Photinus nomine*, implies *ex nomine*. For which reason the ancients made use of the preposition also; for as in Terence we read, *Homo antiquâ virtute ac fide*: so in Plautus we find, *Amicus fidus*, and *cum antiquâ fide*: and in another place, *Microtrogus nomine ex vero vocor*. And in almost all the modern languages the preposition is added; thus in French, *Un homme de grande sagesse*, a man of great wisdom, as much as to say, *De præstanti prudentiâ*: where it is observable that the French prepositions inform us almost in every government where they are to be understood in Latin.

Cicero has sometimes joined these two governments of the genitive and the ablative. *Lentulum eximiâ spe, summæ virtutis adolescentem*. And we shall hereafter see, that whatever governs one of these cases, generally speaking governs also the other.

Rule IX.

Of Nouns Adjectives derived from Verbs.

1. *The adjectives called verbal, govern a genitive, as* tenax iræ.
2. *To which we must join those which signify an affection of the mind, as* cónscius scéleris:
3. *And some others which govern a genitive in imitation of the Greek.*

Examples.

A great many adjectives require a genitive after them.

1. Those derived from verbs, as *tenax iræ*, whose anger is lasting. *Amans virtútis*, a lover of virtue. *Fugdx vítii*, who shuns vice. *Pátiens labóris*, who endures labour. *Á'vidus novitátis*, greedy of novelty. *Á'ppetens aliéni*, covetous of what belongs to others. *Religiónum colentes*, who have a regard for religion.

2. Those which denote some care, affection, desire, knowledge, ignorance, guilt, or such like things which relate to the mind or to consciousness: as *Cónscius scéleris*, Cic. conscious of guilt. *Á'nxius gloriæ*, Liv. anxious after glory. *Secúrus damni*, who fears no hurt. *Tímidus procéllæ*, afraid of a storm. *Perítus músicæ*, skilled in music. *Musicórum perstudiósus*, Cic. who is very fond of music. *Rudis ómnium rerum*, Cic. ignorant in every thing. *Mihi verò fatigatiónis hestérnæ étiam nunc saúcio da véniam*, Apul. excuse a person who is still fatigued after yesterday's labour. *Í'nsolens infámiæ*, Cic. unaccustomed to receive affronts.

3. There are many others which in imitation of the Greek govern a genitive, especially in poetry. *Lassus viárum*, tired of the journey. *Felix ac líbera legum*, Luc. happy and exempt from laws. *Vini somníque benígnus*, who has drunk heartily and slept soundly. *Miror te purgátum illíus morbi*, Hor. I am surprised at your being cured of that distemper. *Pauper argénti*, Hor. poor in cash, and the like, which must be learnt by the use of authors. But you should take care not to employ any of these phrases, till you have seen them in pure authors. For there are a multitude of

them not only in Tacitus (without mentioning the poets), but likewise in Sallust and Livy, which ought not to be imitated.

ANNOTATION.

Difference between the participle and the verbal noun.

The participle always denotes some time; but the noun verbal denotes no time. Thus *Amans virtutem*, a man who actually loves virtue; and *amans virtutis*, he who is a lover of virtue; that is who habitually loves it, so that *amans* is then the same as *amator*. Thus the participle generally becomes a noun by taking the genitive, when the verb hath no supine from whence may be formed another noun in OR, as *indigens pecuniæ*, and the like, though it may also become a noun without that, and even in the preter tense, as in Sallust, *Alieni appetens, profusus sui*, for *profusor*, &c. Hence we frequently say *studentes* for *studiosi* or *scholastici*: *medentes* for *medici*:

———*Nihil artes posse medentum.*

And the like.

Cause of the government of these verbal nouns.

And hereby the cause of this government is obvious, since it is nothing more than the government of two substantives, for *Amans virtutis*, is put instead of *Amator virtutis*: which happens also to other adjectives; *Amicus patris. Veritatis amicissimus.* Cic. *Affinis regis. Domini similis es*, Ter. *Catilinæ similes*, Cic. *Æqualis, par, affinis, cognatus, propinquus ejus*, just as we say *Frater ejus*.

As to the others which we have here hinted at, they take the genitive rather in imitation of the Greeks, who in putting this case here understand ἐκ, *of*: ἕνεκα, *causâ*, or χάριν, *gratiâ*; for *timidus procellæ*, is as much as to say, *causâ procellæ*; and the rest in the like manner.

Of the active verbals in BUNDUS.

The verbal nouns in BUNDUS govern an accusative, as well as the verb from which they are derived; hence we say, *Populabundus agros, vitabundus castra*; just as we say *populari agros, vitare castra*, and the rest in the same manner. For which reason Scioppius will have it that they are participles, though with very little foundation, since they do not follow the analogy of the others: and the reason of participles bearing that name, is not because they govern the case of the verb, for this is common also to the verbal substantives; but because being nouns, they include some time in their signification, as the verb does.

RULE X.

Of affective Verbs.

1. *Affective verbs require a genitive after them, as* miserére fratris; hic ánimi pendet.

2. *But*

2. *But* míseror *takes an accusative.*

3. *And some others have moreover an ablative.*

EXAMPLES.

We place this rule here, because of the relation which these verbs have to the nouns of the preceding rule.

1. The pathetic or affective verbs, that is, which express some passion or affection of the soul, some care or disposition of the mind, or some such thing, require after them a genitive. *Miserére fratris,* have pity on my brother. *Hic ánimi pendet,* this man is in doubt, or suspense. *Sátage rerum tuárum,* mind your own affairs. *Veréri alicújus,* Ter. to stand in awe of some person. *Lætári malórum,* Virg. to rejoice at misfortunes.

2. Nevertheless *míseror, áris,* governs an accusative. *Miserári fortúnam alicújus,* to pity a person's misery.

3. There are also some more verbs of this sort, which take after them not only a genitive, but likewise an ablative. *Discrúcior ánimi* or *ánimo,* I am troubled in mind. *Animi se angébat,* Ter. he tormented himself inwardly. *Angor ánimo,* I am troubled in mind, Cic. *Animi pendeo,* Cic. *Animis pendémus,* Id. we are in doubt. *Desípere mentis,* Plaut. *Desípere ánimo,* (more usual) to doat. *Falli ánimi,* Lucr. *Falli ánimo,* (more usual) to be mistaken, to be deceived. Heretofore they used also to say *Fastidíre alicújus,* Plaut. to slight a person; but now it more frequently governs an accusative.

ANNOTATION.

Hereto we may refer the verbs of desire, of admiration, of repelling, taking care, neglecting, ceasing, delivering, partaking, and others which we meet with in the genitive, from an imitation of the Greeks, who use this government on a thousand occasions, because of their prepositions which govern this case, and which they frequently suppose without expressing them.

But since we have no such prepositions in Latin, to account for this government: if there be a genitive, we may understand another general noun that governs it. *Discrucior animi,* supple, *dolore,*

lore, curâ, or *cogitatione, mente,* &c. as Plautus has expressed it, *Nullam mentem animi habeo.* If there be an ablative, we understand *in, de, ab:* as much as to say, *Discrucior in animo; pendemus ab animis,* &c.

As to the others, *Miserére fratris,* we may understand *fratris causâ:* have pity and compassion for my brother.

RULE XI.

Of *sum, refert,* and *interest.*

1. Sum, refert, *and* interest, *signifying possession, property, or duty, require a genitive.*
2. *But* refert *and* interest, *instead of the genitive of the pronoun possessive, have* mea, tua, sua, cuja, nostra, vestra.
3. *On the contrary* EST *takes the nominative neuter of those very pronouns, as* meum est, tuum est, &c.

EXAMPLES.

1. The verb *sum,* with these two *refert* and *interest,* signifying duty, possession, or property, require a genitive, *Sum ejus opiniónis,* I am of that opinion. *Nullius sum consilii,* Ter. I am at a loss what to determine. *Tu non es Christi,* you are not a disciple of Christ. *Est veri Christiáni contempsísse divítias,* it is the duty of a true Christian to despise riches. *Tantæ molis erat Románam cóndere gentem,* Virg. of such importance was it to lay the foundation of the Roman nation. *Omnium refert,* it is every body's concern. *Interest reipúblicæ,* it concerns the commonwealth.

2. *Refert* and *interest,* besides the genitive of the pronouns possessive, take these cases. *Nostrâ refert,* it behoves us. *Et tuâ & meâ máximè interest te rectè valére,* Cic. your health is of great consequence both to yourself and to me. *Hoc illórum magis quàm suâ rétulísse vidétur,* Sal. this seems to have concerned them more than him. *Cujâ interest,* Cic. who is chiefly concerned in it.

3. *Est* on the contrary, instead of the genitive, takes the nominative neuter of those very pronouns. *Meum est hoc fácere:* it is my business to do this. *Nostrum est pati,* it belongs to us to suffer. *Si memória fortè defi-*

defécerit, tuum est ut súggeras, if my memory should fail me, it is your business to put me in mind. *Cujum pecus* (sup. *est*) *an Melibœ'i?* Virg. whose flock is this? is it *Melibœus*'s?

ANNOTATION.

The two governments of the genitive and the pronoun are sometimes elegantly used, in nouns of price. *Illud meâ magni interest.* And in proper names, *non meâ Cæsaris interest.* But in regard to the rest, though we may say likewise, *Interest tuâ oratoris, refert meâ militis;* yet it is better to make use of the relative, as in Terence, *Id meâ minimè refert qui sum natu maximus.* See above, p. 17.

Now when we put a genitive here, another noun is always understood. *Sum ejus opinionis*, sup. *vir, philosophus, doctor.* *Non est regis*, sup. *officium:* and the like.

As to *refert* and *interest*, Sanctius and Scioppius, after Scaliger and Donatus, will have it that these cases, *mea, tua, sua*, are neuter accusatives, and therefore that *mea interest*, is as much as to say, *est inter mea negotia.* And in regard to Rlfert, they pretend that to say *meâ refert*, is much the same as when we say, *hoc rem tuam minimè refert*, where it intirely retains the force of the verb active.

On the contrary Vossius, after L. Valla, Saturnius, and Priscian, says that these are feminine ablatives, which Priscian resolves by *in; interest* or *refert meâ* for *in re meâ:* just as we say *in re meâ est* in the same sense; *that concerns me.* For Sanctius's assertion, that it is not good Latin to say, *hoc est in re meâ*, has more boldness than truth, since beside the passage of Plautus, *Utrumve veniat, nè ne, nihil in re est meâ*, Terence has, *Si in re est utrique ut fiant, arcessi jube*, in Andr. Act 3. Sc. 3. It is true others read *in rem:* but thus it is quoted by Linacer, and marked in the manuscripts which Rivius and Vossius made use of.

But one would think that this question may be solved by these words, which we find in the ablative in the following verses:

Vos me indotatis modò
Patrocinari fortasse arbitramini:
Etiam dotatis solco. C. *Quid nostrâ?* Ph. *Nihil.*
Ter. in Phor.

where the verse would be good for nothing, unless *nostrâ* was in the ablative. Which is further illustrated by this verse of Plautus, who with *meâ* understands *gratiâ.*

Meâ istuc nihil refert, tuâ refert gratiâ.

And therefore *meâ refert, meâ interest*, is, properly speaking, *meâ causâ*, or *meâ gratiâ*, for *meâ de causâ, meâ de gratiâ.*

From whence it is easy to collect the reason of the government of the genitive: for when we say, *Refert naturæ hominum*, &c. *Interest Ciceronis, civium, reip.* &c. we have only to understand *causâ* or *gratiâ;* just as the Greeks frequently understand χάριν or ἕνεκα. And then it will be the same as, *Interest Ciceronis gratiâ, Refert civium causâ;* and in like manner the rest.

As for *meum, tuum, suum*, and the others, it is obvious that these are adjectives, to which we must suppose a substantive, as *officium, negotium*, &c.

RULE XII.

Natural signification of the Dative.

1. *The dative always signifies acquisition, or relation. Hence it is put after the following verbs,*
2. Sum, 3. *and its compounds:*
4. Médeor, occúrro, fáveo, stúdeo, grátulor,
5. *Also after verbs of excelling:*
6. *Of assisting, except* juvo,
7. *And of commanding, except* júbeo.

EXAMPLES.

1. The dative, as the very name sheweth, which comes from *dare* to give, always signifies something acquired or attributed, either to advantage or disadvantage; or else it implies some relation, either in the objects, or in the intention, being the end as it were to which a thing is referred. Hence there is scarce a passage in which it does not bear this sense, as well after nouns as after verbs, to express not only the person, but likewise the thing to which this relation or attribution is made.

After nouns. *Tu illi amícus*, you are his friend. *Affínis regi*, related to the king. *Contérminus Gálliæ*, bordering upon France. *Par virtúti orátio*, Cic. a speech equal to virtue. *Simília prodígiis*, Virg. like to prodigies. *Autor consíliis*, one who gives the first counsel. *Cónscius facínori*, Cic. an accomplice. *Supérstes dignitáti*, who survived his dignity. And the rest in the same manner, especially those which signify conveniency, inconveniency, favour, pleasure, trust, and the like.

After verbs: *Tibi soli amas*, you love for yourself only. *Hoc mihi non sapit*, this does not please me. *Tibi peto*, I ask for you. *Non ómnibus dórmio*, I do not sleep for all, or in regard for all. *Métuo exercítui*, I am afraid for the army. *Assuéscere labóri*, to be inured to toil. *Mihi peccat, si quid peccat*, Ter. if he commits any faults, it is for me he commits them. *Neque istic, neque álibi tibi usquam erit in me mora.* Ter.

you will always find me ready to obey you, both in this, and in every thing else. *Huic cervíxque comæque trahúntur per terram*, Virg. his neck and hair drag along the ground. *Pennas pavóni quæ decíderant sústulit.* Phædr. took up the feathers which fell from the peacock. The same with verbs of

Obeying. *Obedíre, parére, morem gérere alícui*, to obey a person. *Auscultáre parénti*, to listen to the commands of his father. *Non parébo dolóri meo, non iracúndiæ sérviam*, Cic. I will not indulge my grief, I will not be a slave to my passion.

Resisting. *Obstat, repúgnat volúptas sanitáti:* pleasure is prejudicial to health.

Profiting. *Providére rebus suis*, to take care of his affairs. *Consúlite vobis, prospícite pátriæ*, Cic. take care of yourselves, consider your country.

Hurting. *Nocet mihi cibus*, food disagrees with me. *Mentis quasi lumínibus óffícit altitúdo fortúnæ*, Cic. excess of good fortune darkens the understanding. *Invidére alícui*, Cic. to envy a person.

It is the same in regard to impersonals. *Mihi libet, placet*, it pleases me. *Tibi licet*, it is lawful for you. *Nobis decet*, Ter. it becomes us. *Quid refert intra natúræ fines vivénti*, Hor. what does it signify to a person that lives within the bounds prescribed by nature; and in like manner the rest. But all this is easily understood.

There are some other verbs which might occasion greater difficulty to beginners, for which reason I have made particular mention of them, though they might be comprehended in the general rule.

2. SUM. *Est mihi liber*, I have a book; as much as to say, a book belongs to me. *Est mihi iter in Lemnum.* I am going to Lemnos. *Causa fuit pater his*, Hor. my father was the cause of all this.

To this may be referred such expressions as these. *Radix vescéndo est decócta*, Plin. this root is good to eat, when it is boiled. *Quæ restinguéndo igni forent*, Liv. which might serve for extinguishing the fire. But then the dative seems to be governed by some adjective understood, as *aptus, idóneus, par*, or such like, since they are often expressed.

3. The compounds of SUM. *Adésse patri*, to assist his father. *Adésse sacro*, to hear mass. *Deésse offício*, to be deficient in his duty. *Præésse exercítui*, to command an army.

4. Some particular verbs. *Medétur ánimo virtus*, virtue cures the mind. *Occúrrere alícui*, to go to meet a person. *Favére nobilitáti*, to favour the nobility. *Velle aut cúpere alícui*, Cic. to wish well to a person, to have his interest at heart. *Studére lectióni*, to study his lesson. *Studére eloquéntiæ*, to study eloquence. Though we say likewise, *Studére áliquid*, meaning *to desire*, Ter. Cic. Hor. *Grátulor tibi*, I congratulate you, I rejoice at your success.

5. Verbs of excelling, *Præstat, excéllit virtus divítiis*, virtue is preferable to riches. *Anteférre pacem bello*, to prefer peace to war. *Antecéllit sénsibus glória cœléstis*, the glory of heaven is beyond all perception of the senses. *Præsidére popúlis*, to preside over the people.

6. Those of helping. *Opitulári, auxiliári, subvenire alícui*, to help or to assist a person. *Succúrrere míseris*, to relieve the miserable.

Except JUVO, which takes an accusative by the general rule. *Juváre áliquem*, to help a person.

7. Those of commanding. *Præcípio, ímpero, præscríbo tibi*, I command you.

But JUBEO is never put with a dative in Cicero, nor in any other author of pure latinity. The natural and usual construction of this verb, is to join it with an infinitive, either single, or preceded by its accusative. *Líteræ tuæ rectè speráre jubent*, Cic. your letters command us to have good hopes. *Júbeo te bene speráre*, Cic. I desire you to have good hopes. As for *Juvat*, see rule 15th.

ANNOTATION.

We must therefore take notice that it would by no means be good Latin to say, *Jubeo te ut bene speres*, or *ut hoc facias*. For if *jubeo* occurs sometimes with the acusative of the person only, this accusative is constantly governed by an infinitive understood as in Cic. *Et hercle, ut me jubet Acastus, confido te jam ut volumus valere*, where we are to understand *ut me jubet facere*. *Literæ non quæ te aliquid juberent*, Cic. sup. *facere*. *Excepére patres ne postea eosdem tribunos juberent*, Liv. sup. *esse*. *Jubeo Chremetem*, Ter. sup. *salvere*.

But

But though *jubeo* does not take the accusative of the person, yet it receives some particular accusatives of the thing, as *quid, hoc, illud, id, aliquid, nihil, pauca, multa, unum, duo, tantum, quantum;* and the like. *Lex jubet ea quæ facienda sunt,* Cic. *Renuis tu quod jubet alter,* Hor.

We are also to observe that authors of less purity have put this verb with the dative. *Ubi Britannico jussit exurgere,* Tacit. *Hispanis Gallisque jubet,* Claud.

Some extraordinary constructions with the dative.

To this rule we must refer a multitude of nouns, which of their own nature should seem rather to require a genitive, as in Plautus, *Vino modò cupidæ estis;* in Ovid, *participem studiis:* or an ablative with the preposition; as in Cic. *alienus causæ;* in Quintil. *diversus huic;* though we say rather, *alienus à causâ, diversus ab hoc,* &c.

It is likewise by this rule that *par* and *similis* govern a dative, not only when they make a comparison between persons, as when Horace says, *Tydidem superis parem;* or between things, one of which may be referred to the other, as *par virtuti oratio,* Cic.: but likewise between a thing and a person, or another thing to which it cannot be referred, as in the civil law, *in pari causâ cæteris servis habendus est.* And Horace hath likewise, *Quum magnis parva mineris——falce recisurum simili te,* lib. 1. Stat. 3. since you threaten to punish small faults with the same punishment as great ones; that is, with a punishment like that which great faults deserve. And this is very usual in Greek:

Οὐ γὰρ μεθέξεις τὰς ἴσας πληγὰς ἐμοί. Aristoph.
Non enim participâsti pares plagas mihi.

To this we must refer a great many verbs, which seem rather to require an accusative; as *cætera quæ huic vitæ comitantur,* Cic. *Pergin' precari pessimo,* Plaut. *Curare rebus alienis,* Id. *Voluptati mœror sequitur,* Plaut. *Homini servos suos——Domitos oportet habere oculos,* Plaut. for *hominem servum habere oportet,* &c. *Si hoc fratri cedetur,* Plaut. *Ut messem hanc nobis adjuvent,* Id.

There are likewise a great many which usually require rather an accusative or an ablative with the preposition, that occur also with a dative; as in Livy, *incidere portis,* for *in portas. Et magno bellare parenti,* Stat. for *cum magno parente. Longè mea discrepat istis, ——et vox et ratio,* Hor. for *ab istis discrepat. Nec sic enitar tragico differre colori,* Id. And an infinite number of others which are more common in Greek than in Latin.

It is by the same rule that we put this case likewise after verbs passive, *Neque cernitur ulli,* Virg. for *ab ullo. Cui non dictus Hylas puer?* Id. By whom has not he been praised? *Ego audita tibi putabam,* Cic. *Honesta bonis viris, non occulta quæruntur,* Cic. *Nunquam enim præstantibus in Rep. gubernandâ viris laudata est in unâ sententiâ perpetua permansio,* Cic. and such like. See the annotation to the 30th rule.

To this likewise we must refer the prayer of the liturgy, *miserere nobis.* But in order to know whether in the purest language, *misereor,* or *miseresco,* have been joined with a dative, as well as *facio, allatro,*

allatro, interest, and some others; see lower down the list of different governments.

We must likewise take notice, that *Non esse solvendo,* is a dative in which *ære alieno* is understood; hence according to Budeus, it is a mistake of the transcriber in Livy to say, *Nec solvendo ære alieno Resp. erat,* where we should read *ære alieno,* just as this author says in another place, *Qui oneri ferendo essent:* and the like.

RULE XIII.

Of Verbs which take Two Datives.

You must join two datives to sum, habeo, do, verto, *and some others.*

EXAMPLES.

There are some verbs, which require two datives, one of the person to whom the thing happens; and the other of the end, or the intention to which the thing refers. Such are *sum, hábeo, do, verto, tríbuo, duco, relínquo, puto,* and some others. *Est illi lucro, voluptáti, honóri, infámiæ,* &c. This is a pleasure, an advantage, an honour, a disgrace to him, and the like. *Do, relinquo tibi pignori,* I give, or I leave this in pledge with you. *Utrùm stúdio id sibi habet, an laudi putat,* Ter. does he take a pleasure in this, or does he think it an honour that, &c.

Jam sibi tum curvis malè témperat unda carínis, Virg. The sea begins to rage against the ships.

ANNOTATION.

We frequently omit the dative of the person after those verbs, and there remains only the dative of the thing. *Exemplo est Regulus,* Cic. *Ea res quæstioni dat fuit,* Cic.

To this we may likewise refer the following examples. *Est mihi nomen Petro. Cui nunc cognomen Iúlo.* Though we say also by apposition, *cui cognomen Iúlus;* or with the genitive, *cognomen Iúli,* as *flumen Rheni.* And according to some, *cognomen Iúlum,* taking it as an adjective, otherwise it would be a mistake to say for example, *est mihi nomen Petrum.*

RULE XIV.

Of the Accusative which the Verb governs after it.

1. *Verbs active always govern an accusative of the thing after them.*
2. *And sometimes verbs neuter govern this accusative likewise.*

EXAM-

EXAMPLES.

1. Verbs active, and such as are of an active signification, always have after them, either expressed or understood, an accusative of the thing, or more properly speaking, of the subject to which their action passeth. *Virtus sibi glóriam parit*, virtue begets glory. *Venerári áliquem ut Deum*, to worship a person as a God. *Et me déstinat aræ*, Virg. he designs to sacrifice me upon the altar.

2. Verbs neuter have oftentimes this accusative. For in the first place they may always govern the accusative of the name of their original, as *Vívere vitam, gaudére gaúdium*, Ter. to live, to rejoice. *Lúdere ludum*, to play. *Servíre servitútem*, Cic. to be reduced to slavery. *Eadem peccáre semper*, sup. *peccáta*, always to commit the same faults.

Secondly, they may govern the accusative of nouns, whose signification borders upon their own. *Ire viam*, to walk. *Sitíre humánum sánguinem*, to thirst after human blood. *Olet unguénta*, Ter. he smells of perfumes. *Sonat horréndum*, Virg. he makes a terrible noise. *Multa cavére alicui*, sup. *mala*, to preserve a person from a great many misfortunes.

Thirdly, they may govern all sorts of accusatives, when they are taken in a metaphorical sense. *Ambulâre mária, & terras navigáre*, Cic. to walk upon the sea, and to sail upon land. *Ardébat Alexin*, he was passionately fond of Alexis. *Vinéta crepat mera*, Hor. he talks of nothing but vineyards.

ANNOTATION.

The reason why these verbs, called neuter, govern thus the accusative, is because properly speaking they are then verbs active.

Now this case of the accusative is almost the only government that belongs to the verb itself, all the rest depend on something understood: hence it ought to be generally supposed after all verbs, though it be not expressed, as it particularly happens to those whose action is confined within themselves; as *terra movit*. *Tum prora avertit*, Virg. *Nox cœlo præcipitat: volventibus annis*, where we are to understand *se*, which is suppressed merely because the sense is sufficiently determined by the verb only.

The like also happens to some other verbs, which in common use are understood by every body; as *nubere alicui*, sup. *se*, or *vultum*; for *nubere* properly signifies *velare*, being taken from *nubes*,

 because

because the new-married women used to veil themselves and to cover their faces. And it is in this same signification that Virgil says, *Arsurásque comas obnubit amictu.* See the list of the Verbs and of the Ellipses.

Even the infinitive sometimes supplies the place of the accusative. *Odi tuum vociferari* for *clamorem tuum. Amat cœnare*, for *cœnam:* or even an intire period, *Cupio videri doctum*, where *videri doctum* supplies the place of the accusative. *Quod te purges, hujus non faciam*, &c.

But we must likewise take notice, that there are a great many verbs which receive an accusative after them, which accusative is governed rather by a preposition understood, as in Ter. *Hæc dum dubitas.* And in Cic. *Illud non dubito:* that is properly *circa illud.*

In the same manner verbs of motion compounded with IN: *Negat ullam pestem majorem, vitam hominum invasisse, quàm eorum opinionem qui ista distraxerint*, Cic. Off. 3. That is to say, *invasisse in vitam*, as he has said in another place, *in multas pecunias invasit.*

RULE XV.

Of Verbs that govern the person in the Accusative.

In these verbs, decet, delectat, fugit, fallit, pudet, præterit, *and* juvat, *the thing is governed in the nominative case, and the person in the accusative.*

EXAMPLES.

This rule is only an explanation of the foregoing, which shews us that in these seven verbs the thing is put in the nominative, and the person in the accusative. *Hæc res me decet*, this thing becomes me. *Pietas pium delectat*, piety entertains the religious man. *Istud me præterit, fugit*, that escaped me, I did not know it. *Non te fallit*, you are not ignorant. *Id me juvat*, I take pleasure in that. *Non te hæc pudent?* Ter. are not you ashamed of these things?

ANNOTATION.

In order thoroughly to understand in what manner this rule is only an appendix to that of the verbs active, we must observe that the verb active, making its action pass into a thing, or person, as to its subject, always takes it in the accusative. Hence we may find several other verbs, which have the person also in the accusative, as *vox eum deficit*, Cic. his voice failed him.

But *latet*, though generally joined to these, has only the dative in Cicero. *Nihil moliris quod mihi latere valeat. Ubi nobis hæc auctoritas tamdiu tanta latuit.* And if we read in the oration pro Sylla, *Lex populum Rom. latuit*, this must be a mistake of the transcriber, who seeing *Pop. Rom.* put the accusative for the dative. It is true that

that in other authors we find it with an accusative. *Sed res Annibalem non diu latuit*, Just.. *Nec latuere doli fratrem Junonis*, Virg. Though this is rather a Greek than a Latin phrase, owing to this, that, λανθάνω, as an active, governs an accusative: whereas in Latin *lateo*, signifying a permanent action, it would be no more permitted to say *latet me*, than *patet me*, if the custom had not been borrowed of the Greeks.

On the contrary *decet* sometimes governs the dative. *Locum ditiorem quàm victoribus decebat*, Sal. *Decet principi terrarum populo*, Liv. *Imò Hercle ita nobis decet*, Ter. It even seems that this manner of speaking should be more natural, as it is more conformable to modern languages; and that the other, though more usual in Latin, is only an ellipsis of the infinitive understood. For the ancients, says Donatus, adding the infinitive *facere*, used to say *nos decet facere*; but omitting the infinitive, they said *nobis decet*. Yet Cicero never uses it but with the accusative. For in regard to the passage which Linacer quotes from him, in his fourth book, and Robert Stephen in his Thesaurus, viz. *Quandoque id deceat prudentiæ tuæ*, de Orat. it is very probably a mistake, because we find in the third de Oratore, *Scire quid quandoque deceat, prudentiæ*; but *prudentiæ* is there a genitive, and signifies, *est prudentiæ*, or *est proprium prudentiæ*.

Rule XVI.

Of Five Verbs that take the person in the Accusative, and the thing in the Genitive.

These five verbs míseret, pœ'nitet, pudet, piget, tædet, *govern the person in the accusative, and the thing in the genitive, as* hujus me piget; tui non te pudet.

Examples.

This rule has a great relation to the foregoing, since these verbs likewise govern the person in the accusative the same as the precedent. But there is this further to observe, that they govern the thing in the genitive; as *Miseret me hóminis*, I have pity on the man. *Pœ'nitet me fratris*, I am sorry for my brother. *Tui non te pudet?* are not you ashamed of yourself? *Hujus facti me piget*, I am sorry for having done this. *Piget me tálium*, I am tired of such doings. *Tædet me harum ineptiárum*, I am tired of these follies. And in like manner their derivatives, as *miserésco; Arcádii quæso miseréscite regis*, Virg. have pity, I pray you, on this poor Arcadian king.

Annotation.

Those verbs which are called impersonals, have nevertheless their

their nominative. *Non te hæc pudent?* Ter. *Quem neque pudet quicquam,* Id. and the like. Hence in the examples above given, the nominative is always understood, and ought to be taken from the verb itself. For, according to Priscian, *pœnitet me fratris,* is the same as, *pœna fratris habet me,* or *pœnitet me.* Where it appears that the genitive *fratris* is governed by *pœna,* as the French say *j'ai honte* DE *mon frère,* which is the same signification, as if we were to say word for word from the Latin, *la honte* de *mon frère me fait peine.*

RULE XVII.

Of Verbs of remembering and forgetting.

Verbs of remembering and forgetting govern either a genitive or an accusative.

EXAMPLES.

Verbs of remembering and forgetting govern either a genitive or an accusative. *Mémini malórum meórum,* or else *mala mea,* I remember my misfortunes. *Oblítus géneris sui,* or *genus suum,* who has forgot his birth. *Venit enim mihi Platónis in mentem,* Cic. I remember Plato. *Memíneram Paulum,* Cic. I remembered Paul. *Nec me meminísse pigébit Elisæ,* nor shall I be displeased to remember Dido.

ANNOTATION.

1. Vossius in his lesser grammar, says that verbs of memory and oblivion do indeed govern the genitive, either of things, or of persons: but as for the accusative, they take it only in regard to things, and not to persons; and therefore we cannot say *Memini Ciceronem,* but only, as he adds, *Ciceronis,* I remember Cicero. Nevertheless it is easy to prove the contrary by Cicero himself, *Memineram Paulum, videram Caium,* lib. de Amicit. *Memini Cinnam, vidi Syllam, modò Cæsarem,* Phil. 5. *Quem hominem probè commeminisse aiebat,* 1. de Orat. *Balbus fuit Lanuvius, quem meminisse tu non potes;* de Fin. *Antipater ille, quem tu probè meministi,* 3. de Orat. *Rupilius quem ego memini,* Off. 1. And in his book of Old Age, speaking of Ennius, *Quem quidem probè meminisse potestis, anno enim undevigesimo post ejus mortem, hi Coss. facti sunt.*

Numeros memini, si verba tenerem, Virg. Ecl. ult.

And when we say *Memini de Cicerone,* it is in a different sense; for *Meminisse alicujus,* is to retain the remembrance of a person; whereas *Meminisse de aliquo,* is to make mention of him.

2. Nouns of remembering and forgetting govern only a genitive. They may be referred to the ninth rule, of adjectives which signify things belonging to the mind. *Immemor injuriæ. Memor accepti beneficii,* &c.

3. Now in the government of this genitive, another noun, which governs it, is still understood. *Venit in mentem illius diei,*

sup. *recordatio*. *Memini malorum*, sup. *memoriam*. But when we say *mala mea*, it is in the simple government of verbs active, and therefore belongs properly to this place. Thus when Terence says, *satagit rerum suarum*, Heaut. he thinks of his affairs, the meaning is, *agit sat rerum suarum*. Just as Plautus in his *Bacch.* says, *Nunc agitas tutè sat tuarum rerum*. Where *sat* supplies the place of an accusative derived by syncope from *satis*, which is an old noun, like *magis* and *potis*, as we shall observe in the remarks on the Adverbs, n. 2.

RULE XVIII.

Of two Verbs coming together.

When two verbs come together, without ut *or* ne, *the second must be put in the infinitive.*

EXAMPLES.

When two verbs follow one another, without one of these conjunctions *ut* or *ne* expressed or understood, the second is always put in the infinitive. *Néscis inescáre hómines*, Ter. you don't know how to intice men. *Docémur disputáre, non vívere*, we are taught to dispute, but not to live. *Cérnere erat*, Virg. for *licébat*, one might see. *Cupit ambuláre*, he desires to walk.

If the conjunction *ut* or *ne* is understood, the verb must be in the subjunctive. *Fac sciam*, sup. *ut*, act so that I may know. *Cave séntiant*, sup. *ne*, for *ut ne*, take care that they do not hear of it.

ANNOTATION.

1. We likewise place this rule here, because in this construction the infinitive oftentimes supplies the place of the accusative. For, *amat ludere*, for example, is the same as *amat lusum*. *Nescis inescare*, the same as *Nescis hoc*, or *illud*, as we have above observed, rule 14.

2. Nouns adjective which retain the signification of the verbs, retain likewise this government. For as we say *Cupio discere*, we say also *Cupidus discere*. *Nescis inescare; nescius inescare*: and even with the infinitive passive. *Dignus amari*. *Apta regi*. But then the infinitive passive supplies the place of the dative or the ablative: so that *apta regi*, is the same as *apta regimini*: *dignus amari*, as *dignus amore*; and the infinitive active supplies the place of the genitive, as *Cupidus discere*, for *discendi* or *disciplinæ*; whereby we see likewise that the infinitive must be considered as a noun verbal and indeclinable.

Sometimes we likewise understand the former verb, by putting only the infinitive, *Méne incepto desistere victam?* Virg. sup. *oportet* or *decet*: and sometimes we understand the infinitive itself. *Scit Latinè*, sup. *loqui*. *Discit fidibus*, sup. *canere*. And especially we must

must often understand the substantive verb. *Spero me integritatis laudem consecutum*, Cic. that is, *me esse consecutum*.

After verbs of motion we generally put the supine in UM, instead of the infinitive, *Mea Glycerium, cur te is perditum?* Ter. *Ut cubitum discessimus*, Cic. as we went to bed.

RULE XIX.

Of Prepositions which govern the Accusative.

The following prepositions govern the accusative:

ad, apud, contra, advérsum, advérsus, per, circum, circa, erga, extra, juxta, cis, citra, pone, penes, inter, intra, propter, ob, post, ante, præter, supra, secus, secúndum, trans, ultra, infra.

EXAMPLES.

We make mention here of the prepositions, because most of the following governments are either mixed with or depend on them. Those which govern an accusative we reduce to five and twenty.

1. AD; near to, upon, towards, to, before, until, as far as, according to. *Habet hortos ad Tiberim*, he has gardens upon the river Tiber. *Ad urbem venit*, he came to town. *Ad júdicem dícere*, to speak before the judge. *Ad decem annos*, ten years hence. *Ad usum hóminum*, for the use of man. *Ad præscríptum ómnia gérere*, to do every thing according to orders.

2. ADVÉRSUM or ADVÉRSUS, against, opposite to, towards. *Advérsus clivum*, Plin. against the hill. *Advérsum patrem*, against my father. *Pietas advérsus deos*, Cic. reverence of the gods. *De illâ advérsus hunc loqui*, Ter. to speak to him of her.

3. ANTE, before. *Ante pedes*, before the feet. *Ante horam octávam*, before eight o'clock.

4. APUD, with, at, before, near. *Apud patrem*, at my father's. *Apud júdicem dícere*, to plead before the judge. *Apud te plúrimum valet ista rátio*, this reason weighs very much with you.

5. CIRCA, near, about. *Circa forum*, near the forum. *Circa eum mensem*, about that month.

6. CIRCUM, about, near. *Circum líttora*, near the shore.

7. Cis and Citra, on this side. *Citra flumen*, on this side the river. *Cis Euphrátem*, on this side the Euphrates.

8. Contra, against, contrary to, opposite. *Contra autoritátem*, against authority. *Contra spem*, contrary to hope. *Carthágo Itáliam contra*, Virg. Carthage over against Italy.

9. Erga, towards. *Chárítas erga próximum*, charity towards our neighbour.

10. Extra, without, besides, except. *Extra urbem*, without the city. *Extra modum*, beyond measure. *Extra fámulos*, except the servants.

11. Infra, under, below, beneath. *Infra se*, beneath himself.

12. Inter, among. *Inter cæteros*, among the rest. *Inter arénam*, among the sand.

13. Intra, within. *Intra párietes*, within the walls.

14. Juxta, near, over against. *Juxta viam*, near the road. *Juxta ripam*, near the bank.

15. Ob, for, before. *Ob emoluméntum*, for profit. *Ob amórem*, for love. *Ob óculos*, before his eyes.

16. Penes, in the power, in the disposal, in possession. *Isthæc penes vos psáltria est*, Ter. that singer is at your house. *Omnia adsunt bona, quem penes est virtus*, Plaut. he that is possessed of virtue, possesseth all that is good. *Penes te es?* Hor. are you in your senses?

17. Per, by, during, thro'. *Per diem*, during day time. *Per ancíllam*, by my servant. *Per campos*, through the fields.

18. Pone; behind. *Ponè ædem*, behind the temple.

19. Post; after, since, within, behind. *Post finem*, after the end. *Post legem hanc constitutam*, since this law has been enacted. *Post sexénnium*, within six years. *Post tergum*, behind the back.

20. Præter; except, besides, near, before. *Omnes præter eum*, all except him. *Præter mœnia flúere*, to run near the walls. *Præter óculos*, before his eyes.

21. Propter; for, because of, in consideration of, for the sake of, near. *Propter honestátem*, for honour or reputation. *Propter vos*, for your sake, on your

account. *Propter patrem cubántes,* Cic. lying near their father.

22. SECUS, or SECUNDUM; near, along side. *Secus flúvios,* Plin. (or as others read *secúndum)* near the rivers. *Condúctus est cæcus secus viam stáre,* Quintil. a blind man was hired to stand near the river side. *Secúndum philósophos,* according to the philosophers. *Secúndum fratrem illis plúrimum tribuébat,* next to his brother, he paid the greatest deference to them. *Secúndum ripam,* along the bank side.

23. SUPRA, above. *Supra leges,* above the laws.

24. TRANS, over, on the other side. *Trans mária,* over the seas.

25. ULTRA, beyond. *Ultra Tiberim,* beyond the Tiber, on the other side the Tiber.

ANNOTATION.

We generally join the accusative to these prepositions, *prope, circiter, usque, versus:* yet Sanctius sheweth that these are only adverbs.

For when we say, *Prope muros; prope seditionem ventum est,* and such like, we understand *ad,* which forms the government. Otherwise we should say that *propior* and *propius; proximus* and *proximè* are likewise prepositions, since we find *proximus te,* Plaut. *Propius urbem, propior montem,* Sal. *Rex proximè formam latrocinii,* Liv. The same must be said of *pridie* and *postridie,* since we say *pridie nonas; postridie calendas,* where we understand *post* and *ante.* The same must also be said of *procul,* since we say *Procul urbem: procul muros,* where we understand *ad,* as *procul mari, oceano, procul dubio,* where we understand *ab,* and Cicero most frequently expresses it, *procul à nobis.* And *prope* in the like manner is joined with the ablative by putting *A* or *ab, prope à Siciliâ,* Cic. *Prope à muris habemus hostem. Prope ab origine,* &c. Which shews that it is not *prope* which governs either case, so much as the preposition expressed or understood.

It is the same in regard to *circiter:* for though we say, *Circiter calendas,* Cicero also hath, *Circiter ad calendas.* An like manner we say, *Dies circiter quindecim* (sup. *per*) *iter fecerunt,* Cæs. *Decem circiter millia* (sup. *ad*) Liv. *Loca hæc circiter* (sup. *ad*) Plin. Thus we see that this adverb always supposeth a preposition, whether it be taken for place, for number, or for time. And then in this last sense it may be referred to Rule 26. lower down.

USQUE is as often joined with another preposition, as without. For as we say *usque Romam; usque sudorem,* we say likewise *usque ante calendas, usque extra solitudinem. Ab ovo usque ad mala; usque in flumen; usque ad summam senectutem. Trans Alpes usque. Usque*

sub osculum noctis; and the like, or even with an ablative, *Siculo ab usque Pachino*, Virg. *Usque à pueritiâ*, Ter. *Usque ab avo, atque atavo progeniem vestram referens*, Ter. *Ex Æthiopiâ est usque hæc*, Id. Hence, as Silvius observeth, all these phrases include the same signification, *usque palatium, ad palatium, usque ad palatium, ad palatium usque, ad usque palatium*; and all the following include another, *à palatio, usque à palatio, ab usque palatio.*

Now *usque*, when by itself, properly signifieth no more than *still*, or *till now*. *Usque laborat*, she is still in labour. *Usquéne valuisti? Animus usque antehac attentus*, Ter. and such like.

VERSUS or VERSUM are no more than adverbs, which plainly appears even from *adversus* and *adversum*: and though we find in Cicero *Brundusium versus*, we find also *Ad Alpes versus, in forum versus; sursum versus*, and the like.

Sanctius rejects *secus* also, and says that this phrase of Scripture, *Secus decursus aquarum*, is not Latin: and Charisius, lib. 1. title of analogy, having mentioned that *secus* is an adverb which signifies *aliter*, from whence comes *secius* ἀλλοιοτέρως, he adds, *Cæterum id quod vulgus usurpat; secus illum sedi, hoc est secundùm illum; & novum & sordidum est.* Nevertheless Vossius acknowledges this preposition, and says that *secundum* and *secus* seem even to be derived from the same root, namely *secundus*; shewing that it has been not only adopted by Pliny and Quintilian, whom we have quoted, but likewise by Sempronius Asellio in his history, *Non possent stationes facere secus hoc.* But he grants that those who study the purity of the language, do not make use of it. For which reason Scioppius censures Maffei for using it so frequently in his history of the Indies, as he observes some other mistakes in this agreeable author, contrary to the purity of the language. From whence appeareth, continues the same Scioppius, the error of those, who having been accustomed to authors of the latter ages, undertake to write in Latin, without taking sufficient care to acquire an exact knowledge of the laws of grammar.

RULE XX.

Of Prepositions which govern the Ablative.

These prepositions, coram, a, ab, abs, cum, absque, de, ex, e, pro, præ, clam, palam, tenus, sine, *govern the ablative.*

EXAMPLES.

The prepositions governing the ablative are reduced to twelve.

1. A, AB, ABS (which are the same), since, after, by, because of, in the behalf. *A fronte*, before. *A pueritiâ*, from one's childhood. *A morte Cæsaris*, since the death of Cæsar. *A civibus*, in the behalf of the citizens. *A frigore*, because of the cold, against the cold. *Ab aliquo perire*, to be killed by some body.

2. ABS-

2. ABSQUE; without. *Absque te*, without thee.

3. CLAM *Præceptóre*, unknown to the master. Formerly it governed the accusative. *Clam patrem*, Ter. unknown to my father. And in the same manner *clánculum*.

4. CORAM *ipso*, before him, in his presence.

5. CUM *cupiditáte*, with desire, with passion.

6. DE, of, for, because of, concerning. *De homínibus*, of men. *De quorum número*, of whose number. *Multis de causis*, for many reasons. *De raudúsculo Numeriáno, multùm te amo*, Cic. I am very much obliged to you for that little money. *A'dii te herì de fíliá*, Ter. I called on you yesterday to talk about your daughter. *De lanifício, néminem timeo*, as to the spinning, I am afraid of nobody. *Non est bonum somnus de prándio*, Plaut. it is not good to sleep after dinner.

7. E or Ex, out of, from. *E flammá*, out of the fire. *Ex Deo*, from God, according to God.

8. PALAM *ómnibus*, before all the world.

9. PRÆ, in comparison, because of, before. *Præ nobis*, in comparison to us. *Præ multitúdine*, because of the multitude. *Præ óculis*, before his eyes.

10. PRO, for, according, instead of, by, because of, in consideration, for the sake. *Pro cápite*, for his life. *Pro mérito*, according to his merit. *Pro illo*, instead of him, in his place. *Pro fóribus*, before the door. *Pro nostrâ amicítiâ te rogo*, I beseech you for friendship sake, out of regard or consideration to our friendship.

11. SINE *póndere*, without weight. *Sine amóre*, without affection.

12. TENUS, as far as, up to. *Cápulo tenus*, up to the hilt.

This preposition is always put after the case it governs. And if the noun be in the plural, it is generally put in the genitive. *Lumbórum tenus*, Cic. up to the loins. *Cumárum tenus illi rumóres caluérunt*. Cœl. ad Cic. these reports were spread as far as Cuma. *Aúrium tenus*, Quintil. up to the ears. Though Ovid hath also in the ablative, *pectóribus tenus*, up to the stomach.

ANNO-

ANNOTATION.

Between these three prepositions *a*, *ab*, or *abs*, there is only this difference, that *a* is put before words beginning with a consonant, *A Pompeio*, *à milite*: and *ab* or *abs* before a vowel, or before a consonant difficult to pronounce, as *ab ancillâ*; *ab rege*; *ab Jove*; *ab lege*; *ab Syllâ*; *abs Tullio*; *abs quolibet*.

Absque, in comic poets, is taken for *sine*. *Absque eo foret*. Ter. But in prose we do not find it in that signification. Hence it is better Latin to say *Sine dubio*, without doubt, than *Absque dubio*.

RULE XXI.

Of Prepositions which govern the Accusative and the Ablative.

Sub, super, in, subter, *govern two cases, but with different significations.*

EXAMPLES.

The above four prepositions generally require 1. The ablative, when there is no motion signified from one place to another. 2. The accusative, when a motion is signified. 3. They also govern very frequently the case of the preposition for which they are put, and into which they may be resolved.

SUB.

1. *Sub nómine pacis bellum latet*, under the name of peace, war is concealed. *Quo deínde sub ipso, ecce volat calcémque terit*, Virg. upon which he runs, and treads close to his heels. Where *sub* governs the ablative, because this motion does not signify a change from one place to another.

2. *Postésque sub ipsos nitúntur grádibus*, Virg. they mount by steps up to the door. Where *sub* governs the accusative, because it signifies a change from one place to another.

3. *Sub horam pugnæ*, instead of *circa*, about the hour of battle. *Sub noctem cura recúrrit*, Virg. anxiety returns towards night.

SUPER.

1. *Super fronde víridi*, upon the green leaf.

2. *Super Garamántas & Indos, próferet impérium*, Virg. he will extend his empire beyond the inhabitants of the interior Libya and the Indians.

3. *Super hac re*, instead of *de*, concerning this matter. *Super ripas flúminis effúsus*, Liv. instead of *secúndum*,

dum, stretched along the banks of the river. *Super cœnam occísus*, instead of *inter*, killed while he was at supper.

IN.

1. *Deambuláre in foro*, to walk in the market. *Fundo volvántur in imo*, they go to the bottom. With the ablative, because the motion is not made from one place to another, but in the same place.

2. ——*Evólvere posset*—*In mare se Xanthus*, Virg. might discharge itself into the sea. Where the accusative is put, because it signifies a change of place.

3. *Eustáthius in Homérum*, instead of *super*, Eustathius in his comment upon Homer. *In hanc sententiam multa dixit*, he said many things to this purpose. *In horam*, instead of *ad*, for an hour. *Amor in pátriam*, instead of *erga*, the love of one's country. *In præsens & in futúrum*, Liv. for *ad* or *quoad*, for the present and the future.

SUBTER.

1. *Ferre libet subter densá testúdine casus*, Virg. they are pleased to withstand all the efforts of the enemy under a thick penthouse. *Campi qui subter mœnia*, Stat. the fields under the ramparts.

2. *Augústi subter fastígia tecti, Ænéam duxit*, Virg. she conducted Æneas into a magnificent palace.

ANNOTATION.

We find likewise that IN hath an accusative where there is no motion, as Manutius, Sanctius, and Vossius, have observed after Gellius, Priscian, and others: *numero mihi in mentem fuit*, Plaut. *Esse in magnum honorem*, Ter. to be greatly honoured. *Esse in amicitiam ditionémque populi Romani*, Cic. *Cùm vestros portus in prædonum fuisse potestatem sciatis*, Cic. *Res esse in vadimonium cœpit*, Id. *In potestatem habere*, Cæs. and Sal. *In tabulas perscribere*, Cic. *Ligneæ soleæ in pedes indutæ*, Id.

It is also found with an ablative, where motion is signified, *Venit in senatu*, Cic. *Cùm divertissem à Cumis in Vestiano*, Cic. *In conspectu meo audet venire*, Phædr. *Venit in regione*, Manil. apud Scalig. *Quà in Cœlio monte itur*, Varro.

And hence it is without doubt that we find several verbs which govern both the accusative and the ablative with *in*; *incîdere in æs*, Liv. *incîdere in ære*, Cic. Plin. & others, contrary to Valla's opinion. *Abdere se in tenebris*, Cic. *in domum*, Cic. *in occultum*, Cæs. *in præsentia omittere*, Cic. *in præsens tempus & in aliud omittere*, Hor. *in equum Trojanum includere*, Cic. *in fabulas inclusa*, Id. *in dialogos includere*, Id. *in tectorio arioli includam*, Id. *imaginem includit in clypeo*, Id.

SUB-

SUBTER governs either the accusative or the ablative in the same signification; *Plato iram in pectore, cupiditatem subter præcordia locavit*, Cic. Plato placed anger in the breast, and voluptuous desires in the entrails; *Subter pineta Galesi. Et subter captos arma sedere duces.* This shews that there was hardly any certain rule for the government of those four prepositions among the ancients. The reader may consult Linacer upon this article, of which he treats at large.

It is also to be observed that we meet with *super*, as well as *in* and *ex*, with the genitive in some authors, which is only an imitation of the Greeks, *super pecuniæ, tutelæque suæ*, Paul. Jurisc. *Descriptio ex duodecim cœlestium signorum*, Vitruv.

CLAM, as we have observed, heretofore governed likewise an accusative, *Clam patrem, clam uxorem*; but now it hath only an ablative. Plautus has used it also with the dative, where it serves as an adverb. *Hoc fieri quàm magni referat mihi clam est*; that is, *mihi occultum est.*

That almost every government may be resolved by the prepositions.

We may further observe in this place, that the use of prepositions is so generally diffused through all languages, that there is scarce a government, phrase, or expression, but depends upon, or may be reduced to them, as may be easily shown in every part of syntax.

In partitives; *Pauci de nostris cadunt*, Cæs.

In verbs of accusing; *Accusare de negligentiâ*, Cic.

In every other government of the genitive; *Fulgor ab auro*, Lucr. for *auri. Crepuit à Glycerio ostium*, Ter. for *Glycerii ostium.*

In the government of the dative; *Bonus ad cætera*, Liv. *Homo ad nullam partem utilis*, Cic. Which likewise shews very plainly that the dative denotes no more than the relation of attribution, since *utilis alicui rei*, is the same as *utilis ad aliquam rem.*

In the comparative; *Immanior ante alios omnes*, Virg.

In the superlative; *Acerrimum autem ex omnibus sensibus, esse sensum videndi*, Cic. *Ante alios pulcherrimus omnes*, Virg.

In nouns of plenty or want; *Liber à delictis*, Cic.

In several particular verbs; *Celare de aliquo. Commonefacere de aliquâ re. Ad properationem meam quiddam interest*, Cic. *In id solum student*, Quint.

In questions of place, even in names of cities; *Navis in Caietâ, parata est nobis*, Cic. See lower down, rule 25.

In questions of time; *In tempore ad eum veni; de nocte vigilare: regnare per tres annos.* See rule 26.

In nouns of price; *Si mercatus esset ad eam summam quam voluerant*, Cic.

With gerunds; *In judicando; pro vapulando; ab absolvendum.*

With participles; *Pro derelicto habere*, Cic. and others in the same manner.

RULE

RULE XXII.

Of Verbs compounded with a Preposition.

1. *A verb compounded with a preposition hath the case belonging to the preposition.*
2. *And oftentimes the preposition is repeated.*

EXAMPLES.

1. The preposition preserves its force even in composition, so that the verbs with which it is compounded, take the case which belongs to the preposition, as *Adíre óppida*, to go to the cities. *Abíre óppido*, to go out of town. *Circumequitáre mœ́nia*, to ride round the town walls. *Amovére ánimum stúdio puerili*, to divert his mind from puerile amusements. *Expéllere péctore*, to banish from the heart. *Excédere muros*, to go out of the walls, as coming from *extra:* or *excédere terrâ*, to go out of the country, as coming from *ex.*

2. But frequently the preposition is repeated; as *Nihil non considerátum exíbat ex ore*, Cic. he said not one word but what was maturely considered. *Qui ad nos intempestivè ádeunt, molésti sæpe sunt*, those who come to us at an unseasonable time, are frequently troublesome. *A sole absis*, Cic. don't keep the sun from me.

RULE XXIII.

Of Verbs that govern the Accusative with *ad*.

Á'ttinet, spectat, *and* pértinet, *require an accusative with the preposition* ad.

EXAMPLES.

These three impersonal verbs take an accusative with the preposition *ad;* as *Á'ttinet ad dignitátem*, this concerns your dignity. *Id ad te pértinet*, this belongs to you. *Hoc ad illum spectat*, this belongs to him. *Quid ad nos áttinet?* what is this to us? *Totum ejus consílium ad bellum mihi spectáre vidétur*, it seems that his whole thought is turned towards war.

RULE XXIV.

Of Verbs which take two Accusatives, or that have different governments.

1. *Verbs of warning,* 2. *Asking,* 3. *And cloath-*

cloathing, 4. *With* celo, 5. *And* dóceo, *oftentimes govern the thing and the person in the accusative; or in some other manner depend on the preposition.*

6. Interdíco *governs the thing in the ablative.*

EXAMPLES.

We include in this rule the verbs of different governments, and particularly those which take two accusatives, or which in some other manner depend on the preposition.

1. Verbs of warning with two accusatives. *Móneo te hanc rem*, I give you notice of this affair. *Istud me admonéntes*, Cic. giving me notice of that.

The thing in the ablative with the preposition. *Móneo te de hac re*, I give you notice of that. *Oro te ut Terentiam moneátis de testaménto*, Cic. I beg you will inform Terentia of the will.

The thing in the genitive. *Commonére áliquem miseriárum suárum*, to remind a person of his miseries. *Grammáticos sui offícii commonémus*, Plin. we put the grammarians in mind of their duty.

2. Verbs of asking, with two accusatives. *Te hoc benefícium rogo*, I beg this favour of you. *Pacem te póscimus omnes*, Virg. we all sue for peace. *Popósci áliquem eórum qui áderant causam disseréndi*, Cic. I begged that some members of the company would propose the subject of debate.

The person in the ablative with the preposition. *Hoc à me poscit, flágitat*, he asks, or begs that of me. *Sciscitári, percontári ab áliquo*, to ask a person.

PETO is more usual in the latter form, and is seldom found with two accusatives. *Peto à te veniam*, I ask your pardon. We say also *peto tibi*, I ask for you. *Missiónem militibus pétere*, to ask a discharge for soldiers. But then it is the dative of acquiring, or of the person.

3. Verbs of cloathing with two accusatives. In the Vulgate Bible, *Induit eum stolam glóriæ*, he clad him in a robe of glory. *Quídlibet indútus*, Hor. dressed any how.

The

The person in the accusative, and the thing in the ablative, *Índuo te véste*, I put this garment on you.

The person in the dative, and the thing in the accusative. *Índuo tibi vestem*, I put this garment on you. *Exúere vestem alícui*, to undress a person.

4. CELO with two accusatives. *Celo te hanc rem*, I conceal this thing from you. *Ea ne me celet consuefèci fílium*, Ter. I have accustomed my son to conceal nothing of all this from me.

The thing in the ablative with the preposition. *Celo te de hac re*, I will not tell you that.

The person in the dative. *Celáre áliquid alícui*, to conceal a thing from a person.

5. Verbs of teaching, with two accusatives. *Dóceo te grammáticam*, I teach you grammar. *Quæ te leges præceptáque fórtia belli—Erúdiit*, Stat. who taught you the laws and generous maxims of war.

The thing in the ablative with the preposition. *Qui de suo advéntu nos dóceant*, Cic. who may let us know of their coming.

6. INTERDÍCO governs the thing in the ablative. *Interdíco tibi domo meâ*, I forbid you my house. *Interdíco tibi aquâ & igni*, I forbid you the use of fire and water.

ANNOTATION.

Sanctius maintains that no verb can of itself govern two accusatives of different things at the same time, and that what we see here is only an imitation of the Greeks, who put this case almost every where, by supposing their prepositions κατὰ, or περὶ, as we should say, *circa, per, ob, secundùm, propter, ad* or *quod ad*. For *doceo te grammaticam*, implies *secundùm*, or *quod ad grammaticam*, and in the same manner the rest. Hence the passive of these verbs always retains the accusative which depends on the preposition. *Docéor grammaticam; eruditus Græcas literas*, Cic. *Galeam induitur*, Virg. *Inutile ferrum cingitur*, Id. *Rogari sententiam*, Cic.

In like manner we must explain the following passages by the preposition. *Magnam partem in his occupati sunt*, Cic. *Nostram vicem ultus est ipse sese*, Cic. *Multa gemens ignominiam plagásque superbi victoris*, Virg. *Quod te per genitorem oro*, Id. *Qui purgor bilem*, Hor. *Nunc id prodeo*, Ter. that is to say, *ob id*, or *propter id*, according to Donatus.

To this we must also refer what the grammarians have distinguished by the name of synecdoche, and may be called the accusative governed by a preposition understood. *Omnia Mercurio similis vocémque, &c.* Virg. *Explerì mentem nequit*, Id. *Nodóque sinus collecta*

lecta fluentes, Id. Which is the same as, *Oculos suffusa nitentes*, says Servius. *Cressa genus Pholoë*, Virg. *Clarigenus*, Tac. *Micat auribus & tremit artus*, Virg. *Flores inscripti nomina regum*, Id. *Eludo te annulum*, Plaut. Which occurs much oftener among the poets, though with the word *cætera* this figure has been used upon all occasions. *Cætera prudens & attentus*, Cic. *Verùm cætera egregium*, Liv. *Lætum cætera*, Hor. *Argentum quod habes condonamus te*, Ter. in Phorm. *Habeo alia multa quæ nunc condonabitur*, Id. in Eunucho, according as Donatus, Politianus, Sanctius, Vossius, Heinsius, and others read it, and as we find it in the MSS. so that we must understand, *secundùm quæ, ille condonabitur*. This seems to have escaped Julius Scaliger, when he finds fault with Erasmus for reading it thus, pretending that it should be *condonabuntur*, contrary to the measure of the verse, and the authority of all copies whatever; and alledging for reason that *condonare alicui argentum* is not Latin, whereas it is the very example of the Phormio, which Donatus expressly produces, to authorise this passage of the Eunuch.

It is also to be observed that we are not allowed to use indiscriminately the different governments above mentioned. For it would not be right to say, *Consulo te hæreditatem*, for *de hæreditate*. Cicero says, *Amicitiæ veteris commonefacere*, but never *amicitiam*. Though with the word *res* we say *admoneo, commonefacio te hujus rei*, or *hanc rem*, or *de hac re*. Therefore we must always abide by the practice of the purest authors.

Rule XXV.

Of the Four Questions of Place.

1. *The question* UBI *takes the ablative with* in, *or without* in; *and puts the names of towns of the first and second declension, in the genitive.*
2. *The question* QUO *takes* in *with the accusative, and puts the names of towns in the accusative without* in.
3. *The question* QUA *takes the accusative with* per, *or an ablative without a preposition.*
3. *The question* UNDE *takes an ablative, with the prepositions* a, *or* ex; *and puts the names of towns in the ablative without the preposition.*
4. Rus *and* domus *are governed in the same manner as the names of towns.*

Examples.

We have here four questions of place under our consideration.

1. Ubi, which denotes the place where one is. *Ubi est?* where is he?

2. Quò,

2. QUÒ, which denotes the place whither one goes. *Quò vadit?* where is he going to?

3. QUA, which signifies the place through which a person passeth. *Quà transiit?* which way did he go?

4. UNDE, which denotes the place from whence a person comes. *Unde venit?* from whence comes he?

In all these questions we must first of all consider the preposition that belongs to them, and the case it governs.

Secondly, we are to take notice that small places, that is the proper names of towns and villages, and sometimes of islands, are generally put in the case of the preposition, without expressing it, though it be always understood. And the other nouns, whether they signify large places, that is, provinces or kingdoms, or whether they be appellatives, are generally put with the preposition, though the contrary sometimes happeneth.

Thirdly, we must observe that in all questions, these two nouns *rus* and *domus*, are always governed in the same manner, as if they were the proper names of towns.

Fourthly, when we are mentioning these questions, it is not necessary that the question *ubi*, *quò*, or any other should be expressed, but only that it be understood.

This being premised, it is easy to retain the rules of these four questions.

1. UBI takes the ablative with *in*. *Ambulat in horto*, he walks in the garden. *Vivit in Galliâ, in urbe*, he lives in France, in the city.

Or the ablative only, *in* being understood, especially if they be names of small places. *Philippus Neápoli est, & Léntulus Putéolis*, Philip is at Naples, and Lentulus at Pozzuolo. *Degit Carthágine, Parísiis, Athénis*, he lives at Carthage, at Paris, at Athens. *Sum ruri*, Cic. *Sum rure*, Hor. I am in the country. For heretofore they said *rure* vel *ruri* in the ablative according to Charisius.

We must except those nouns which have the genitive in Æ or in I, that is, of the first or second declension, as *Romæ natus, Siciliæ sepúltus*, born at Rome, buried in Sicily. *Manére Lugdúni*, to stay at Lyons. *Esse domi*, to be at home. *Quantas ille res domi militiæque*

gésserit, Cic. what great matters he performed both at home and in the field.

2. Quò takes *in* with the accusative, because it signifies motion, as *Quò properas?* where are you going so fast? *In ædem B. Virginis,* to St. Mary's church. *In Africam,* to Africa.

In small places it is more usual to put the accusative alone, *in* being understood; as *Ire Parísios,* to go to Paris. *Proficísci Romam,* to go to Rome. *Ire rus,* to go to the country.

3. Qua likewise takes the accusative with *per; Quà iter fecisti?* which way did you travel? *Per Angliam,* through England.

Or it will have the ablative only without the preposition, especially if they be names of small places; *Româ transiit,* he passed through Rome.

4. Unde, joins the prepositions *ex* or *è,* or even *à* or *ab* to this same case: as *Revérsus ex agro, è cubículo,* being returned from the fields, from the chamber. *Rédeo ex Itáliâ, ex Sicíliâ,* I come back from Italy, from Sicily. *Vénio à júdice,* I come from the judge's.

Or it takes an ablative only, if they be names of small places, the preposition being understood; as *Venit Româ, rure, domo, Lugdúno, Athénis,* he is returned from Rome, from the fields, from home, from Lyons, from Athens.

ANNOTATION.

Most grammarians observe this difference betwixt the names of towns and those of provinces, that the names of towns are put without the preposition in all questions, and the names of provinces with the preposition. Yet this is what the learned are not agreed upon, as may be seen in Sanctius, Scioppius, Vossius, and others; because, say they, the ancients have not always conformed to this practice, and grammarians are indeed the depositaries, but not the supreme lords or sovereigns of language.

Hence it is not only certain that the preposition is the real cause of the government, whether it be expressed or understood; but it is even frequently expressed in the names of small places, as on the contrary it is sometimes understood in the names of provinces, in all questions, as we shall make appear under the following heads.

The question Ubi.

We find the names of towns and small places with the preposition: as *Naves longas in Hispali faciendas curavit,* Cæs. *In Alexandriâ,* Cic. *In domo meâ,* Plin. Hor. *In domo Cæsaris unus vix fuit,* Cic.

Cic. *Meretrix & mater familias in unâ domo*, Ter. *Navis in Caietâ est parata nobis & Brundusii*, Cic. where he joins the two governments. *Furtum factum in domo ab eo qui domi fuit*, Quintil.

On the contrary, we find the names of provinces in the genitive, like those of small places. *Siciliæ cùm essem*, Cic. *Duos filios suos Ægypti occisos cognovit*, Val. Max. *Romæ Numidiæque facinora ejus commemorat*, Sall. Where he makes no difference between the name of the city and that of the province.

We find likewise the ablative without a preposition, *Natus regione urbis sextâ*, Suet. *Domo me contineo*, Cic. *Nec densâ nascitur humo*, Col. *Sustinet invidia, tristia signa domo*, Ovid. *Hunc ubi deficit abde domo*, Virg.

The question UNDE.

We meet with provinces in the ablative without the preposition. *Ægypto remeans*, Tacit. *Judææ profecti*, Suet. *Si Pompeius Italiâ cedit*, Cic. *Non rediit Cariâ*, Plaut.

But the names of towns with the preposition, are still more common. *A Brundusio*, Cic. *Ab Alexandriâ*, Cic. *Ab Athenis in Bœotiam ire*, Serv. Sulp. Where he makes no distinction betwixt the name of a town and that of a province, no more than Cicero, when he said, *Ab Epheso in Syriam profectus*, Livy hardly ever puts the names of towns in any question without the preposition. *Ab Româ legiones venisse nuntiatum est. Ab Antio legiones profectæ.* And an infinite number of others, which occur in every page of this author. It appears also from Suetonius, which Linacer and Sanctius have not neglected to observe, that the emperor Augustus, in order to render his style more perspicuous and intelligible, never mentioned a place without making use of the prepositions.

The question QUA.

In regard to this question, we are to consider that *quà* is derived from the ablative feminine, just as *quare* is said for *quâ de re*, according to Vossius; therefore when we say, *quà transiit?* we understand *parte, urbe, regione, provinciâ*, or the like. So that no wonder if we answer indifferently by the same case in all sorts of nouns. *Ibam fortè viâ sacrâ*, Hor. *Totâ ambulat Româ*, Cic. *Totâ Asiâ vagatur*, Cic. *Multæ insidiæ mihi terrâ marique factæ sunt*, Cic. and in all these ablatives *in* is understood.

But if we answer with *per*, it is no extraordinary thing, since we have shewn that there is no government which may not be resolved by the prepositions.

The question QUÒ.

It is particularly in this question that authors indifferently use or omit the prepositions with all sorts of nouns.

Without the preposition they say, *Sardiniam venit*, Cic *Cùm se Italiam venturum promisisset*, Cæs. *Ægyptum induxit exercitum*, Liv. *Bosphorum confugere*, Cic. *Epirum portanda dedit*, Val. *Proximum civitatem deducere*, Appul. But we must not be surprised at this; for since *quò*, according to Sanctius and Scioppius, is an ancient accusative plural in *o*, the same as *ambo* and *duo*, which is still continued in *quocirca, quousque*, and *quoad*, as when we say,

quò vadis, we understand *in* or *ad*; so we may answer by the accusative only, the preposition being understood.

They likewise use the names of towns with the preposition, *Consilium in Lutetiam Parisiorum transfert*, Cæs. *In Sicyonem afferre pecuniam*, Cic. Though a little before that he said, *Profectus Argis Sicyonem*, 2. Off. *Cursus ad Brundusium*, Id. *In Messanum venire*, Id. *In Arpinum se abdere*, Id. also, *ubi vos delapsi domos, & in rura vestra fueritis*, Liv. *Ad doctas proficisci Athenas*, Propert. &c.

Now in regard to what is said, that *ad* signifies no more than near, and *in* within; and in like manner that *a* signifies near or hard by, and *ex* from within; this is generally true, when we would signify that something is situated, or done near or in a particular place, *habet exercitum ad urbem; habet hortos ad Tiberim.* But it is not generally true, when we are speaking of the question *quò*; and we shall find that Livy, and several others, have indifferently used both ways of expressing. And so has Cicero too, when he says, *Te verò nolo, nisi ipse rumor jam raucus erit factus*, ad *Baias venire; erit enim nobis honestius videri venisse* in *illa loca ploratum potiùs quàm natatum*, lib. 9. epist. 2.

The amount of what may be said in regard to this distinction of the names of towns and provinces, is this, that in all probability those who studied the exact purity of the Latin, while it was a living language, would fain establish it as a rule. Hence it is that upon Atticus's censuring Cicero for saying, *in Piræum*, Cicero alledges in his excuse that he had spoken of it, *non ut de oppido sed ut de loco* (lib. 7. ep. 3.) Whereby it appears that this rule began to obtain, and that Cicero himself paid a regard to it, (let Scioppius say what he will) as to a thing that might contribute to the perspicuity of the language, by this distinction of the names of towns and provinces, though he has not always conformed to it. And we see something like this in the French tongue, in which the particle A denotes the small places, and EN the provinces, as *à Rome*, and *en Italie*; *à Paris* and *en France*, &c. For which reason it is always better to stick to this rule, though we cannot condemn a person that would swerve from it, and Quintilian's censure, who calls this a solecism, *Veni de Susis in Alexandriam*, lib. 1. c. 5. has very little foundation:

Therefore Servius on this passage of Virgil:

Italiam fato profugus, Lavinâque venit
Littora, Æn. 1.

having taken notice that the rules of grammar required prepositions to be joined to the names of provinces, but none to the names of towns, he adds, *Sciendum tamen usurpatum ab autoribus ut vel addant, vel detrahant præpositiones.* Where it appears that he does not particularly mention the poets, but all authors in general.

PARTICULAR OBSERVATIONS on the question UBI.

Of the Nouns which are put in the genitive in this question.

The reason why some particular names of towns are put in the genitive

genitive in this question, is because with the proper name we always understand the general noun in the ablative with its preposition, and therefore this genitive is governed by the noun understood; as *Est Romæ*, sup. *in urbe*. *Est Lugduni*, sup. *in oppido*. *Est domi*, sup. *in loco*, or *in horto*, or *in ædibus*; for *domus* signified the whole house, whereas *ædes* was in some measure an apartment or part of the house; hence Plautus, to express the whole at length, says, *Insectatur omnes per ædes domi*. Terence has put it also in the ablative; *Si quid opus fuerit, heus, domo me*; sup. *continebo*, I shall be at home, *Phorm.* Act. 2. sc. 2.

Now *domi* was not the only word they put in the genitive; for Cicero says, *Quantas ille res domi militiæque terrâ marique gesserit. Quibuscunque rebus vel belli, vel domi poterunt*: and the like. And Virgil, *Penitus terræ defigitur arbor*, for *in terrâ*. And Ovid, *terræ procumbere*, where we must understand another noun which governs this genitive, as *In solo terræ*, *in tempore belli*, and therefore the latter relates rather to questions of time.

Of Nouns of the first declension in E.

Here a question may arise, whether these nouns ought to be put in the genitive like the rest of this declension. *Neque enim dicitur, negotiatur Mitylenes, sed Mitylenæ*, says Vossius in his grammar, where he seems to reject the genitive in *es* in this question. And Sanctius, whom we have followed, admits of this case only for nouns that make Æ or I in the genitive; and perhaps we shall find very few authorities of those other nouns, because generally speaking the ancients change them into A, in order to decline them according to the Latin termination. Nevertheless we find in Valerius Maximus, book 1. chap. 6. where he speaks of prodigies, *Cærites aquas sanguine mistas fluxisse*, that at Cærite there was a stream of water mixed with blood. Which makes Gronovius in his notes on Livy say, that in the 22d book, chap. 1. we should read, *Cæretes aquas sanguine mistas fluxisse*, where the other editions have *Cerete* nevertheless in the ablative. From whence one would think that both expressions might be admitted. Though the best way is to put them in the ablative, or to change those nouns into A, and put them in the genitive in Æ, *Mitylenæ* rather than *Mitylenes* or *Mitylene*, &c.

Concerning apposition.

Another question is, whether we ought to say, *Antiochiæ natus sum urbis celebris*, by apposition, or *Antiochiæ natus sum urbe celebri*; but the former would be a solecism, says Vossius, whereas the latter may be said, and this phrase may be varied three different ways.

The first, by joining the preposition to the appellative, and putting the proper name in the genitive, as *Albæ constiterunt in urbe opportuna*, Cic. *In oppido Antiochiæ*, Cic. *In Amstelodami celebri emporio*, Vossius.

The second, by letting the proper name and the appellative be governed in the same case by the preposition; *In Amstelodami celebri emporio*, Voss. *Neapoli in celeberrimo oppido*, Cic.

The third, by understanding the preposition, *Antiochiæ loco nobili*, Cic. *Amstelodami celebri emporio*, Voss.

And if you would know the reason why the apposition is not admitted here in the genitive, for instance, *Amstelodami celebris emporii*, it is because the genitive being never governed but by another noun substantive, when we say *Est Romæ*, *vivit Amstelodami*, we understand *in urbe*, *in emporio*, or *oppido*, as hath been already observed; but if you put *urbis*, *emporii*, or *oppidi* in the genitive, you have nothing else to suppose that can govern it. And hence it is that with an adjective you never put the proper name in the genitive, *Est magnæ Romæ*, but in the ablative, *in magnâ Româ*, sup. *urbe*, in the great city of Rome. Because a thing being called great or small only comparatively to another, we cannot refer *great* to *Rome*, but to the word city; for otherwise it would seem to imply that there were two Romes, one great, the other little.

Now that this genitive is governed by a noun understood, and that this construction is right, Scaliger sheweth, because if we can say *oppidum Tarentinum*, surely we may also say, *oppidum Tarenti*; the possessive having always the same force as the genitive from which it is taken; hence in French it is generally rendered by the genitive, *Domus paterna*, *la maison de mon père*; my father's house.

Concerning Nouns of the third declension.

It is arguing very wrong, as Sanctius, Scioppius, and Vossius observe, to say that nouns of the third declension, and those of the plural number are put in the dative or in the ablative. For what relation is there between the government of place, which always depends on a preposition, and the dative, which is never governed by it, and which, as we have already made appear, denotes only the end, or the person, or the thing, to which another thing is referred and attributed? and though we find *Est Carthagini*, *Neapoli*, *ruri*, and the like, these are only old ablatives, which, as hath been already mentioned, were heretofore every one of them terminated in *e* or in *i* in this declension. Therefore those who are more accustomed to the ablative in *e*, ought always to put it here, as Cicero does, *Est Sicyone*, *sepultus Lacedæmone*; *Carthagine natus*, and the like. There is only the word *rus*, whose ablative in *i* custom has rendered familiar in this question. And if any one should doubt whether *ruri* be an ablative, he may see in Charisius, lib. 1. that *rus* makes in the ablative *ruro* or *ruri*; and that *Ruri agere vitam* in Ter. is an ablative and not a dative. Plautus has used it even in the other questions; *Veniunt ruri rustici* in Mostel. Act. 5. sc. 1. the peasants come from the country.

Observations on Compound Nouns.

Compound nouns entirely conform to the rule of the other proper names, though some grammarians have made a doubt of it. Thus we say, *Novum Comum ducere Colonos*, Suet. *Conventus agere Carthagine novâ*. *Quo die Theano Sidicino est profectus*, Cic. &c. And therefore we are to say, *Ire Montempessulanum*, *Portum petere Calatensem*, and the like.

Rule

RULE XXVI.

Of the Questions of Time, Measure, and Distance.

Time, distance, and measure, may be put either in the accusative, or in the ablative; but the precise term of time is put in the ablative only.

EXAMPLES.

We may here include five things. 1. The space of time: 2. The space of place, or distance: 3. The precise term of time: 4. The precise or exact place: 5. The noun of measure: each of which may be put either in the accusative or the ablative, which are always governed by a preposition expressed or understood, and the preposition is more usually expressed with the accusative. But the precise term of time, namely that which answers the question *quando*, is put oftener in the ablative only.

1. The space *or* the duration of time, which answers to the question *quámdiu*, or *quamdúdum*, how long. *Vixit per tres annos*, or *tres annos*, or *vixit tribus annis*, sup. *in*, he has lived three years. *Quem ego hódie toto non vidi die*, Ter. whom I have not seen to-day. *Te annum jam audiéntem Cratíppum*, Cic. sup. *per*, you that have attended Cratippus's lectures a whole year. *Intra annos quatuórdecim tectum non subiérunt*, Cæs. they have been without any cover these fourteen years. *Nonagínta annos natus*, sup. *ante*, he is ninety years old; he has been ninety years in this world.

Hereto we may refer those phrases where they use *ad* or *in*, but it is in a particular sense: *Si ad centésimum annum vixísset*, Cic. if he had lived to be a hundred years old. *In diem vívere*, Cic. to live from hand to mouth.

2. The space or distance of place is more usual in the accusative, as *Locus ab urbe dissitus quátuor miliaria*, a place distant four miles from the town; *Hercýniæ sylvæ latitúdo novem diérum iter expedíto patet*, Cæs. the breadth of the Hercynian forest is a nine days' journey; where we must understand *ad*, or *per*, though the preposition is seldom used. But sometimes they put the ablative; as *bídui spátio abest ab eo*, he is at the distance of two days' journey from him.

3. The precise term of time, that is, when we answer the question *quando*, is generally put in the ablative; *Superióribus diébus veni in Cumánum*, Cic. a few days ago I came to Cuma. *Quicquid est bíduo sciémus*, Cic. sup. *in*. Whatever it is, we shall know it in two days.

And in the same manner with *ante*, or *post*; as, *Fit paucis pòst annis*, Cic. it happened a few years after. *Déderam perpáucis antè diebus*, I had given to him a few days before.

Sometimes the accusative is used with *ante* or *post*; *Paucos ante menses*, Suet. a few months before. *Áliquot post annos*, Cic. some years after. Which happens even with some other prepositions. *Ad octávum caléndas in Cumánum veni*, Cic. I arrived at Cuma the eighth day before the calends.

Likewise with the adverb *círciter*. *Nos círciter caléndas* (sup. *ad*) *in Formiáno érimus*, Cic. we shall be at Formia towards the calends. But with *abhinc* we join indifferently the accusative or the ablative, *Abhinc annos quingéntos*, Cic. sup. *ante*, five hundred years ago. *Abhinc annis quíndecim*, Cic. sup. *in*, fifteen years ago. And this adverb in pure authors, always denotes the time past; whereas for the future they make use of *post* or *ad*: *Post sexénnium*, or *ad sexénnium*, six years hence.

4. The precise place. *Ad tértium lápidem*, Liv. three miles off. *Ad quintum milliáre*, Cic. five miles off. Sometimes they put the ablative only, and suppose *in*. *Cécidit tértio ab urbe lápide*, he fell three miles out of town.

5. The measure. *Muri Babylónis erant alti pedes ducéntos, lati quinquagínta*, sup. *ad*: The walls of Babylon were two hundred feet high, and fifty broad. *Dic quibus in terris — Trés pateat cœli spátium non ámplius ulnas*, Virg. tell me in what part of the world it is, that the sky is not above the breadth of three yards. But measure may be referred to the distance, of which above.

ANNOTATION.

A particular measure may be put sometimes also in the genitive, but this by supposing a general noun by which the other is govern-

ed, as *Areolæ longæ pedum denûm*, Col. sup. *mensurâ, spatio*, or *longitudine. Pyramides latæ pedum septuagintâ quinûm*, sup. *latitudine*, Plin. *Altæ centum quinquagenûm*, sup. *altitudine*, Plin.

RULE XXVII.

Of the Comparative and of Partitives.

1. *Comparative nouns require the ablative case,*
2. *And partitives the genitive:*
3. *Hence the superlative degree governs a genitive likewise.*

EXAMPLES.

1. The comparative ought always to have the ablative of the noun, with which it forms the comparison, whether it be expressed or understood; as *Fortior est patre filius*, the son is stronger than the father. *Virtus opibus melior*, virtue is better than riches.

But sometimes this case is not expressed, as when we say *tristior* (sup. *sólito*) somewhat sorrowful, that is a little more sorrowful than usual.

2. All partitive nouns, that is, which signify part of a greater number, govern the genitive; *Octávus sapiéntum*, the eighth of the sages. *Unus Gallórum*, one of the French. *Dexter oculórum*, the right eye. And in the same manner, *álius, áliquis, alter, nemo, nullus, quis*, and the like. *Quis ómnium?* which of them all? &c.

3. Hence the superlative governs a genitive likewise, because it is a partitive, as *Philosophórum máximus*, the greatest of philosophers. *Virginum sapientissima*, the wisest of virgins, or among virgins.

In this sense the comparative also governs this same case; as *Fortior mánuum*, the strongest of the two hands: and in like manner the positive, as *Sequimur te sancte deórum*, we follow you, who are the holiest of the gods.

ANNOTATION.

This rule includes two parts, one of the comparative, and the other of the partitive, under which the superlative is comprehended.

Of the Comparative.

In order to understand the government of the comparative, we have only to consider what Sanctius hath observed; that in all languages, the force of the comparison is generally included in a particle. Thus

Thus we shall see that as in French the particle QUE, *than*, performs this office, PLUS *saint* QUE, holier *than*; PLUS *grand* QUE, greater *than*; so the Hebrews (who have no comparative degree) make use of מן *min*. The Greeks frequently of H, the Spaniards of MAS, and the Latins of QUAM, *præ* or *pro*, as we shall shew hereafter.

Thereby we see that the comparative of itself governs no case, and ought to be considered merely as a noun, which adding some force to the signification of the positive, may be resolved by the same positive and by the adverb *magis*. *Doctior*, that is *magis doctus*, &c.

And this is what has given occasion to those elegant phrases, which the grammarians are at a loss to account for; *Litteris quàm moribus instructior. Similior patri quàm matri. Fortior est quàm sapientior*; he has more courage than learning. And in Cic. *Per illam, inquam, dexteram non in bellis et in prœliis, quàm in promissis et fide firmiorem*, pro Dejot.

But if there be an ablative of comparison, it is always governed by the preposition *præ* or *pro* understood. This preposition is even sometimes expressed, not only after the comparative, as when Appuleius says, *Sed unus præ cæteris et animo fortior et ætate juvenior et corpore validior exurgit alacer*: and in another place, *Unus è curiâ senior præ cæteris*: and Q. Curtius, *Majorem quàm pro statu sonum edebat*: And Pliny, *Me minoris factum præ illo*: but moreover after other nouns, or even after verbs, as *Præ nobis beatus*, Cic. *Hîc ego illum contemsi præ me*, Ter. *Cunctâne præ campo Tiberino sordent*, Hor. *Ludum et jocum fuisse dices præut hujus rabies quæ dabit*, Ter. in Eun. and such like. Where it is obvious that the whole force of the comparison is included in those particles.

Hence as it is only the effect of custom, that they are generally suppressed after the comparative, it happens also that they are sometimes suppressed after the other nouns, where they are understood nevertheless; which evidently shews that it is not a thing quite particular to the comparative, as *Nullus est hoc meticulosus æquè*, Plaut. for *præ hoc*. *Alius Lysippo*, Hor. that is, *præ Lysippo*, for *quàm Lysippus*, according to Sanctius. And the same may be said of the rest, concerning which the reader may see what we shall say further in the remarks, chapter of Conjunctions.

It is by this principle we ought also to resolve all those comparisons, which by grammarians are called oblique or improper, when they are between things of a different nature; *Ditior opinione; cogitatione citiùs*, &c. always understanding the preposition *pro*, as Cicero, and others sometimes express it: *Plus etiam quàm pro virili parte obligatum puto*, Cic. *Major quàm pro numero hominum editur pugna*, Liv.

It is likewise by this principle that we ought to answer those who fancy the comparative is sometimes put for the positive, as when we say, *tristior, sollicitior, audacior*, somewhat sorrowful, somewhat solicitous, somewhat bold. For even in these examples, the comparative hath its natural signification, and supposeth the ablative after it, as *tristior*, sup. *solito*. *Sollicitior*, sup. *æquo*, &c. And if then it seems rather to import diminution than augmentation, this is an effect, not of the comparative, but of the ablative, under-

understood, because if it were joined to another noun, it would have quite a different force, though it continued always the same; as *tristior perditis, sollicitior miseris*, &c.

Difficulties in regard to the Comparative.

When the reason of these governments is once understood, it is easy to solve all the little difficulties of grammarians upon this article. As when they say, that the comparative is not put with the ablative, but with the genitive, when the comparison is between two things only. For since the comparative of itself governs neither the genitive nor the ablative, doubtless it is indifferent to either case on these occasions. Thus Cæsar says: *Ex propositis duobus consiliis, explicatius videbatur, ut*, &c.

It is also an error to say that the comparative never institutes a comparison but between two things only, when it governs the genitive. For notwithstanding that this is perhaps the most usual practice, yet there are a hundred examples to the contrary: as when Cicero says, *Cæterarum rerum præstantior erat*, as quoted by Saturnius; and Horace, *O major juvenum*, in Arte: and Pliny, *Animalium fortiora quibus crassior est sanguis.* And Q. Curtius, lib. 9. *In oculis duo majora omnium navigia submersa sunt:* and in the sixth book, *Cleander priores eorum intromitti jubet:* and Plaut. in Capt. *Non ego nunc parasitus sum, sed regum rex regalior.* And Pliny, *Adolescentiores apum.* Which is only a partition that may be made between two, or an infinite number of things, if you please.

Therefore Valla, and those who have followed him, are in the wrong to object against these expressions of Scripture. *Major horum est charitas. Minor fratrum*, &c. *Eo quòd esset honorabilior omnium*, which comes from St. Jerome himself in his translation of Daniel. For these phrases are not only very good Latin, but moreover have the advantage of coming nearer to the Greek, which makes use of a genitive after the comparative.

But it is a different thing, when we find in Pliny, for example; *Omnium triumphorum lauream adepte majorem:* and in an epistle of Lentulus's among those of Cicero; *Naves onerarias, quarum minor nulla erat duûm millium amphorarum.* For *laurea* can make no part with *triumphi*, no more than *navis* with *duo millia:* for which reason it cannot be resolved by *inter.* But it is an ellipsis that supposeth the same word, on which the comparison falls, repeated in the ablative; as *Lauream majorem* laureâ *omnium triumphorum; naves quarum nulla minor erat* navi *duûm millium amphorarum.* And there are likewise examples hereof in the Greek, as Ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου. *Joan.* 5. 36. *Ego autem habeo testimonium majus Joannis;* that is, *majus testimonio Joannis.* And in like manner the rest.

It is no less a mistake in the grammarians to pretend that *quisque* is never put but with the superlative, and in L. Valla to assert that we ought to say, *Imbecillima quæque animalia*, or that Lactantius did wrong in saying, *Imbecilliora et timidiora quæque animalia;* since Cicero himself hath, *Quisque gravior homo atque honestior.* And Quintilian,

Quintilian, *Pedes quique temporibus validiores.* We likewise find *quisque* with the positive, *Invalidus quisque,* Tac. *Bonus quisque liber,* Plin.

It is also a mistaken notion that the particle *quàm,* always requireth the same case before as after it: for we should not chuse to say, *Utor Cæsare æquiore quàm Pompeio,* but *quàm est Pompeius,* as in Cic. *Dixit se apertè munitiorem ad custodiendam vitam suam fore, quàm Africanus fuisset.* True it is that when a nominative precedeth, another nominative ought to follow, *Cicero est doctior quàm Sallustius;* and that if there be an accusative before, you may put an accusative after, *Ut tibi multo majori quàm Africanus fuit, me non multo minorem quàm Lælium adjunctum esse patiare,* Cic. *Ego callidiorem hominem quàm Phormionem vidi neminem,* Ter. because then the verb is understood twice, as if it were, *Ego neminem vidi callidiorem, quàm vidi Phormionem.* But with another verb we may likewise say, *Ego callidiorem vidi neminem, quàm Phormio est.*

The Comparative also occurs sometimes with the adverb *magis; Magis hoc certo certius,* Plaut. *Hoc magis est dulcius,* Id. *Magis invidiâ quàm pecuniâ locupletior,* Val. Max. *Qui magis optato queat esse beatior ævo?* Virg. in Culice. Which is become a kind of pleonasmus, as will appear hereafter, when we come to speak of figures. But we do not find it with *per,* except it is derived from a verb, and taken in the same sense as its verb. Thus we shall say with Cicero, *Perquisitius, pervagatior:* with Hor. *Perlucidior,* and the like: because we say, *Perquiro, pervagor, perlucco;* but we should not say, *Perurbanior, perdifficilior, permelior,* though we say *Perurbanus, perbonus, perdifficilis;* and even in the superlative, *Peroptimus, perdifficillimus,* &c.

Of Prior *and* Primus.

We must not mind what Donatus, Priscian, Diomedes, L. Valla, Agroëtius, and others assert, that *prior* is said only of two, and *primus* of many. *Cunctis prior Cadmeïus Heros,* Stat. *Prior omnibus Idus prosilit,* Id. *Qui prior aliis est,* Varro apud Aul. Gel. and the like. And the true reason of this is what Julius Scaliger has observed, that on those occasions, the whole multitude is considered as in two divisions, of which the former only makes one part, and the latter another.

Of Plus.

Plus is also a comparative, as we have observed in the declensions, p. 106. and there can be no doubt of it, since it institutes a comparison between things. But in regard to its government there are some who pretend to say that it governs four cases, the nominative, the genitive, the accusative, and the ablative.

And yet if it be joined with the nominative it is no mark of government, but of concord, because it is an adjective. As when Pliny says, *Nec plus tertia pars eximatur mellis.* And Cicero, *Ut hoc nostrum desiderium ne plus sit annuum.* And Sanctius, *Nemo uno plus præmium expectato:* which he maintains is good Latin, against the opinion of those who found fault with him for it, and pretended that he should have said *plus uno præmio.*

And

And if it be joined with the ablative, as in Cicero, *Quum plus uno verum esse non possit :* and in another place, *Alterum cèrte non potest, ut plus uná vera sit (opinio.)* In Val. Max. *Uno plus Hetrusci cadunt.* In Cicero, *hoc plus ne rogum facito.* In Livy, *Ab utrâque parte sexcentis plus equitibus cecidit*, &c. Then this ablative is governed in the same manner as the other comparatives, by the preposition understood.

Every where else it has no government, no more than *minus* and *amplius*. *Intervalla fere è paulo plus aut minus pedum tricenûm*, ad Heren. where the genitive is governed by the name of distance *intervalla*. *Plus virium habet alius alio*, Ter. where the genitive *virium* is governed by *negotium* understood, *Plus negotium virium habet ;* and the ablative *alio*, by the comparative *plus*, *præ* being understood. *Plus quingentos colaphos infregit mihi*, Ter. where the accusative is governed by the verb *infregit*. In the same manner in Cæsar, *Quum ipsi non amplius quingentos equites haberent.*

And then they are taken as adverbs, though to say the truth they are real nouns that are put in the accusative, by virtue of a preposition understood, *Secundùm plus aut minus*, or *ad plus aut minus*, &c. the latter coming from the comparative *minor & hoc minus*, in the same manner as *amplius*, from *amplior et hoc amplius*. *Plus annum obtinere provinciam*, Cic. that is *ad plus tempus quàm ad annum*, &c. Hence they are joined extremely well with the nominative and the verb in the plural. *Romani non plus sexcenti ceciderunt*, Liv. that is, *sexcenti, non ad plus negotium.* And thus in Cæsar, *Eo die milites sunt minus septingenti desiderati*, 7. B. Gal. *Naves amplius octingentæ uno erant visæ tempore*, Id. lib. 5. See the remarks, chap. of Adverbs and Conjunctions.

Of the Partitive in general.

In every partition, the genitive is governed by what we commonly understand *ex numero*, or by the noun substantive a second time, whether this partition be made with the positive or the comparative, of which we have given examples above, or with the superlative. For *Virginum sapientissima* implies, *Virgo virginum sapientissima*, or *Sapientissima ex numero virginum :* you have examples of both in this passage of Pliny ; *Capreæ & Coturnices, animalia ex numero animalium placidissima.*

For which reason when the substantive is of another gender than the genitive plural, we may make the adjective agree with either, *Leo est animalium fortissimum*, or *fortissimus* (though the latter is more usual) for in the former we understand *animal*, with which *fortissimum* agrees ; and in the latter we understand *ex numero*, as if one was to say, *Leo fortissimus ex numero animalium.* Thus Cicero has expressed himself, *Indus* qui est *fluviorum maximus.* And Pliny, *Boves animalium soli et retrò ambulantes pascuntur :* and in another place, *Hordeum frugum omnium mollissimum est.* See what is said lower down about syllepsis, when we treat of figures.

Of the Superlative in general.

The superlative, as Sanctius sheweth extremely well, does not properly form a comparison, this being proper only to the comparative ;

parative: and therefore since they resolved to distinguish three degrees in the nouns, it would have been much better to call them degrees of signification than of comparison. As when I say, *Gratæ mihi fuerunt litteræ tuæ*, and *Gratissimæ mihi fuerunt*, there is no more comparison in one than the other, but only an increase of signification in the latter: which does not hinder us from putting the superlative indifferently in the first place, when the subject deserves it. As, for instance, speaking of the mouths of the Nile, it may be very well to say, *Primum ostium magnum*, or I may say, *primum maximum, secundum majus, tertium adhuc majus*, &c. Where it is obvious that the comparative sometimes signifies more than the superlative, because it establishes a comparison with the superlative itself.

In this manner Cicero has expressed himself, *Ego autem hoc sum miserior quàm tu quæ es miserrima*, ad Terent. And in another place, *Persuade tibi te mihi esse charissimum, sed multo fore chariorem, si*, &c. So that though we may say that the superlative signifies the same thing as increase or excess, yet it is a mistake to think that it always expresseth the supreme degree. Thus when Virgil saith:

Danaûm fortissime gentis——— Tydide;

he did not mean that Diomedes was more brave than Achilles, or the bravest of his countrymen, but only very brave amongst his countrymen. This is extremely well expressed by the French particle *très* which comes from *trois*, and has the same effect as if one was to say *ter fortis*, just as Virgil says,

O térque quatérque beati.

And the Greeks τρισόλβιος for ὀλβιώτατος, very happy.

And if we put *le plus*, the most, *le plus généreux des Grecs*, the most brave of all the Greeks; *le plus savant des Romains*, the most learned of the Romans, though this may seem to import some sort of comparison, yet it is rather a partition than a real comparison.

Difficulties in regard to the Superlative.

Hereby it appears that nothing hinders the superlative from being very properly joined with a noun universal (though some grammarians affirm the contrary) either out of partition, as *Omni gradu amplissimo dignissimus*, or even in partition, as *Dii isti Seguitio malè faciant homini nequissimo omnium qui sunt, qui fuerunt, qui futuri sunt*, Cic. And in Catullus speaking of Cicero:

Disertissime Romuli nepotum
Quot sunt quotque fuere, Marce Tulli, &c.

The superlative may be likewise put with the exclusive particles, which seem to require a comparative; *Ægyptus aliarum regionum calidissima est*, Macrob. *Cæterorum fugacissimi*, Tac. It is put with *omnis*: as *Omnes tenuissimas particulas atque omnia minima*, Cic. *Homini nequissimo omnium*, Cic.

It is also joined with other particles, which likewise augment their signification, as we have already shewn in regard to *per, peroptimus*, &c. It is even joined with *perquam*; *Perquam maximo exercitu*, Curt. We say also, *Dolorem tam maximum*, Cic. *Rei tam maximè*

maximè necessariæ tanta injuria, Id. *Longè improbissimus*, Id. *Multo mihi jucundissimus*, Id. *Oratio satis pulcherrima quæ inscribitur pro Q. Ligario*, Pompon. J. C. *Id apprimè rectissimè dicitur*, Cic. de Fin. as Saturnius reads it, as well as Robert Stephen in his Thesaurus, Malaspina, and Gruterus's edition: though others read *rectè* instead of *rectissimè*. *Maximè pessima*, Colum. *Maximè humanissimi*, A. Gel. *Ante alios pulcherrimus*, Virg. *Sive hanc aberrationem à dolore delegerim quæ maximè liberalissima, doctóque homine dignissima*, Cic. and the like.

It is used in comparisons or partitions of opposite things, as *Homo non bipedum modò, sed quadrupedum impurissimus*, Cic. Which shews with how little reason L. Valla has censured Macrobius for saying, *Age, Servi, non solùm adolescentum qui tibi æquævi sunt, sed senum quoque doctissime.*

It is also made use of in speaking of two things only, *Numitori qui erat stirpe maximus regnum legat*, says Livy, though there were only two sons, he and Amulius. *Utri potissimùm consulendum*, Cic. and others of the like sort.

In short we shall find that most of Valla's and Despauter's observations on this subject are false, and owing only to their not having sufficiently considered the nature of things, nor dived into the real causes of the Latin tongue.

RULE XXVIII.

Of the Verbs and Nouns which govern an Ablative, or a Genitive, the Ablative being understood.

1. *Verbs of accusing, absolving, and condemning, require an ablative or a genitive.*
2. *Verbs or nouns that signify plenty or want, govern these same cases:*
3. *As do also several adjectives.*

EXAMPLES.

All these nouns and verbs take an ablative of the most general words; as *Re, actióne, pœná, causá, culpá, crímine*, and the like, which is always governed by a preposition understood: or supposing some of the ablatives, they take another noun in the genitive, which is governed thereby.

1. Those of accusing: *Accusári crimínibus*, to be accused of crimes. *Arcéssere majestátis*, to impeach of high treason.

Those of absolving or acquitting: *Absólvere crímine*, to acquit of a crime. *Absólvere improbitátis*, to acquit of dishonesty. *Liberátus culpâ*, discharged from a fault.

Those

Those of condemning: *Condémnat cápitis*, he condemns him to death. *Damnári eódem crímine*, to be condemned for the same crime. *Tenéri repetundárum*, sup. *pecuniárum*, to be convicted of extortion. *Damnári amícum scéleris*, sup. *re*, or *actióne*, to charge a friend with a crime. And the rest in the same manner.

ANNOTATION.

Sometimes the preposition may be expressed; as *Damnatus de vi, de majestate*, Cic. *Accusare de epistolarum negligentiâ*, Cic. Wherein we must be entirely determined by custom: for we should not say, *Accusatus de scelere* or *de crimine*; but *sceleris*, or *scelere*, *criminis*, or *crimine*: Neither are we indifferently to put all sorts of nouns in the genitive or the ablative, with all sorts of verbs, but we are to consider how the ancients spoke.

Plenty or want.

2. Nouns of plenty take the same cases as the preceding verbs, *Lócuples pecúniæ*, rich in money. *Fœcúnda virtútum paupértas*, poverty is fruitful in virtue. *Cumulátus omni laude*, extolled to the sky. *Pródigus ærís*, lavish of money. *Compos voti*, who has obtained his wish.

Likewise those of want or privation; *Omnium egénus*, destitute of every thing. *Inánis omni re útili*, void of every thing that is good. *Ratióne destitútus*, void of reason. *Vácuus virtúte ánimus*, a mind devoid of virtue. *Cassus lúminis*, *vel lúmine*, deprived of light. *Liber religióne anímus*, a mind free from all scruple. *Captus óculis, mente, aúribus*, &c. who has lost his sight, his understanding, his hearing, &c. *Confléctus ætáte*, worn out with age. *Sol défectus lúmine*, the sun being eclipsed. *Præditus singulári virtúte*, adorned with singular virtue. Where it is to be observed that all the latter choose rather to have the ablative, because it is their natural construction.

Verbs of plenty or want prefer likewise most generally the ablative.

Those of plenty, as *Abundáre ingénio*, to abound in wit. *Affluére ómnibus bonis*, to abound with all sorts of blessings. *Diffluére ótio*, to be lost in idleness. *Satiári pánibus*, to have his belly full of bread. *Onerári probris*, to load with abuse.

Those of want, as *Vacáre pudore*, to be without shame.

shame. *Nudáre præsídio*, to deprive of the defence of. *Viduáre urbem cívibus*, to unpeople a town. *Exhaurire aquis*, to draw off the water.

There are some however that indifferently admit of either the genitive or the ablative, as *Complére erróris*, to fill with error. *Complére luce*, to fill with light. *Indigére consílii, et consílio*, to want advice.

Some other Adjectives.

3. Some other adjectives also assume the same government, as *Aliénus, expers, immúnis, conténtus, dignus, indignus*, &c.

Alienum dignitátis or *dignitáte*, or even *à dignitáte*: Cic. (the two last are most usual) repugnant to dignity. *Conténtus libertátis*, Liv. satisfied with his liberty. *Parvo contenta natúra*, Cic. nature is satisfied with little. And here the ablative is most usual.

Dignus laudis, or *laude*, most usual; worthy of praise. *Súscipe curam & cogitatiónem dignissimam tuæ virtútis*, Balbus ad Cic. form a plan to yourself becoming your dignity. In like manner, *Indignus avórum*, unworthy of those ancestors.

Expers metûs or *metu* (the former most usual) void of fear.

Immúnis belli, Virg. *Immúnis militiâ*, Liv. exempt from military service, and the like.

ANNOTATION.

Here the Latins have borrowed the genitive of the Greeks, who understand their preposition ἐκ, of. Hence almost all vulgar languages, which generally follow the simplest and most natural construction, use a preposition on this occasion; thus the Italians say *Pieno di vino*, as the French say, *Plein de vin*, full of wine. But in order to account for this government in Latin, we may understand a general noun, *copia, negotium, res*, &c. which governs the other in the genitive, so that *Vacuus curarum*, is the same as *vacuus re curarum*, for *vacuus curis*: *dignus laudis*, is for *re laudis*, and the rest in the same manner, just as Phædrus hath *res cibi*, for *cibus*; and Plautus, *res voluptatum*, for *voluptates*.

And then this ablative must likewise be governed by a preposition understood, for *vacuus curis*, is the same as *à curis*. *Laude dignus*, for *de laude*, worthy of praise, &c. Therefore the purest authors frequently use the preposition: *Hæc à custodibus militum vacabant loca*, Cæs. *Locus à frumento copiosus*, Cic. *De magis referti libri*, Cic. *Liber à delictis*, Id. *Inops à verbis, ab amicis*, Id. Hence *Egeo pecuniis*, is just as if you said, *Egeo de pecuniis*, I have need of.

Of

Of the Noun Opus.

By this it appears that the noun *opus*, for which so many rules and different observations have been made, may be very well reduced to this rule, if it be the same thing to say, *Egeo nummis, & opus est mihi nummis*, where we constantly suppose the *de*.

But upon a nearer enquiry into the matter, we shall find that this noun is never any thing else but the substantive *opus, operis*, work, affair, business; just as the Greeks say οὐδὲν ἔργον ἐστιν, *nihil opus est*.

So that this noun does not properly import an absolute necessity, but some sort of conveniency, or what one has business with. Even Cicero makes a distinction between *opus* and *necesse; legem curiatam consuli ferri opus esse, necesse non esse*, lib. 2. ep. 9. *Illud tertium etiam si opus est, tamen minus est necessarium*, 2. de Orat. Therefore this noun is no more an adjective than *usus*, which is frequently taken in the same sense, and in the same government, as when Virgil says, *Nunc viribus usus*, for *opus*. And it is just as if we were to say, *In viribus opus est*, or *de viribus*, there is need of strength; that is, our whole business consists in strength. Cicero has made use of it in this sense and in this very government, *Pergratum mihi feceris, si eum, si quâ in re opus ei fuerit, juveris*, where he might have put, *si quâ re* (or *aliquâ*) *ei opus fuerit*, &c.

It is in this same meaning that we join *opus* with an adjective, *Sunt quibus unum opus est celebrare urbem carmine*, Hor. Or that we put it with another substantive by apposition; *Dux nobis opus est*, which is the same sense as if it were, *Dux nobis opera est*, our whole affair, or that we have to do, is to look out for a chief leader.

But if it be put in the genitive, then there is nothing extraordinary in it, and this is still a stronger proof of its being a real substantive, *Opus est centum nummorum*, it is a work of a hundred crowns: *Magni laboris & multæ impensæ opus fuit*, Plane. ad Sen. lib. 10. ep. 8. And in this sense Virgil says, *Famam extendere factis, hoc virtutis opus:* and Martial, *Non fuit hoc artis, sed pietatis opus.*

It is also as a substantive, that it frequently serves for a second nominative after the verb: *Si quid opus est, impera*, Plaut. *Ita opus est;* just as we say, *Ita negotium est*, Plaut. *Ita res erat, faciendum fuit*, Ter. And moreover, that it serves for a second accusative after the infinitive, *Dices nummos mihi opus esse*, Cic. *Sulpicii tibi operam intelligo ex tuis literis non multum opus esse*, Cic. and if an infinitive be put after the verb, it is still the same sense, *Quid opus est affirmare?* Cic. *Nunc peropus est loqui*, Ter. Where the infinitive supplies the place of a nominative, as it will supply that of an accusative, if I say, *Negat fuisse opus affirmare, puto peropus esse loqui.*

And if we say, *Opus est consulto*, instead of *consulere*, and the like, we are to understand *in consulto*, where the government must also depend on the preposition. Thus we see that *opus*, in whatever sense it be taken, is never any other than a noun substantive, which comes within the general rules.

It is also observable that we meet with *opus habeo* in Columella, who is a very pure author, just as the Greeks say χρείαν ἔχω. Which is so uncommon in Latin, that Diomedes believed it was wrong to say it. In

In regard to *usus*, we might further add, that as the verbal nouns heretofore governed the case of their verb, this here has taken the ablative like *utor* of which it is formed: *Usus viribus*, as *utor viribus*. Which is the more probable, as heretofore it governed the accusative, because *utor* governed it, *Ad eam rem usus est hominem astutum, doctum*, Plaut.

Diomedes takes notice that the ancients said likewise, *Opus est mihi hanc rem*, but he gives no authority for it. And then we must needs suppose an infinitive, as *habere, facere, dicere*, or the like.

RULE XXIX.

Of Nouns of Price, and Verbs of Valuing.

1. *The price of a thing is governed in the ablative.*
2. *Except these genitives*, minóris, tanti, quanti, pluris.
3. *Verbs of valuing also govern these same genitives.*
4. *To which we may add*, parvi, nauci, flocci, níhili, mínimi, æqui, boni, magni, multi, *and* plúrimi.

EXAMPLES.

1. The price of a thing is governed in the ablative, *Locávit domum suam centum nummis*, he let his house for a hundred crowns. *Licére præsénti pecúniâ*, to be valued for ready money. *Multórum sánguine ac vulnéribus ea Pœnis victória stetit*, that victory was purchased by the blood of many Carthaginians. *Prétio magno stare*, Hor. to cost very dear.

2. The following nouns are governed in the genitive, when they are put without substantives; *tanti, quanti, pluris, máximi, minóris, tantídem, quantícunque*, &c. *Tanti nulla res est*, there is nothing so dear. *Émit tanti, quanti vóluit*, he bought it for what he pleased. *Non pluris vendo quàm cæteri, étiam minóris*, I do not sell dearer than others, but perhaps cheaper.

3. Verbs of valuing govern also the said genitives, *Máximi fácere*, to value greatly. *Pluris habére*, to value more. *Tanti dáctur*, he is so much esteemed.

4. But they govern likewise the following; *parvi, níhili, plúrimi, hujus, magni, multi, mínimi, nauci, flocci, pili, assis, teráncii, æqui, boni. Non fácere flocci*, or *flocci habére*, not to value a straw. *Nauci habére*,

the same. *Pili non dúcere*, not to value a rush. *Hujus non æstimáre*, not to value this much (pointing to some trifling thing). *Teruncii non fácere*, not to value it a farthing. *Æqui, boni fácere*, to take in good part.

ANNOTATION.

These very nouns, when joined to a substantive, are put in the ablative; *Redimere minori pretio; magno pretio æstimari; parvâ mercede docere.*

Some are likewise put in the ablative without a substantive, *parvo, vel nihilo consequi; magno æstimare;* but then we understand *ære*, or *pretio*. And when they are in the genitive, we must understand one of these nouns, by which they are governed in that case; for *Minoris emi*, is the same as, *minoris æris pretio emi. Tanti duco*, that is to say, *tanti æris pretio*, unless we choose rather to say with Henry Stephen, that it is a Greek expression, *περὶ πολλοῦ ποιοῦμαι, magni facio.*

But with the ablative we understand the preposition also; for *nihilo consequi*, is the same construction as when Cicero says, *Pro nihilo putare, pro nihilo ducere*, and so of the rest, *Dum pro argenteis decem, aureus unus valebat*, Liv. *Aliquando una res pro duabus valet*, Sen. &c. But when we say, *Æqui boni facio*, or *consulo*, it means, *Æqui boni animi*, or *hominis officium duco, facio*, &c.

Vossius observes that we cannot say, *Parvi curo*, as we say, *parvi facio*; and that the passage of Terence, produced on this occasion, *Quid me fiat, parvi curas*, is corrupted, since the best copies have *parvi pendas*. Neither do we find, *Majoris æstimo* (instead of which we make use of *pluris*) though we read in Cicero, *Magni putare honores*. And in Terence, *Te semper maximi feci*. Nor can we say, *Plurimi interest, minimi refert*, but *plurimum interest, minimè refert.*

RULE XXX.

Of Verbs passive, and others which require the Ablative with the Preposition *A* or *Ab*.

1. *Verbs passive frequently require the ablative with the preposition* à *or* ab, *as* Amor à reginâ.

2. *Verbs of waiting, separating, distance, asking, receiving, delivering, and nouns of difference, have also the same government.*

EXAMPLES.

All the above verbs frequently require an ablative, which is governed by the preposition *à* or *ab.*

1. The passives, as *Amor à reginâ*, I am beloved by the queen. *Teneri, regi ab aliquo*, to be possessed, to be governed by a person. *Provisum est nobis optimè à Deo,*

Deo, God has provided extremely well for us. *Oppugnári ab áliquo*, to be attacked by a person.

2. Verbs of waiting, *Omnia à te expéctat*, he expects every thing of you. *Sperat à rege*, he hopes from the king.

Those of separating, and of distance, *Distat à Lutétiâ vicus ille*, that village is distant from Paris. *Distat argumentátio à veritáte*, your argument is wide from truth. *Disjángere, segregáre se à bonis*, to separate from, to quit the acquaintance of virtuous people. *Distráhere & divéllere áliquem ab áliquo*, to part and to tear away one person from another.

Those of asking, *Hoc à te petit, póstulat, flágitat*, he asks this of you, he begs, he prays you.

Those of receiving, *Accípere ab áliquo*, to receive of a person. *Mutuári ab áliquo*, to borrow of somebody. *Díscere ab áliquo*, to learn of somebody.

Those of delivering, *Liberáre à períeulo*, to free from danger. *Redímere à morte*, to redeem from death. *Exímere à malis*, to exempt from misfortune.

Nouns of difference, *Aliud à libertáte*, a different thing from liberty. *Res divérsæ à propósitâ ratióne*, things quite different from the subject proposed.

ANNOTATION.

That the verb passive properly speaking governs nothing of itself.

There are a great many other verbs, which have the ablative with the preposition, as *Ordiri à principio ; mercari à mercatoribus ; à se aliquid facere*, Cic. *Sæpe à majoribus natu audivi*, Id. *A me hoc illi dabis*, Id. *A me argentum sumito*, Ter. *Otium à senibus ad potandum ut hauriam*, Id. And a multitude of others which may be seen in Sanctius, l. 3. c. 4.

There are likewise several, to which *à* or *ab* is understood, as *Cavere malo*, for *à malo*. *Cibo prohibere & tecto*, Cic. *Liberare curâ, infamiâ*, Id. &c.

Hence it appears that this case is not properly governed by the verb passive, nor by the other verbs which have it after them, but only by the preposition: for as Sanctius says, the passive wants nothing but its nominative to make its construction and speech complete. *Amantur boni*, honest people are beloved. If I add *ab omnibus*, it is *ab* that governs this case, to denote from whence comes this love. For *à*, generally speaking, signifies only *à parte*, and may be put every where in this sense, and after all sorts of verbs; while the passives of themselves are indifferent to this government,

vernment. For which reason Metellus writing to Cicero has made use of *per*. *Non existimáram fratrem meum per te oppugnatum iri*, in the same sense as *ab*; as we see by Cicero's answer, who says to him, *Quod scribis non oportuisse fratrem tuum à me oppugnari*, &c. And in the oration *pro domo suâ*, he has indifferently made use of both particles, *à* and *per*: *Nisi ab improbis expulsus essem, et per bonos restitutus.* In the same manner as in the 11th epist. of the 3d book, *De mercenariis, nisi jam aliquid factum est per Flaccum, fiet à me.*

Besides there are many occasions on which this *à* or *ab* can neither be put nor understood, *Animus in curas diducitur omnes*, Virg. And sometimes it is even more elegant to give it a dative, as Sylvius observes; *Pacificatio quæ neque senatui, neque populo, neque cuíquam bono probatur*, Cic. *Nulla tuarum audita mihi neque visa sororum*, Virg. *Dilecti tibi poëtæ*, Hor. *Formidatam Parthis te principe Romanî*, Hor. *Cui lecta potenter erit res*, Hor. Which is still more common among the Greeks, Τῶν ἐμοὶ πεπραγμένων, Demosth. the feats performed by me. And an infinite number of others of the like sort. See the 12th rule of the datives.

Of the verbs called neuter passives, veneo, vapulo, *&c.*

We have already made mention of these verbs at the end of the preterites, vol. i. p. 305. where we have shewn that they are real actives. Hence Sanctius observes that it is bad Latin to say *Servi veneunt à mangone*, are sold by him. And the grammarians can give no other authority for it but the answer of Fabricius, who, as Quintilian saith, having publicly given his vote for raising a bad man to the consulate, made answer to those who expressed their surprise, *A cive se spoliari malle quàm ab hoste venire*, Quintil. lib. 2. cap. 1. Which hath the less weight on this occasion, as Cicero quoting this very expression of Fabricius in his second book de Orat. gives it differently, *Malo*, says he, *compilari quàm venire*; than to be carried to be sold. For *veneo* comes only from *venum* and *eo*. And therefore it is no more Latin to say *venire ab aliquo*, than *ire ab aliquo*. However, if we should take it in a different sense from the passive, we may say for instance, *Servi veneunt à Cicerone*, that is, are carried to be sold in the behalf or by the order and command of Cicero: and as Plautus saith, *Ubi sunt qui amant à Lenone?*

Neither is *Vapulare ab aliquo* Latin, according to the same Sanctius, though it has also the authority of Quintilian, who, speaking of a particular witness, says, *Testis in reum rogatus, an ab reo fustibus vapulâsset; et innocens inquit.* But Tullus Rufianus, an ancient professor of eloquence, mentioning this same passage concerning this witness, says: *Et testis interrogatus ab reo num fustibus vapulâsset? innocens inquit.* Which gives room to suspect, that those passages of Quintilian were corrupted. For *vapulo* properly signifies no more than *ploro*, as we have already observed, vol. i. p. 307. So that this would be said by an ellipsis; *num fustibus exceptus ejulasset.*

Rule

RULE XXXI.

Of the matter of which any thing is composed.

The matter of which any thing is composed, is put in the ablative with the preposition ex *or* è, *as* Vas è gemmis.

EXAMPLES.

The matter of which any thing is composed, is put in the ablative with the preposition *ex* or *è*, as *Vas è gemmis*, a vessel made of diamonds. *Imágo ex ære*, a brazen image. *Signum ex mármore*, a marble statue. *Pócula ex auro*, golden cups.

ANNOTATION.

Sometimes we meet with the matter in the genitive, as *Nummus argenti; crateres argenti*, Pers. Which seems to agree perfectly with the French, *une tasse d'argent*, and is only an imitation of the Greeks, who use this case, with the preposition ἐκ understood. Which we might resolve in Latin by a general noun, *ex re*, or *ex materiâ argenti*, pursuant to what we have observed, v. 2. p. 63.

RULE XXXII.

Of those Nouns that are put in the Ablative with a Preposition.

Nouns signifying punishment, part, cause, instrument, manner, or reason of a thing, are put in the ablative.

EXAMPLES.

All the following nouns are put in the ablative after most verbs.

1. The punishment, *plecti cápite*, Cic. to be punished with death. *Punire supplício*, Cic. to put to death. *Pœnâ áffici*, Cic. to be punished. *Vítia hóminum, damnis, ignomíniis, vínculis, verbéribus, exíliis, morte multántur*, Cic. human vices are punished with fines, ignominy, imprisonment, whipping, exile, and death.

2. A part, *Ut totâ mente atque ómnibus ártubus contremíscam*, Cic. that I be chilled with fear, and tremble every joint of me. *Naso plus vidére, quàm óculis*, to distinguish better by his smell than by his sight.

3. The cause, *Ardet dolóre & irâ*, he is inflamed with grief and anger: that is, grief and anger are the cause of his being inflamed. *Dubitatióne æstuat*, he is in a quandary. *Culpâ pallescit*, he is pale through guilt.

guilt. *Licéntiâ detérior fit*, he grows worse by being indulged.

4. The instrument, *Perfódere sagíttis*, to pierce with arrows. *Lapídibus obrúere*, to overpower with stones. *Lúdere pilâ, & duódecim scrupis*, to play at tennis and at draughts.

5. The manner or the reason, *Auctus prædâ*, loaded with booty. *Florére laude*, to be greatly praised. *Affâri supérbâ voce*, to speak haughtily. *Lento gradu procédere*, to walk slowly. *Régio apparátu excéptus*, received with regal magnificence.

ANNOTATION.

In all these nouns we understand the preposition governing the ablative, as sufficiently appears from the vulgar languages in which it is always expressed.

This is manifest even in regard to the instrument: *Percutere baculo*, to strike *with* a stick. And the Greeks likewise do frequently use the preposition.

But the reason why it is not generally put in Latin, says Sanctius, is because it might occasion ambiguity. For when you say, for example, *tetigi illum cum hastâ*, one might doubt your meaning, whether you touched him and his spear, or whether you only touched him with a spear. Hence the *cum* is generally omitted, and the examples which Sanctius brings to prove the contrary, are suspicious, or imply a different sense, as may be seen in Vossius, *lib. de construct.*

True it is that sometimes we use other prepositions on this occasion, as *Exercere solum sub vomere*, Virg. *Castor trajectus ab ense*, Ovid. *Sæpè quæ de manu cibos & aquam præbere*, Colum. And in the Vulgate Bible we frequently find the preposition *in*, agreeably to the Hebrew phrase; *Reges eos in virgâ ferreâ. Prævalui David in fundâ & lapide. Domine, si percutimus in gladio?* and the like.

In regard to the other nouns of the cause and the manner, they are sometimes used with a preposition also; for as Ovid says, *Felix nato & conjuge*, Cicero says, *Ab omni laude felicior*. And in like manner when we say, *Jove natus; genere Æsi; domo Siculus*, we must always understand *à*, or *ab*. *Elisa mulier domo Phœnix*, in Solinus, that is, *A domo Phœnix*. Just as Cicero has expressed himself with the preposition, *Ab his rebus vacua atque nuda est; laborat ex rebus*. And Terence, *E dolore, præ dolore, præ gaudio, quâ de causâ*, and the like.

Rule XXXIII.

Of particular Verbs that govern the Ablative, some of which have likewise the Accusative.

1. Pólleo, afficior, dono, sterno, dignor, *govern an ablative.*

2. Vescor, fungor, fruor, utor, *and* pótior,

govern also an ablative, and sometimes an accusative.

EXAMPLES.

1. This rule is only an appendix to the foregoing, where we have seen that several verbs govern an ablative, which might be included in the cause or the manner: *Pollére ópibus,* to have great credit, power, or wealth. *Afficiri gaúdio,* to rejoice. *Donáre civitáte,* to grant the freedom of the city. *Stérnere flóribus,* to strew with flowers. *Dignári áliquem amóre,* to esteem a person worthy of his affection. *Qui apud nos hoc nómine dignántur,* Cic. who amongst us are honoured with this name. *Cultu & honóre dignári,* Cic. in a passive sense; to be esteemed worthy of honour and respect.

2. The following govern also the ablative, and sometimes the accusative, being considered as verbs active: *Vesci carne,* and *carnes,* to eat flesh. *Fungi áliquo múnere,* Cæs. to discharge an office. *Functus offício,* and *officium,* Ter. who has done his duty. *Fungi vice,* Hor. *vicem,* Liv. to do his duty. *Vir bonus útitur mundo, non frúitur,* a good man makes use of the things of this world, but does not set his heart upon them. *Ad agrum fruéndum allíctat senéctus,* old age invites us to enjoy the pleasure of the country. *Uti áliquo familiáriter,* Cic. to be very intimate with a person. *Utere ut voles óperam meam,* Plaut. make what use of me you please. *Mea bona utántur sine,* Ter. let them enjoy my estate. And in like manner *abútor. Operam abútitur,* Ter. he loses his labour. *Potíri império,* to enjoy the supreme command, *Potíri gaudio,* Ter. to be extremely merry. *Urbem potitúrus,* Cic. about to become master of the city. *Pátria potítur cómmoda,* he enjoys all paternal advantages.

ANNOTATION.

1. We say also *potíri rerum, voluptatum, urbis, regni,* Cic. and other genitives, which are always governed by an ablative understood, as *facultate, potentiâ,* and the like.

2. There are a great many more verbs which govern the ablative, as *Lætor, gaudéo, gestio novis rebus. Delector, oblecto,* and *oblector, tristor, nitor, fraudo, fraudare se victu; vivere lactucis, victitare*

victitare leguminibus ; parietem cruore linire ; gloriari victoriâ, Cæs. and an infinite number of others. But we may refer them to the precedent rule of the manner and the cause, or we may say in general that there is a preposition understood ; as appears by Cicero's expressing it, *In hoc delector ; de lucro vivere ; gloriari de divitiis ; in hujus vitâ nititur salus civitatis ;* and the like. Thus when Lucilius, Ter. Appul. Plaut. say, *Quid me fiet?* And Cic. *Quid Tullîâ meâ sit factum?* even according to Gruterus's edition, we are to understand *de*, as he expresses it in another place, *Quid de P. Clodio fiat?* And Ter. *Sed de fratre meo quid fiet?* &c.

Rule XXXIV.

Of the Ablative Absolute.

The ablative absolute is put every where by itself, as me consule feci, regînâ ventûrâ.

Examples.

We give the name of ablative absolute to that which stands alone, and as it were independent in a sentence. And this ablative is put every where, whether in speaking of two different things or persons, or whether in speaking of one only ; as *Me cónsule id feci*, I did that when I was consul. *Regînâ ventûrâ, magnum erat in urbe gaúdium*, the queen being expected, there was great joy in the city. *Me duce ad hunc voti finem veni*, Ovid, I compassed this design myself, by my own conduct. *Brevitátem secútus sum te magístro*, Cic. I have been more concise after your example.

Annotation.

This same ablative which they call absolute, and seems independent, is governed nevertheless by a preposition understood, for *me consule*, implies *sub me consule*. *Regînâ ventûrâ*, means, *de regînâ ventûrâ*, and the rest in the same manner, just as Horace says, *Sub duce qui templis Parthorum signa refixit :* Pyrrhus in Cic. *De voluntibus, cum magnis diis*, Offic. 1. and T. Liv. *Cum diis bene juvantibus :* which we should express by this ablative absolute.

Sometimes the preposition *in* is understood, as in Martial.

Temporibusque malis, ausus es esse bonus.

That is, *in temporibus*. And in Cicero, *Quod me in forum vocas, eò vocas unde etiam bonis meis rebus fugiebam*, ad Att. that is, *in bonis rebus*. Ovid has even expressed it,

Mens aut'qua tamen fractâ quoque mansit in urnâ.

But to denote what has happened in the course of time, we ought rather to understood *à* or *ab*, with this ablative, *Oppressâ libertate populi, nihil est quod eripere amplius*, Cic. that is, *ab oppressâ libertate*, in the same sense as we say *à cœnâ, à prandio*, after supper, after dinner, and the like ; just as Cicero has expressed himself with regard to Dolabella, *Non licet tibi jam à tantis rebus gestis non tui similem esse*, after such great exploits.

Hereby it appears that it is not true, absolutely speaking, that this ablative cannot be used in a sentence, except when there are two things or two different persons. For if this depends intirely on the preposition, this difference of person has nothing to do with the subject, at least in regard to grammar. Hence it is right to say; *Me duce ad hunc voti finem, me milite veni*, Ovid. *Et latos fecit se consule factos*, Luc. And Cicero abounds in such examples. *Non potes effugere hujus culpæ pœnam te patrono. Tenebam memoriâ, nobis consulibus. Memineram nobis privatis cætera. Quæ ornamenta in Sexto Claudio esse voluisti te consule. Mihi quidem neque pueris nobis M. Scaurus C. Mario cadere videbatur.* And Cæsar speaks thus of himself; *Dictatore habente comitia Cæsare, consules creantur J. Cæsar & P. Servilius.*

But this way of speaking is common enough, when this ablative denotes a diversity of time and condition, though in the same person. Hereof we shall give more particular examples. *Te vidente vides*, Plaut. *Qui se vidente amicam patiatur suam*, &c. Ter. *Hibericas herbas se solo nequicquam intelligente dicebat*, Quin. lib. 8. *Te volente misisti*, Idem declam. 4. *Quibus occultatis* (Tyriis) *Sidona devecti sunt*, Curt. lib. 4. c. 4. *Iterùm censente in Trebianis legatam pecuniam transferre concederetur, obtinere non potuit*, Suet. in Tiber. *Absumique etiam se inspectante patitur*, Plin. *Prudente se autor est M. Varro*, Id. *Horum supra centum viginti millia fuisse, se prudente Clesius scribit*, Id. *Se audiente locuples auctor scribit Thucydides*, Cic. *Nobis vigilantibus, & multum in posterum providentibus, Pop. Romano consentiente, crimus profectò liberi, brevi tempore*, Id. *Moderante Tiberio ne plures quàm quatuor candidatos commendarct*, Tac. Tiberius directing affairs in such a manner, that he promised not to name more than four candidates. And others of the like sort, which may be seen in Sanctius and elsewhere.

This shews that Despauter had no great reason to find fault with this phrase, which Priscian maintains to be good Latin, *Me legente proficio*; and as he believed that no Latin author ever expressed himself in that manner, it proves that he was less versed in the writings of the ancients, than those who came after him.

RULE XXXV.

Of some Particles which govern different cases.

Ecce, *and* en, *govern a nominative or an accusative.*

O, heu, proh, *govern a nominative, accusative, or vocative.*

Hei, *and* væ, *have only a dative.*

EXAMPLES.

These two adverbs *ecce, en*, govern either a nominative, or an accusative; as *En Priamus*, Virg. behold Priamus. *En tectum, en tegulas*, Plaut. behold the tiles. *Ecce*

Ecce illa tempéstas, behold that storm. *Ecce míserum hóminem*, behold that wretched man.

The interjections, *O! heu! proh!* govern either the nominative, accusative, or vocative.

O qualis domus! O what a house! *O me pérditum!* wretched me! *O Dave, itáne contémnor abs te?* O Davus, dost thou despise me thus?

Heu nímium felix! O too happy! *Heu píetas, heu prisca fides!* alas, where is the religion and fidelity of former days! *Heu stirpem invísam!* Virg. O unhappy race!

Proh dolor! O lamentable! *Pró deúm, atque hóminum fidem!* Ter. Cic. ye gods! ye men! *Pró sancte Jupiter!* Cic. O sacred Jupiter!

Hei! and *væ!* are always joined to a dative; *Hei mihi!* ah me! *Væ tibi!* wo to you!

ANNOTATION.

Ecce, and *en*, more usually govern an accusative, when they denote any kind of reproach. *En animum & mentem*, there's a bright genius for you. In sudden things, Cicero frequently useth the dative with *ecce*. *Epistolam cùm à te avidè expectarem, ecce tibi nuncius venit.* But considering it strictly, this *tibi* is only a relative dative, and the meaning is, *behold a messenger who is come to tell me this of you*, or concerning you.

Therefore it is observable, that properly speaking, these adverbs and interjections govern no case. For which reason we have placed this rule after the rest, as a thing that may be omitted, since the following noun constantly depends on the verb which is understood. Thus when Cicero says, *En crimen, en causa*, that is, *en est crimen, en est causa*. When we say, *Ecce illum*, we understand *vide* or *respice*, and the like. Just as in Greek, ἴδε, ἰδοὺ, though taken adverbially for *en* and *ecce*, are real imperatives of the 2. aor. of εἶδω, and ἴδομαι, to see, to know.

It is the same in regard to *O*, when we say, *O præclarum custodem!* we understand *habemus*. *O me miserum!* sup. *sentio*. For that the particle *O* does not govern this case, appears from its being frequently omitted. *Me miserum*, Ter. as likewise from several passages, where it cannot be even understood, as *Hæccine flagitia! jocularem audaciam!* Ter. where according to Donatus, we must understand only *audio*, or *dicis*.

In regard to the interjections *hei* and *væ*, so far are they from being capable of governing any cases, that they are not so much as significative words, but serve only to express the emotions of the mind, *Hei mihi! væ tibi!* where we always understand *est*, as if *væ* were a noun. Just as in the Vulgate we read, *Væ unum abiit: veniunt duo væ post hæc*, &c.

Rule

RULE XXXVI.

Of the reciprocal Pronouns *sui* and *suus*.

To avoid ambiguity, let the reciprocal pronoun refer to the principal noun only.

EXAMPLES.

We have placed this rule the last, because it appears somewhat more difficult, and supposeth a knowledge of the others. But there is nothing more natural, when once it is rightly considered.

These two pronouns relative *sui* & *suus*, are called reciprocals, because they refer the third person back to itself. As when I say, *Cato se interfécit*, Cato has killed himself; this pronoun *se*, refers Cato to Cato himself. And in like manner, *Ipse se díligit*, he loves himself. *Lóquitur secum*, he talks to himself. *Sui semper símilis*, always like himself, &c.

Therefore if we want to refer to the case immediately preceding the verb in the natural order, we make use of the reciprocal to avoid ambiguity; *Cæsar Ariovísto dixit, non sese Gallis, sed Gallos sibi bellum intulísse*, Cæsar told Ariovistus, that it was not he who had declared war against the Gauls, but the Gauls against him: where it appears that *sese* and *sibi* refer to Cæsar, as to the nominative, which immediately precedes the verb in the natural order of construction.

But if there is no danger of ambiguity, we may put indifferently, either a reciprocal, or one of these relatives, *ille, ipse, hic, is*, in the same place, and in the same sense; as *Est verò fortunatus ille, cujus ex salúte non minor penè ad omnes, quàm ad illum ventúra sit, lætítia pervéncrit*, Cic. Marcellus is happy to find that his preservation is as dear to the whole community, as to himself: where it is obvious that he might have said *ad se*. And in like manner, *Omnes boni, quantum in ipsis fuit, Cæsarem interfecérunt;* all the honest party, as much as in them lay, had a share in Cæsar's death: where he might have said, *quantum in se fuit*.

On the contrary, authors put the reciprocal also, where they might have used the relative, *Medéam prædicant in fugâ, fratris sui membra in iis locis quà separens persequerétur dissipavísse*, Cic. Medea in her flight is

said to have scattered her brother's limbs wherever her father was in pursuit of her: where he might have said, *quà eam persequerétur. Oráre jussit, si se ames, hera, jam ut ad sese vénias,* Ter. she bid me tell you, that she begs, if you have any love for her, you will come and see her: where he might have said, *Si eam ames, ut ad eam vénias. Hæc propterea de me dixi, ut mihi Túbero, cùm de se éadem dícerem, ignósceret,* Cic. I have said this concerning myself, to the end that Tubero might excuse me, if I said the same of him: *Cùm de ipso éadem dícerem,* would have done as well.

ANNOTATION.

It is therefore evident that all the rule we have to observe on this occasion, is to avoid obscurity.

Now in the first and second person there can never be any ambiguity, and therefore we may say in the above-mentioned example: *Ut mihi Tubero, cùm de se,* or *cùm de illo, eadem dicerem, ignosceret.* We may say, *Cepi columbam in nido suo,* or *in nido ejus,* or *in nido ipsius.* Just as Terence hath, *Timet ne deseras se* for *eam,* in Andr. she is afraid lest you forsake her; and further on, *Meritam esse ut memor esses sui* for *ejus.* And Cicero, *Mihi gratias agunt quòd se reges meâ sententiâ appellaverim. Suis eum certis propriisque criminibus accusabo. Non emit à te enim, sed priusquam tu suum sibi venderes, ipse possedit.* And the like.

It is the same upon other occasions, where the only rule is to avoid ambiguity. *Vix tamen sibi de meâ voluntate concessum est,* Cic. Where *sibi* stands expressly for *illi,* as Manutius observeth. Thus we may say, *Supplicium sumpsit de famoso fure cum sociis suis,* or *sociis ejus,* because the sense is clear: but with the copulative conjunction we should not say, *Sumpsit supplicium de fure et sociis suis* but only *ejus;* because as *suis* then refers to the nominative of the verb, it would look as if this were said of the companions of the person that punishes. Just as when Cicero saith, *Cererem esse sublatam à Verre ex templis suis; suis* refers to *Cererem,* as to the case which immediately precedes the verb *esse.* Which might be explained otherwise, *Quòd Ceres à Verre sublata sit ex templis suis;* because *suis* would always refer to *Ceres,* the nominative of the verb. But we should not say, *Verres sustulit Cererem ex templis suis;* because *suis* would then refer to *Verres,* as now the nominative of the verb, so that to remove all ambiguity, we should say, *ex templis ejus.*

And so true is this rule, that except in this case we frequently find both the relative and the reciprocal referring to the same person. *Abiit Alexander nuntiare jussit, si gravaretur ad se venire, ipsum ad eum esse venturum,* Curt. where *se* and *ipsum* both refer to Alexander. *In provinciâ pacatissimâ ita se gessit, ut ei pacem esse expediret,* Cic. where *se* and *ei* both refer to Ligarius, in favour of whom he is speaking.

What

What wonder then is it, if they put the reciprocal, though without any relation to the nominative of the verb, when it can occasion no ambiguity, as Virgil speaking of Dido's nurse, *Namque suam patriâ antiquâ cinis ater habebat*, where *suam* refers to Dido, though *cinis* be the nominative of the verb. Valerius Maximus speaking of Metellus, *Tectum continuò in statum suum restituit*, where *suum* refers to *tectum*, and not to Metellus.

Cicero in his second book of Offices says of Dionysius the tyrant, *Candente carbone sibi adurebat capillum*, where *sibi* refers to Dionysius, because it is the nominative of the verb *adurebat*. And in the fifth book of his Tusculan Questions, mentioning the same subject, he says, *Dionysius filias suas tondere docuit, instituitque ut candentibus juglandium putaminibus barbam sibi et capillum adurerent*; where *sibi* is no longer referred to the nominative of the verb *adurerent*, which are his daughters, but to Dionysius himself, because the sense sheweth there can be no ambiguity, since his daughters have no beard. But if it was only, *Dionysius instituit ut filiæ suæ capillum sibi adurerent*, this might be understood of his daughters' hair, because he has expressed them by the reciprocal *suæ*; and to remove all ambiguity we should say, *Ut capillum ipsi (Dionysio) adurerent*.

But take notice that the ambiguity arises chiefly on these occasions, where there are two third persons, and especially where there happen to be two different verbs, as *Pater jussit filio ut iret in cubiculum suum. Verres rogat Dolabellam ut de suâ provinciâ decedat.* For then we must distinguish by the sense, and consider which is the principal person in the sentence, in order generally to refer the reciprocal to its nominative. Thus when Cicero saith, *Tum Pythius piscatores ad se vocavit, et ab his petivit ut ante suos hortos posterâ die piscarentur*, Offic. 1. He ought not to have expressed himself otherwise, because the verb *petivit* has *Pythius* before it for its nominative, to whom these gardens belong, and who is the principal nominative. But if he had meant the fishermen's gardens, he should have said *hortos ipsorum*, to prevent ambiguity: as he said of Milo, *Obviam fit Clodio ante fundum ejus*, nempe *Clodii*.

In the same manner we say, *Regis est gubernare suos. Hunc sui cives ejecerunt*, because though one would think that this reciprocal does not refer to the nominative of the verb, yet it certainly amounts to this sense, as appears by altering it thus; *Regis officium est ut gubernet cives suos. Hic ejectus est à suis civibus.* For the same reason we say, *Trahit sua quemque voluptas*, Virg. *Justitia reddit suum cuique. Suo gladio hunc jugulo. Negligere quid de se quisque sentiat est dissoluti*, Cic. Because the meaning is, *Dissolutus neglexit quid de se à quoque dicatur. Suo gladio hic jugulatur. Quisque à voluptate suâ trahitur. Quisque à justitiâ accipit suum.*

Therefore whenever there is a periphrasis, or a perplexed meaning with the reciprocal, it ought always to be reduced to its natural order, to see which is the nominative of the verb that it refers to, as in Cicero's Offices, *Ex quo, quia suum cujusque fit quod cuique obtigit, id quisque teneat.* We must reduce this, and say, *Quia ex eo tempore prædium cujusque fit suum prædium, id quisque teneat*, &c. Where we

we see, that *suum* constantly refers to the nominative of the verb, which is *teneat*. And the rest in the same manner.

The reciprocal generally goes before *quisque:* as may be seen in the preceding examples, and in this: *Num ista societas talis est, ut nihil suum cujusque sit*, Cic. Though Virgil has expressed it otherwise: *Quisque suos patimur manes.* Which is rare.

With *inter* we say; *Contendunt docti inter se*, and *contentio est doctorum inter se*, or *inter ipsos. Damonem & Pythiam ferunt hoc animo inter se fuisse. Inter se omnes partes corporis quodam lepore consentiunt. Una spes est salutis, istorum inter istos dissensio*, Cic. and the like.

BOOK VI.

PARTICULAR REMARKS

on all the Parts of Speech.

AFTER having exhibited a general idea of construction in the introduction to the syntax, and shewn the application thereof in the particular rules, I propose giving some other remarks on the several words of which speech is composed; and I flatter myself that even such as have made some progress in the Latin tongue, will meet here with a variety of agreeable and useful observations, as well for discovering the real foundation of the language, as for understanding the different authors, and writing with elegance and purity. I shall only advise those who are desirous of attaining the real principles of language in a higher degree of perfection, to see what has been said on this subject in the general and rational grammar,* where, if I am not mistaken, even the most curious will find abundant matter of entertainment.

SECTION I.

REMARKS ON THE NOUNS.

CHAPTER I.

Of Nouns Common, Doubtful, and Epicene.

1. *Of Common Nouns.*

THERE are a great many nouns, whose signification agreeth with both sexes, though they never occur in construction with an adjective feminine. Such is *homo*; for we should not say, *hominem malam*, as Charisius observes; and it is a mistake, according to Vossius, in the transcriber of Plautus, to read *Hominis miserœ misereri*, where the best manuscripts have *Hominis miserè miseri.*

* This work was translated a few years ago by the same hand as the rest of the grammatical pieces of Messieurs de Port Royal, and printed for J. Nourse (now P. Wingrave) in the Strand.

And

And if Sulpicius in his letter to Cicero, says of his daughter Tullia, *Homo nata est*, this does not prove that it is of the feminine gender, since in Terence a woman says, *Virum me natum vellem:* and it is in the same signification that Plautus likewise says, *Fures estis ambæ*, that is, *vos ambæ fœminæ fures estis.* For *fur* of itself is never joined with an adjective feminine.

But we shall divide these nouns into two classes, first those which Vossius believes to be common in their signification only, and next those which are common likewise in their construction.

II. *Nouns common in their signification only.*

ADVENA always masculine in construction. And in like manner,

TRANSVENA and CONVENA (from whence cometh *Convenæ*, the inhabitants of Cominges in Gascony) for as the Æolics terminated in A, the masculines of the first declension in ης, as ἰχθύπα Ζεὺς for ἰχθυόεις, the Latins, ever fond of imitating them, have frequently given the same gender to this same termination; and hence it is that we have such a number of nouns masculine in A.

AGRICOLA, likewise CÆLICOLA and RURICOLA.

ALIENIGENA, in the same manner INDIGENA, and such like.

ASSECLA, *a follower, or attendant;* and in like manner several nouns which of their nature are adjectives.

AURIGA.

CAMELUS; though the Greeks say ἡ κάμηλος, which has led several into a mistake. See the genders, vol. i. p. 57.

CLIENS, masc. we say CLIENTA in the feminine; *Jam clientas reperi*, Plaut.

Ille nestor purpuras clientæ, Hor.

COCLES, EQUES.

EXUL; therefore we should not say *vaga exul*, but *vaga & exul;* nor *ejectam exulem reducere*, but *ejectam in exilium reducere.*

FUR. See the beginning of this chap.

HOMICIDA, and the like.

PARRICIDA, and the like.

HOMO. See the beginning of this chap. But *nemo* is sometimes feminine, *Vicinam neminem amo magis*, Plaut. because this noun is become in some measure an adjective, and frequently taken for *nullus*, as in Cicero, *Facio plurimi omnium hominum neminem.* The difference is, that *nemo* is properly said only of men, whereas *nullus* is said of every thing. Where we are to observe nevertheless, that not only Virgil has said, *Divûm nemo*, but even Cicero himself, *Nemo nec homo, nec Deus.*

INDEX, though its signification is feminine, *Orationis judicem vocem*, Cic.

JUVENIS indeed is common in its signification, *Cornelia juvenis est, & adhuc parere potest*, Plin. but it is always masc. in its construction. Therefore in this verse of Catullus we should read betwixt two commas *Cernitis, innuptæ, juvenes*, that is, *vos innuptæ, cernitis juvenes*, as Vossius observes, contrary to the opinion of Alvarez.

HOSPES, common in its signification, *Hospite cymbâ*, Stat. but masc. in construction. In the feminine we say *hospita. Servilia Divis hospita*, Cic.

INTERPRES. *Interprete linguâ*, Hor.

LANISTA. LIXA. LATRO.

OBSES. *Sententiam obsidem perpetuæ in Remp. Voluntatis*, Cic.

OPIFEX. *Apes opifices*, Varro.

PEDES. PINCERNA. PRÆSUL.

PRINCEPS. *Principes fœminæ*, Plin.

PUGIL. *Si qua est habilior pugil, pugilem esse aiunt*, Ter.

RAPTA.

SENEX. *Tua amica senex*, Vario in Priscian.

And if any one should pretend to say that these nouns are common in construction, because they sometimes denote two sexes, or two kinds, and are joined to a substantive feminine; the same reason would prove that *testis* is likewise of the neuter gender, because Horace says, *Testis Metauri flumen;* and that *pecus, pecoris*, is of the feminine, since it denotes both kinds, though it is not Latin to say of a sheep, *Lanigeræ pecoris.*

III. *Nouns Common that are put in both Genders.*

There are other nouns that are put in both genders, the greatest part of which are as follow.

ADOLESCENS. *Optimæ adolescenti facere injuriam*, Ter.

AFFINIS. *Affinis tua*, Cic.

ANTISTES. *Perita antistes*, Val. Max. Though we read also *antistita*, Plaut. Cic.

AUTOR. *Autor optima*, Ovid. It is more usual in the masc. And Tertullian has made use of *auctrix*, for the fem. But Servius observeth that the nouns in TOR, form their feminine in TRIX, only when they are derived from a verb, as from *lego*, cometh *lector*, which makes *lectrix*; whereas the others under a single termination, are generally common, *senator*, *balneator*, &c. To which he adds, that *autor*, coming from *autoritas*, is common, but when coming from *augeo*, we say *auctor divitiarum*, and *auctrix patrimonii*.

AUGUR. *Augur cassa futuri*, Stat. But more usually in the masc.

BOS. *Abstractæque boves*, Virg. It is even more usually in the fem. except when we intend to express particularly the males.

CANIS. *Visæque canes ululare per umbram*, Virg. as quoted by Seneca, though others read *visi canes*. But this noun is more usual in the feminine, when it denotes the rage and fury of this animal, because it more properly belongs to the female.

CIVIS. *Civis Romana*, Cic.

COMES. *Comitem suam destituit*, Ovid. But it is more usual in the masc.

CONJUX. *Antiquus conjux*, Virg. *Regia conjux*, Id.

CONVIVA. *Conveni omnes convivas meas*, Pompon.

CUSTOS. *Custos vestra*, Plaut.

DUX. *Quâ fidunt duce nocturnâ Phœnices in alto*, Cic. Acad. 2.

HÆRES. *Si sua hæres abstineat se bonis*, Tryphon.

HOSTIS. *Studiorum perniciosissima hostis*, Quintil.

INFANS. *Infantem suam reportavit*, Quint.

JUDEX. *Sumus tam sævâ judice sontes*, Luc. But it is more usual in the masc.

MILES. *Nova miles eram*, Ovid. But more frequently in the masc.

MUNICEPS. *Municipem suam*, Plin.

PARENS. *Alma parens*, Virg. Though Charisius takes notice that anciently it was only masc. and that Medea, in Pacuvius, looking for her mother, said, *Ut mihi potestatem duis inquirendi mei parentis.*

PATRUELIS. *Si mihi patruelis nulla manet*, Pers.

SUS. *Amica luto sus*, Hor. *Immundæ sues*, Virg.

TESTIS. *Inductâ teste in senatum*, Sueton. But oftener in the masc.

VATES. *Túque, ô sanctissima vate.* Virg.

VINDEX. *Tu saltem debita vindex huc ades*, Stat. But more usual in the masculine.

But we are to observe that some of the above nouns seem to be rather adjectives, as *adolescens*, *affinis*; with which, strictly speaking, *homo* and *mulier* are understood; though this makes no difference in regard to practice, since it is sufficient to know that they have been used by the ancients in both genders.

We must also take notice that there are some particular words in ecclesiastic writers, in the use of which these writers are to be our guides, because in this respect we cannot build upon profane authority. Such is the word *martyr*, which is frequently fem. in the Fathers, though in profane authors it is only masc.

IV. *Of Doubtful Nouns.*

We must likewise recall to mind what has been said in the introduction to genders, vol. i. p. 1, concerning the difference between the Common and the Doubtful; and that a doubtful noun having in one

one part of the sentence been put in one gender, may in another part be put in another. Thus we find in Ovid:

Est specus exesi structurâ pumicis asper,
Non homini facilis, non adeunda feræ.

Where we see that *specus* is joined with *asper* in the first verse, as masculine; and with *adeunda* in the second, as feminine. Yet this seems to be a kind of licence, more excusable in poets than in orators.

V. *Of Epicenes.*

We have already mentioned these nouns in the first rule of genders, vol. i. p. 5, and in the last, p. 55. The word EPICENE is of Greek derivation, and cannot be rendered by a single term in Latin; so that it is speaking with impropriety to call these nouns, either *communia*, or *promiscua*. For as the ancients called κοινὸν, *commune*, that noun which includes within itself the two genders; so they have given the name of ἐπίκοινον, that is *supercommune*, to that noun which had something more than the common in this respect, that it included both kinds under one gender.

And at first they made use of this term only to express the names either of such animals as were least known to them, or whose males were not so easy to distinguish from the females. Hence Varro takes notice, that anciently *columba* was epicene, and included the male as well as the female; but when pigeons were grown more tame, the male was called *columbus*, and the female *columbâ*. Festus observes that Numa's laws had *agnum feminam*, for *agnam*. And this confusion of genders has still continued in a great many nouns, though their kind is sufficiently distinguished, as *vulpes* and *feles*, feminine; *elephas*, masculine, &c.

But what is still more remarkable, that which the ancients distinguished, as *puerus*, and *puera*, has sometimes reverted to the same gender; the word *puer*, a child, agreeing as well with girls as boys, and having been heretofore common, as Charisius takes notice, and likewise Priscian, book 6, and 9. *Sancta puer Saturni filia regina*, Liv. in Odys. *Prima incedit Cereris Proserpina, puer*, Næv. 2 bell. Pun. So that this noun being at length become epicene, a father might call his daughters *pueros meos*, my children (if custom had so determined), as well as *liberos*, which occurs in this sense in the civil law, and of which Gellius has expressly treated in the 12th chapter of his 2d book, where he says moreover, that the ancients used the word *liberos* in the plural, when speaking of a man who had only one *son*, or one *daughter*. In like manner to express a female we may very well say *egregium catulum*, a fine kitten, without there being any necessity to put *egregiam*, unless we want to express particularly its sex; the epicene noun generally following the gender of its termination, and including indeterminately both kinds under this gender, and this termination.

But when they wanted to express the particular sex, they added *masculus* or *femina*, as appears from Columella, and others, *Pavo masculus, pavo femina*, &c.; or else they understood them, as when Plautus said, *Elephas gravida*, that is, *gravida femina*, it being

being impossible that *gravidâ* should refer to *elephas* masculine, but by understanding some other word between them.

It is by this rule, according to Sanctius, and even to Quintilian, that we ought to explain these passages of Virgil, *Timidi damæ, talpæ oculis capti*, where in all probability the reason of his departing from the gender of the termination, was that he supposed the word *masculi*, to refer to the most worthy: concerning which the reader may likewise see what hath been said in the list of the Epicenes, vol. i. p. 56 and 57.

Sometimes they referred to the masculine according to the termination, though speaking of females, as we read in Pliny, *Polypi pariunt ova tantâ fœcunditate, ut multitudinem ovorum occisi non recipiant cavo capitis, quo prægnantes tulere*, where *occisi* refers to *Polypi*, though it is understood of females. Which is still more extraordinary among the Greeks, who do not mind the termination, as when Aristotle saith, οἱ ὄρνιθες τίκτουσι, *hi aves pariunt*, and as he said in another place ὁ λέων to signify a lioness, and Homer τὸν αἶγα for a she-goat, τὲς οἶας for sheep, and the like. This may be referred to the figure of Syllepsis, of which hereafter.

Now it is very ridiculous, says Sanctius, to imagine that the word *epicene* belongs only to birds or quadrupeds. It is applicable also to insects and fishes, and even to man, as we have shown in the word *puer*, and is further proved by all those nouns which are common in their signification only. And this is sufficiently expressed by the explication of the word, and the above given etymology of it.

CHAPTER II.

Remarks on some particular Cases.

I. *Of the* VOCATIVE.

THE vocative, among the Attics, was always the same as the nominative. Hence these two cases are almost always the same in Latin, and for this same reason they are frequently joined in a sentence, as *Nate meæ vires, mea magna potentia solus.* Virg. *Salve primus omnium parens patriæ appellate, primus in togâ triumphum, linguæque lauream merito.* Pliny speaking of Cicero. And hereby we see, says Sanctius, that we may express ourselves these ways, *Defende me amice mi*, or *defende me amicus meus.* See the declensions, vol. i. p. 65, and the remarks on the pronouns which are to follow, chap. i. n. 5.

II. *Of the* DATIVE *and the* ABLATIVE.

In Greek the ablative is the same as the dative, hence they have always a great affinity even in Latin. Therefore as the Greeks say τῷ Ἀνλίᾳ, and the Dorians also, τῷ Ἀγχίσᾳ, τᾷ ἐπιτομᾷ, τᾷ μέσᾳ, or ΜΟΥΣΑΙ, the Latins first made *huic Anchisæ, huic epitomæ, huic musæ* (which is the same as *musæ*) and only dropping the *æ*, *hôc Anchisâ, hâc musâ, hâc epitomâ*, &c. Just as the Æolians

Æolians say τῶ Αἰνία, τα μέσα, τῶ λόγω, &c. without ι. Concerning which you may see what hath been said in the Declensions, vol. i. p. 100, 122, 125.

But what is more remarkable, the Latins have been such imitators of the Æolics, that heretofore they dropped even this *i* or this *e* in the dative as well as in the ablative, in the first declension, and in the others they made these two cases always alike. Hence it is, says Scioppius, that we find in Propertius,

Si placet insultet Lygdame morte mea,

for *morti meæ.* Likewise, *Piláque feminea turpiter apta manu* for *manui*, Id. Hence also it is, that taking *me* for *mi*, formed by contraction from *mihi*, and likewise *te* for *tibi*, according to the remark of Donatus and Festus, we find that Terence says, *Nimis me indulgeo. Te indulgebant*, &c. Hence it is, in fine, that we meet with, *In colli tundentes pabula læta*, Lucr. *Serta procul capiti tantum delapsa jacebant*, Virg. for *tantum capite*, or *à capite*. *Scriberis vario Mæonii carminis alite*, Hor. for *aliti*. For Servius saith it is the same expression as *cernitur ulli*. *Cum temerè anguineo creditur ore manus*, Propert. for *oi*. *Cum capite hoc Stygiæ jam peterentur aquæ*, Id. for *capiti huic*. *Ut mihi non ullo pondere terra foret*, Id. for *ulli ponderi*: in the same sense as Lucretius says,

Ut sua cuique homini nullo sunt pondere membra,
Nec caput est oneri collo:

where it is obvious that *sunt pondere* and *est oneri*, are in the same construction.

——Aciésque Latinæ
Concurrunt, hæret pede pes, densúsque viro vir, Virg.

where *pede* stands for *pedi*, even according to Linacer. *Quod haud scio an timens suo corpore posse accidere*, Cicero. And we meet with a great many more, which show, in my opinion, that this principle cannot easily be doubted of. But this remark extends a great deal further, as we shall make appear hereafter, when we come to speak of the pronouns.

CHAPTER III.

Remarks on Numeral Nouns.

I. *Of* AMBO *and* DUO.

AMBO and *duo* are used in the accusative masculine as well as *ambos* and *duos*, according to Charisius. Which is an imitation of the Greeks, who say, τὸς δύο: τὸς ἄμφω.

Si duo præterea tales Idæa tulisset
Terra viros. Virg.
Verùm ubi ductores acie revocaveris ambo. Id.

according to the reading not only of Charisius, but also of Servius, who produces several other authorities besides: and this accusative was in the ancient copies of Cicero, as Vossius observeth, who attributes the change to the ignorance of the correctors.

The

The neuter is in Cicero quoted by Accius, *Video sepulchra duo duorum corporum*, in Oratore: where Scioppius, Gruterus, and others, read *dua*. And indeed Quintilian observeth, that they used to say, *dua pondo*, and *trepondo*, and that Messala maintained it was right.

We meet also with *duo* in the accusative feminine, as Scipio Gentilis quotes it, *Tritavia similiter numerata facit personas triginta duo, Pauli I. C.* And Contius cites it from Scevola in the genitive, *Duo millium aureorum*, for *duorum*. But this is rare, whereas the accusative is very common; but we shall show hereafter, that there were a great many more plural nouns of this termination in *o*.

II. *Of the other Numeral Nouns.*

It is to be observed that though we say, *quindecim*, *sedecim* and the like numbers lower than these, yet in the writings of the ancients we meet more usually with *decem & septem*, *decem & octo*, *decem & novem*, than *septemdecim*, *octodecim*, *novemdecim*, which are almost the only ones in modern use.

Priscian tells us that we should say, *decimus & tertius*, with the conjunction, putting the greater number the first, or *tertius decimus*, without the conjunction, putting the greater number the last; *decimus & quartus*, or *quartus-decimus*, and the rest in the like manner as far as twenty, though we find also *decimus-tertius*, *decimus-quartus*, &c. in very good authors. But as this might have been owing to the mistakes of transcribers who expressed according to their own fancy what they found written in ciphers, it seems to be the safest way to adhere to Priscian's doctrine. *Sententia septima-decima*, is in Cicero. *Nono-decimo anno*, in Ter. and the like in others. We say likewise, *duodeviginti*, for 18, *undeviginti*, for 19. And according to Linacer we may say likewise, *duodetriginta*, for 28, *undequadraginta*, for 39, *undequinquagessimo die*, as in Cicero, and such like.

From twenty to one hundred, if you put a conjunction between the two numbers, the smallest must be placed first, *unus & viginti*, *duo & triginta*, &c. If you do not use the conjunction, you say, *viginti unus*, *viginti duo*, &c. Above a hundred, you always follow the natural order, either without or with the conjunction, *centum unus*, or *centum & unus*, *mille unus*, or *mille & unus*, &c.

But to reckon a thousand, you are to follow the rule of numbers under a hundred. *Sex & viginti millia*, or *viginti sex millia*.

And this rule is observed in the ordinal number; *vicesimus primus*, or *primus et vicesimus*: in the distributive, *viceni singuli*, or *singuli et viceni*: in numeral adverbs, *vicies semel*, or *semel et vicies*, &c.

Mille is indeclinable in the singular, though according to Macrobius, formerly they said *mille*, *millis*. In the plural it is declined, *millia*, *ium*, *ibus*. We say indifferently in the singular, *mille homines*, or *mille hominum*: but in the plural we prefer *millia hominum* with the genitive, though it is not true that the other expression was erroneous, as Valla and Linacer imagined.

Tot millia gentes——Arma ferunt Italæ, Virg.

Duodecim

Duodecim millia pedites, Liv. *Tritici modios quinque millia*, Cic. *Trecentis millibus mulieribus*, Just. For *millia* is also an adjective, as we shall show hereafter in the chapter of Sesterces; which seems to have escaped those grammarians.

CHAPTER IV.

Of the Motion, or Variation of Adjectives.

THE motion or variation of adjectives may be considered two different ways, either according to the genders, or according to comparison.

I. *Of the Variation according to the Genders.*

Some adjectives have only one termination for the three genders, as *par*, *concors*. And in this number we ought to include *infans*, since we read in Horace, *Infantes statuas*; in Ovid, *Infantia guttura*; and in Valerius Maximus, *Infans puer*.

The others have two terminations, IS and E for the positive degree: OR and US for the comparative. But anciently the termination OR served in this degree for the three genders. *Bellum Punicum posterior*, Plaut.

We find likewise *potis* and *pote*, in all genders.

Qui potis est? inquis: quod amantem injuria talis
Cogit amare magis, sed bene velle minus, Catul.

Where it is obvious that he put *potis* for *pote*, δυσάλιν: as on the contrary he has put *pote* for *potis* in this other verse:

——— *Quantum qui pote plurimum perire.*

And for want of knowing this remark, a great many passages of the ancients have been corrupted; though we do not deny but *pote* is more usual in the neuter. See the 3d chapter of Irregular Verbs, and the first chapter of Adverbs, which are to follow.

There are likewise some that have two different terminations; as *Hic acer*, *hæc acris*, *hoc acre*; or else *hic et hæc acris*, *et hoc acre*; and the same you may say of *saluber*, *alacer*, and others: *alacris*, says Asconius, *sive alacer*, *utrumque enim dicimus*. From thence comes *pauper*, in the feminine in Terence, as Donatus reads it.

Potius quàm in patriâ honestè pauper vivere, in Andr.

Though in Plautus we find, *paupera hæc res est*.

Celer hath for the feminine *celeris*, in Ovid, and for the neuter *celere*, in Ter. *in Phorm.* But *celeris* is also masc. in Cato. Hence as from *celer* comes *celerrimus*, in the superlative, so from *celeris* came *celerissimus*, in Ennius.

Under the adjectives of a single termination we ought likewise to comprehend *Dives*, *hebes*, *sospes*, *teres*, *memor*, *uber*, and some others, though they are not so usual in the neuter. But in Ovid we find, *divitis ingenii*; in Virgil, *teres flagellum*, *memoris ævi*, *pauperis ingenii*, and the like.

The names of countries in AS heretofore were terminated in *is*,

so

so that they said, according to Priscian, *Hic et hæc Arpinatis, et hoc Arpinate.* But because they have changed their termination, they have likewise changed their gender: the termination AS being as well for the neuter as for the other two. *Ad iter Arpinas flexus,* Cic. *Bellum Privernas,* Liv. *Bellum Capenas,* Id. and it would be a mistake, if we believe Vossius, to say, *bellum Capenate;* though Priscian was of opinion that they said, *Hic et hæc Arpinas et hoc Arpinate;* and though Donatus laid it down as a rule that we should say, *Cujate, nostrate, vestrate mancipium,* instead of *cujas, nostras,* &c.

Substantives sometimes become adjectives, and then they receive the variation of the adjectives, as in Virg. *Arcadium magistrum, Laticémque Lycæum,* for *Arcadicum, Lycæium: populum latè regem,* for *regnantem,* and the like. It is false reasoning, to conclude with Sanctius that it is as impossible a substantive should become an adjective, or an adjective become a substantive, as that a substance should be changed into accident. As if we did not see examples to the contrary in all languages, in French, for instance, *chagrin, colère;* the names of colours, *blanc, rouge,* and others, which are sometimes adjectives, and sometimes substantives: and as if it were not a thing merely accidental and indifferent to all sorts of nouns, their being taken to express an accident or a substance.

Even the substantives continuing substantives, have sometimes their variation, as *rex, regina; tibicen, tibicina; colubor, colubra,* &c.

II. *Of the Comparison of Nouns.*

We have already spoken of the comparatives in the abridgment of this new method, and in the Syntax, rule 27, p. 55, and following.

As the comparative particularly expresseth the quality of the thing, it is plain it cannot agree with nouns substantive. But if we say, *Neronior,* then it is to denote cruelty, and it is an adjective; just as Plautus saith, *Pœnior,* to signify great subtlety and cunning.

Therefore when we read in the aforesaid Plautus, *Meritissimo ejus quæ volet facienus;* and in Varro, *Villæ pessimo publico ædificatæ:* and in Livy, *pessimo publico aliquid fecere,* these are only adjectives, which suppose their substantive by an ellipsis, two or more adjectives agreeing extremely well with the same substantive, as we have shown in the Syntax, rule 1.

It does not agree even with every adjective that expresseth quality, and therefore much less does it agree with others which express none. Thus we see that *Opimus, claudus, canorus, egenus, balbus, almus,* and others, have no degrees of comparison, because custom has settled it otherwise.

To the superlatives in LIMUS, by us mentioned, some add, *agillimus, gracillimus;* and Valla joins also, *docillimus.* But Vossius rejects it, as not founded on authority. Charisius on the contrary, in the chapter of adverbs, says, that of *agilis* and *docilis,* are formed *agilissimus* and *docilissimus,* from whence come *agilissime* and *docilissime.*

As to *imbecillimus*, it is true we find it in Seneca, not in the book of consolation to Marcia, where the best copies have *corpus imbecillum*, but in the 85th letter. *Quantulum autem sapienti damus si imbecillimus fortior est?* But *imbecillissimus* occurs also in Celsus, who is a very pure author.

III. *Of Defectives, or those which are deprived of some degree of comparison.*

Of adjectives, some are

Without the positive, as *prior* and *primus*. To these are added, *deterior deterrimus*, and *potior potissimus*. But one cometh from *deter*, and the other from *potis*. *Ulterior* and *ultimus*, may come from *ulter*. *Ocior* and *ocissimus*, come from the Greek, ὠκὺς, which makes ὠκίων, in the comparative: and hence it appeareth that *ocior* ought to be written with an *i*, and not with a *y*.

Without the comparative, *nuper* and *nuperrimus*; *novus, novissimus*; the last. *Sacer* and *sacerrimus*; *invitus* and *invitissimus*. And in like manner, *Diversus, falsus, fidus, persuasus, invisus, consultus, meritus, apricus, bellus, invictus, inclytus*, and some others perhaps, though not so many as people imagine.

Without the superlative, *adolescens, adolescentior; juvenis, ior; senex, ior*. Likewise, *ingens, satur, dexter, sinister*. For *dextimus* and *sinistimus* are no more than simple positives. *Supinus* forms also *supinior*, in Mart. We meet with *infinitior* and *divitior*, in Cicero, Plautus, and Ovid.

Anterior, hath neither positive nor superlative, no more than *licentior*. But *habitior*, which we read in Terence hath both: *Equum strigosum et malè habitum; sed equitem ejus uberrimum et habitissimum viderunt*, Gell.

IV. *Superlatives that are compared.*

From the superlative are likewise formed other degrees of comparison; *Cum adolescentulis postremissimis*, Apul. *Proximus* for *vicinus*, forms *proximior*, Seneca; and some others in the same manner.

V. *Adjectives that are not compared.*

Those of countries, as *Romanus, Spartiata*. Possessives, *Patrius, Evandrius*. Numerals, *primus, decimus*. Those of matter, *aureus*. Of time, *hesternus*. Those in DUS, *amandus, errabundus*. In PLEX, *duplex*; except *simplex*. and *multiplex*. In IMUS, *legitimus*: IVUS, *fugitivus*. Those from *gero* and *fero, armiger, frugifer*. Likewise *almus, balbus, canorus, canus, cucur, claudus, degener, dispar, egenus, magnanimus, mediocris, memor, mirus, vetulus, unicus*, and perhaps a few others. But *crispus, opimus*, and *silvester*, which Vossius ranks in this number, have their comparative. The first we find more than once in Pliny; *Crispiores jubæ leonum*, lib. 8. c. 16. *Crispioris elegantiæ materies*, l. 13. c. 9. The second is in Gellius, *Membra opimiora*, fatter, l. 5. c. 14. And the third also in Pliny, *Sylvestriora omnia*, lib. 16. c. 27. But in regard to those that have none, we make use of *magis*, to supply the comparative, and of *maximè* for the superlative.

To

To these the grammarians add all the nouns in US, that have a vowel before US: and indeed it happens that they form neither comparative nor superlative, lest they should occasion too great a concurrence of vowels: yet there are several that are compared, of which we take the following list.

List of Nouns that are compared, though they have a vowel before US.

Arduïus *and* arduissimus, *Cato.*
Assiduiores, *Varr.* Assiduissimus, *Cic.*
Egregiissimus, *Pacuv.*
Egregius, *is ev n put for* egregius *in Juvenal, as Priscian observes.*
Egregius cœnat, meliúsque miserrimus horum.
Exiguius, *Ulpian.*
Exiguissimus, *Ovid, Plin.*
Idoneïor, *is in Tertull.* Idoneior, *in Petrus Damianus, and in all the writers of the latter ages.*
Industrior, *Plautus.*
Injurius, *Plautus.* Nihil amore injurius est, *as Dousa reads it, that is,* injuriius, *or* injuriosius.
Innoxius, *or* innoxiius, *Cato.*
Necessarius, *is also a comparative in the writers of the latter ages.* Quibus ut què necessarius quâ Deus, & quidem melior, quo necessarior, latore non debuit, *Tertull. lib.* 1. *contra Marcion. This author has used the same expressi n in other places. Saint Ambrose and others have also spoke thus. And in the Vulgate,* Quæ videntur membra corporis infirmiora esse, necessariora sunt, *S. Paul.* 1 *Cor.* 12.
Piissimus, *is in Seneca,* 2. *Curt Quintilian, Livy, Pliny, Apuleius, St. Jerome, and others; though Cicero condemns it in his* 13. *Phil.* Tu verò, *says he,* ne pios quidem, sed piissimos quæris; & quod verbum omnino nullum in linguâ Latinâ est, id propter tuam divinam pietatem novum inducis.
Perpetuior *and* perpetuissimus, *Prisc. ex Catone.*
Strenuior, *Plaut. Lucil.*
Strenuissimus, *Sallust.*
Tenuior, *Cic.*
Tenuissimus, *Id.*
Vacuissimus, *Ovid.*

We might mention others in Plautus, but it is to be observed, that this author hath frequently affected to coin a number of these words according to his fancy, which by no means are to be admitted, as *verberabilissimus*, to signify one that very richly deserves to be beaten: *Parissimus*, very equal: *spissigradissimus*, *exclusissimus*, &c.

He does the same with the comparatives. *Confessior, tacitius:* with the pronouns, *ipsissimus:* with the substantives, *meritissimum* for *maximum meritum*, and the like. Which is not to be imitated but with great care and judgment.

CHAPTER V.

Of Diminutives.

AFTER having treated of nouns which augment the signification, we must mention a word or two about those which diminish it, and are therefore called diminutives.

Diminutives are generally terminated in LUS, LA, LUM; as *filiolus, adolescentulus, pagella, oscillum*, a little mouth, or little image which the ancients hung up in honour of Saturn for their sins, or a kind of play amongst them. *Sigillum, pullus, flosculus, homunculus*, &c.

There

There are moreover some that terminate in ïo, as *senex, senecio; pusus, pusio.* Others in EUS; *equus, equulus, equuleus.*

Greek nouns are also terminated in ISCUS, *Syrus, Syriscus; mas, mariscus,* &c.

ASTER. This termination is likewise diminutive according to Scaliger. Sanctius on the contrary maintains that it augments the signification, but in derision; *theologaster,* a great theologian, a great doctor, said ironically. And if we find in Terence, *parasitaster parvulus,* in Adelph.: he says that *parvulus* only denotes the age, and makes nothing against his assertion. Vossius says, that of these nouns some mark diminution, as *surdaster, recalvaster,* and in like manner *philosophaster, poëtaster,* &c. Others denote imitation, as *Antoniaster;* and others signify neither, as *apiaster,* or *apiastrum,* taken from *apes,* a kind of herb of which bees are fond.

The diminutives form also other diminutives of themselves; as *puer, puerulus,* or *puellus,* and from thence *puellulus. Cistula,* a little basket, *cistella,* and from thence *cistellula,* in Plautus.

Hence it appears how greatly Valla was mistaken in asserting that no diminution could be added to diminutives, as if we did not find in Terence, *pisciculos minutos;* in Cicero, *minutis interrogatiunculis;* and in another place, *pisciculi parvi;* in Cæsar, *naviculam parvam;* in Valerius Maximus, *cum parvulis filiolis,* and others of the same sort.

SECTION II.

REMARKS ON THE PRONOUNS.

CHAPTER I.

Of the Number of Pronouns, and the Signification and Declension of some in particular.

I. *The nature of a Pronoun.*

THE Pronouns are no more than real nouns, says Sanctius, that have nothing in particular but their manner of declining. For to say that they are substituted in the room of the nouns, there is nothing particular in that, since even one noun may be taken for another.

Be that as it may, grammarians are very much divided about the number of pronouns. Some reckon *uter, qualis, quantus,* &c. others, *alius, omnis, totus,* and the like, and others also include *ambo, duo;* and others add some more. For the sake of ease and brevity, I thought it sufficient to mark eight with the relative, in the abridgment of this new method.

II. *Difference in the signification of Pronouns.*

We have already taken notice of some difference between ILLE and ISTE in the abridgment of this book. Cornelius Fronto also teacheth,

teacheth, that HIC and ISTE, are said of a person who is near us; ILLE of one who is at a distance, but not out of sight; and IS of one who is absent. And it amounts almost to the same, when Saturnius asserts that *hic* is for the first person, *istic* for the second, and *illic* for the third. We have thought proper to mention these differences, though they have not been always observed by authors.

HIC and ILLE differ also in general, inasmuch as *hic* refers to the nearest, and *ille* to the remotest; which ought always to be observed, when there is any danger of ambiguity. But except on such occasion, authors have slighted this difference.

Quocunque aspicio, nihil est nisi pontus et æther,
Fluctibus hic tumidus, nubibus ille minax, Ovid.

And Cicero, *Quid est quòd negligenter scribamus adversaria? quid est quòd diligenter scribamus tabulas? quâ de causâ? Quia hæc sunt menstrua, illæ æternæ; hæc delentur statim, illæ servantur sancté; hæc parvi temporis memoriam, illæ perpetuæ existimationis fidem et religionem amplectuntur; hæc sunt dejecta, illæ in ordinem confectæ.*

The difference they make between QUI and QUIS, is of no service. For Pierius observeth that in ancient copies we find indifferently, *Nec quis sim quæris Alexi*, or *nec qui sim*, Virg. Eclog. 2.

That which they make betwixt OMNIS or QUISQUE and UTERQUE, is not always true, no more than that which they suppose between ALTER and ALIUS. For *omnis* and *quisque* are said likewise of two.

Ecce autem similia omnia, omnes congruunt;
Unum cognôris, omnes nôris, Ter. in Phorm.

where he is speaking of Antipho and Phædria. And Quintilian, *An cùm duo fures pecuniam abstulerunt, separatim quadruplum quisque in duplum debeat.*

We meet also with ALIUS, where mention is made only of two: *Duas leges promulgavit; unam quæ mercedes habitationum annuas conductoribus donavit; aliam tabularum novarum*, Cæs. 3. bel. civil. And on the contrary we find ALTER, for *alius*, in Phædrus and others.

What they say likewise of UTER and QUIS, that the former is applicable to two only, and the latter to *many*, and therefore that one is joined to the comparative, and the other to the superlative; is not general. *Quanquam præstat honestas incolumitati; tamen* UTRI POTISSIMUM *consulendum sit deliberetur*, Cic. He does not say *utri potiùs*, but *utri potissimùm*. QUIS may also be used, when speaking of two only. *Duo celeberrimi duces, quis eorum prior vicisset*, Liv.

Uter is never said but of two; but its adverb UTRUM is used interrogatively in regard to divers things: *Utrùm impudentiùs à sociis abstulit, an turpiùs meretrici dedit, an improbiùs populo Rom. ademit, an audaciùs tabulas publicas commutavit?* Cic. in Verr.

ALIQUIS and QUIDAM are frequently put for one another; though speaking with propriety, *quiddam* implies a determinate thing, whereas *aliquid* is said indeterminately, as much as to say *aliud quid*.

III. *Con-*

III. *Concerning the Cases, and the Declension of Pronouns.*

Pronouns, as we have shewn in the abridgment of this grammar, have their vocative. But since the contrary is maintained by many, we must produce on this occasion some examples.

Esto nunc sol testis, & Hæc mihi terra, precanti, Virg.

Ipse *meas æther, accipe summe preces,* Ovid.

O nox Illa, *quæ penè æternas huic urbi tenebras attulisti,* Cic.

There is only Ego that has none, because as this case particularly expresses the person to whom we speak, the first person cannot speak to himself: and Sui, by reason it hath no nominative, on which the vocative always dependeth.

Mis and tis are ancient genitives for *mei* and *tui*, though Alvarez would fain have it that they are datives plural. Proofs thereof may be seen in Voss. *lib.* 4. *de Anal. cap.* 4.

Illic. Anciently they said *ollus* or *olle*, for *ille*, whence also cometh *olli* for *illi* in Virgil and others.

Ipse. They used likewise to say *ipsus* for *ipse*, though the neuter *ipsud* is condemned as a barbarous term by Diomedes. Hæ was heretofore said in the neuter as well as in the feminine, just as *quæ* is used for both genders in the plural. But of *hæ* they made *hæcce*, just as we say *hicce* in the singular; and afterwards by apocope they said *hæc*, which we find even in the feminine, *Periere hæc oppido ædes*, Plaut. *Hæc illæ erant itiones*, Ter. in Phorm. as quoted by Donatus, or *hæccine*, according as Heinsius reads it.

IS formerly made *im* in the accusative (as Charisius has observed) like *sitis, sitim.*

Boni im miserantur; illunc irrident mali, Plaut.

They used also *ibus* instead of *iis* in the dative and ablative plural.

——— *Ibus dinumerem stipendium*, Plaut.

Ea made *eæ* in the genitive for *ejus:* and *eabus* in the dative and ablative plural for *iis.*

IV. *Of the nature of the Relative.*

The pronoun relative, *qui, quæ, quod*, has this in common with all the rest, that it is put in the place of a noun. But it hath this in particular to itself, that it should always be considered as betwixt two cases of the noun substantive which it represents, as we have shewn in the Syntax, rule 2. And that it serves as a connexion to make an incidental proposition form part of another which may be called the principal. In regard to which we refer the reader to what hath been said in the General and Rational Grammar, part 2. c. 9.

V. *Of* Qui *or* Quis.

Qui we find in Plautus, even in an interrogative sense. *Qui cœnâ poscit? Ecqui poscit prandio? qui me alter est audacior homo?* In Amphit. *Qua* is acknowledged in the fem. even by Donatus; and Scioppius proves it from Propertius, *Fortunata meo si qua est celebrata libello*, though it seems to be put for *aliqua*, and therefore it is rejected by Vossius. But *qua* in its natural signification, may likewise

likewise bear this meaning; *si qua est*, if there is any, &c. The neuter *quid* occurs in Plautus, *quid tibi nomen est?* In Amph.

QUIS was heretofore of all genders: *Quis illæc est mulier quæ ipsa se misereatur*, Plaut. *Quisquam illarum, nostrarum quisquam*, Plaut. *Scortum exoletum ne quis in proscænio sedeat*, Id. And it is the same as *potis, magis, satis, nimis*, which of their nature are adjectives and of all genders, though custom has made them pass for adverbs.

The ancients declined *qui* and *quis* without changing the *q*, either in the genitive or the dative. Hence in order to distinguish them the more easily, they said *quoius* and *quoi*, because *qui* would have been the same as the nominative: and we find a great many more examples of it in the ancient copies of Virgil and Cicero:

Quoi non dictus Hilas puer? 3. Georg.

as Pierius observes: *Quoi tu (video enim quid sentias) me comitem putas debere esse*, ad Att. lib. 8. ep. 8. *Quoi tali in re libenter me ad pedes abjecissem*, ep. 9.

Hence it cometh that dropping the *i*, as we have already observed in the second chap. of the Remarks on the Nouns, they said *quo* in the dative as well as in the ablative, according to Scioppius, *si quo usui esse exercitui possit*, Liv. *Ut id agam quo missus hic sum*, Plaut. for *quoi negotio*. *Est certus locus, certa lex, certum tribunal, quo hæ reserventur*, Cic. *Quo mihi fortunas, si non conceditur uti?* Hor. for *cui usui*. And the like.

The accusative was *quem, quom*, or *quum*, of which at length they made *cum*, taking the C for Q. as well as in the genitive and dative. Which is for all genders, as coming from *quis*, of all genders.

And this has produced those elegant phrases, wherein Tully useth this *cum* as a connexion, after all nouns and words expressive of time. *Ex eo tempore cùm me pro vestrâ incolumitate devovi*, for *ad quom*, or *cum tempus*, instead of *ad quod tempus*. In like manner *tempus cum; hic dies sextus cum; jam multos annos est cum; jam ab illo tempore cum; paucis post diebus cum; multi anni sunt cum; nunc tempus est cum; dies nondum decem intercesserant cum; illa tempora cum; nuper cum; triginta dies erant ipsi cum*, &c. *fuit tempus cum*, or *fuit cum; prope adest cum; nunc illud est cum; nondum cum; tantum veneram cum*, &c.

Quî in the ablative is of all genders, and comes from their having heretofore been used to say in the dative *qui* (or *quoi*) for *cui*. *Patera quî rex potitare solitus*, Plaut. for *in quâ*. *Restem volo emere quî me faciam pensilem*, Id. *Quî cum partiri curas*, &c.

Abs quivis homine, cùm est opus, beneficium accipere gaudeas, Terence. And in another place

Nam in prologis scribundis operam abutitur:
Non quî argumentum narret, sed quî malevoli
Veteris poëtæ maledictis respondeat.

For *qui* is not a nominative in this passage, since Donatus thought it stood for *ut*: but it would have been better to say it stood for *quo* or *quo negotio*, and that it is an ablative signifying the manner. Just as Terence has again expressed himself in another place:

Hanc

Hanc fidem sibi me obsecravit, quî se sciret non desertarum, ut darem, Id. Where *quî* stands for *quo modo.* She begged I would give her my word, whereby she might be sure that I would not forsake her.

It is likewise by this principle that we so frequently repeat, *quî igitur convenit,* Cic. *Quî fieri potest* for *quomodo,* &c. This *quî* occurs even in the ablative plural, *ut anates, aut coturnices dantur quî cum lusitent,* Plaut. Cap. A. 5. sc. 4. And Duza believes it is a barbarism to say *quibuscum,* though we meet with it frequently in Cicero, and in other writers. *Quibus ortus sis, non quibuscum vivas considera,* Philip. 2. *Ad eorum approbationem quibuscum vivimus,* Off. 1.

The plural of *quis* was heretofore QUES, according to Festus and Charis. from whence also cometh the dative and ablative *quibus,* just as *puppes* makes *puppibus,* whereas of *qui* is formed *queis* or *quis,* as from *illi* cometh *illis.*

The accusative plural neuter was not only *quæ,* but likewise *qua* and *quo.* QUA has still continued in *quapropter,* that is, *propter qua,* or *quæ,* sup. *tempora vel negotia.*

QUO was therefore an accusative plural, the same as *ambo* and *duo,* of which mention has been made in the chapter of numeral nouns; and it has continued still in *quocirca, quousque,* &c. that is, *circa quo,* or *usque quo,* for *ad quo,* or *ad quæ,* sup. *tempora vel negotia,* or the like. *Prope aream faciunda umbracula, quo succedant homines in æstu, tempore meridiano,* Varr. for *ad quæ. Dolia quo vinaceas condat decem,* Cato, for *in quæ.*

They used also to say *eo* in the accusative plural. *Eo redactus sum,* that is, *ad eo* (for *ea*) *negotia. Ad eo res rediit,* Ter. for *ad ea loca,* the affair is brought to that pitch.

Illo was likewise used in the same sense; *Nam ubi illo advenit,* Plaut. that is, *ad illo,* for *ad illa loca.*

But *quo* was put for all genders, just as we have above observed of *duo—Dignissimi quo cruciatus confluant,* Plaut. for *ad quos. Sulcant fossas quo aqua pluvia delabatur,* Varr. for *per quas.* It even seemeth that as the ablative *quî* served for all genders and numbers, so *quo* has been used for the singular and the plural: *Providendum quo se recipiant, ne frigidus locus sit,* Varr. for *ad quem locum. Me ad eam partem esse venturum, quo te maximè velle arbitrabar,* Cic. for *in quam. Nosti hunc fundum, quo ut venimus,* Cic. *Nullum portum, quo classes decurrerent,* Hirt. *Hominem beatum, quo illæ perveniant divitiæ,* Pompon. Unless we choose to say with Scioppius, that it cometh then from the dative, *quoi,* for *cui,* instead of *ad quem;* as *It clamor cœlo,* for *ad cœlum.*

VI. *Of* Meus *and* Suus.

The vocative singular, *mi,* is an apocope for *mie* (the same as *Virgili* for *Virgilie;* see the Declensions, vol. 1. p. 65.) which came from the old nominative *mius,* according to Caper and Diomedes.

The writers of the latter ages have used *meus* also in the vocative, not only as an hellenism, when the nominative is taken for the vocative.

vocative, according to what we have already mentioned, chap. 2, as *Deus meus, ut quid dereliquisti me?* but moreover by joining it with a real vocative distinct from the nominative, as in Sidonius, Salvianus, Victor Uticensis, and others, *domine meus*, and the like: which is not to be imitated. For it is true we find that the nominative may be put for the vocative, as Livy has said in the vocative *Populus Albanus;* Horace, *Popilius sanguis;* Persius, *Patricius sanguis;* and Virgil also,

Projice tela manu, sanguis meus, Æn. 6.

But it will not be an easy matter to find, that when the adjective and the substantive have each its particular terminations for these two cases, they ever took, while the purity of the language subsisted, the termination peculiar to one case, to join it with the proper and specific termination of the other. Otherwise, how came they to invent different terminations? Thus Plautus says in the vocative in the very same verse, *meus ocellus*, and *anime mi*.

Da meus ocellus, da mea rosa, da anime mi, Asin. act. 3. sc. 3.

But he no where says *mi ocellus*, nor *anime meus*. And it is thus likewise that Augustus writing to his nephew, as quoted by Gellius, says, *Ave mi Cai, meus ocellus jucundissimus*. Where we find that in the second member he did not choose to say *mi ocellus*, but *meus ocellus*, like Plautus. And when we find in Pliny, *Salve primus lauream merito;* and in Virgil, *Nate mea magna potentia solus*, it is because *primus* and *solus* have no other vocative than that in US.

Mi was frequent in all genders, *Mi sidus*, Apul. *Mi conjux*, Id. And S. Jerome, *Testor, mi Paulla*, JESUM.

Mî is sometimes also a vocative plural formed by contraction for *mei*. *Mî homines*, Plaut. *6 mî hospites*, Petron.

This contraction is likewise usual in *Suus*, as *sis* for *seis*, *sos* for *suos*, *sas* for *suas*, &c. In regard to which we are however to observe that the ancient passages are sometimes corrupted, and that we should understand *sam* for *eam*, and *sos* for *eos*. And this mistake has proceeded from their having taken F for E in the capital letters, and afterwards *s* for *f* in the small ones.

VII. *Pronouns in* C, *or those compounded of* En *and* Ecce.

The pronouns ending in C are not declined but in those cases where they keep the C: as *istic, istæc*, or *istuc*. *Istunc, istanc*, &c.

Those that are compounded of *en* or *ecce*, are very usual in the accusative. *Eccum, eccam, eccos, eccas; ellum, ellam, ellos, ellas*. And in like manner, *eccillum, eccistam*, which we find in Plautus.

Their nominative also occurs sometimes, though more rarely, —*Hercle ab se ecca exit*, Plautus.

CHAPTER II.

Remarks on the Construction of Pronouns.

I. *Of the Construction of* IPSE.

WE have already spoken of the construction of reciprocals in the Syntax, rule 36, for which reason we shall only touch on what is most remarkable in regard to the rest.

The pronoun *ipse, ipsa, ipsum*, is of all persons, and generally joined with the primitives, *Ego ipse, tu ipse, ille ipse.*

But whereas the Latin writers of modern date generally put both these pronouns in the same case, saying, for example, *Mihi ipsi placeo; te ipsum laudas; sibi ipsi nocuit;* on the contrary, in the purity of the language, *ipse* is always the nominative of the verb, let the other pronoun be in whatever case it will; *Mihi ipse placeo; te ipse laudas; sibi ipse nocuit; me ipse consolor*, Cic. *Resp. per eos regebatur quibus se ipsa commiserat*, Id.

True it is that in the 1st ep. of the 7th book we find in almost all the printed editions, *Reliquas partes diei tu consumebas iis delectationibus, quas tibi ipsi ad arbitrium tuum comparâras.* Which Manutius does not altogether condemn. But in this very passage Lambinus and Gruterus read *tibi ipse*, and this last reading, as Manutius confesseth, is confirmed by the MSS.

Ipse by another peculiar elegance expresseth likewise the precise thing or time. *Triginta dies erant ipsi, cùm dabam has litteras*, Cic. *Cùm ibi decem ipsos dies fuissem*, Id. *Quin nunc ipsum non dubito rem tantam abjicere*, Id. *Nunc ipsum ea lego, ea scribo, ut ii qui mecum sunt, difficiliùs otium ferant, quàm ego laborem*, Id. And hence it is that Plautus was not afraid to make a superlative of it. *Ergo ne ipsus ne es? Ipsissimus, abi hinc ab oculis*, in Trinum.

II. *Of the Construction of* IDEM.

Vossius and Tursellin before him, have observed that this phrase, *Idem cum illo*, is not Latin, though Erasmus, Joseph Scaliger, and some other able writers have made use of it.

The ancients used to say, *Idem qui, idem ac, atque, et, ut. Peripatetici iidem erant qui Academici.* Cic. *Animus erga te idem ac fuit*, Ter. *Unum & idem videtur esse atque id quod*, &c. Cic. *Eadem sit utilitas uniuscujusque & universorum*, Id. *In eâdem sunt injustitiâ, ut si in suam rem alienа convertant.* It is true that Gellius hath. *Ejusdem cum eo musæ vir;* of the same profession as himself; but in this he is singular, and should not be imitated; besides we may say that he speaks of two different persons. So that even if it was right to say, *Virgilius est ejusdem musæ cum Homero*, this would be no proof, continues Vossius, that we might say, *Vates Andinus* (*Andes* was the village where Virgil was born) *idem cum Virgilio.*

Idem, in imitation of the Greeks, is put likewise with the dative.

Invitum qui servat, idem facit occidenti. Hor.

III.

III. *Of the Construction of the Possessives* meus, tuus, &c. *and of the Genitives* mei, tui, &c.

The possessive, generally speaking, signifies the same thing as the genitive of the noun from whence it is formed; thus *domus paterna* is the same as *domus patris*. On some occasions the genitive is more usual than the adjective, *Hominum mores*, rather than *humani*; *Hominum genus*, rather than *humanum*, &c.

Now the genitive in itself may be taken either actively or passively, pursuant to what we have already observed, p. 16. and consequently so may the possessive: therefore *meus*, *tuus*, *suus*, *noster*, *vester*, shall of their own nature have the same sense and force as the genitives *mei*, *tui*, *sui*, *nostri*, *vestri*, of which they are formed. But one thing we are to observe, that those genitives are never put with other substantives, not even understood, when there is the least danger of ambiguity: so that if you say, *Est mei præceptoris*, then *mei* is an adjective coming from *meus*, and not from *ego*; genit. *mei*. It belongs to my master, and not to me who am a master.

This does not hinder however but these genitives may be taken both actively and passively, contrary to the general rule laid down by grammarians, who pretend that *mei*, *tui*, &c. are always taken in the passive sense; and the possessives, *meus*, *tuus*, always in the active sense; for instance, they say that *amor meus*, is always taken actively, that is, for the love which I bear towards another person; and *amor mei* passively, for the love which another bears towards me, and whereby I am beloved.

But not to mention that these terms *active* and *passive* are insufficient to determine these expressions, since there are several of them in which we can hardly conceive either action or passion, as we shall see in the following examples; it is beyond all doubt that Latin authors have frequently made use of these genitives or these adjectives, indifferently one for the other; as we find even in Cicero, who has put the genitive where he might have used the adjective, when he says, *Uterque pro sui dignitate et pro rerum magnitudine. Ut sui et Metrodori memoria colatur, nihil malo quàm me mei similem esse, illos sui. Quis non intelligat tuâ salute contineri suam, et ex unius tui vitam pendere omnium? Ita se ipse consumptione et senio alleval sui. Imitantes effictorem et genitorem sui. Quintus misit filium non solùm sui deprecatorem, sed etiam accusatorem mei.* And Terence, *Tetigine tui quicquam?* &c.

On the contrary we find that authors have put the possessive *meus*, *tuus*, *suus*, where they might have used the genitive *mei*, *tui*, *sui*, as *Ego quæ tuâ causâ feci*, Cic. where he might have said, *tui causâ*. *Pro amicitiâ tuâ jure doleo*, Phil. 10. For the friendship I have for you. *Invidiæ meæ levandæ causâ*, Cic. The envy which others bear towards me. *Utilitatibus tuis possum carere: te valere tuâ causâ primùm volo, tum meâ mi Tiro*: where he might have put, *Tui causâ et mei causâ*. *Nam neque negligentiâ tuâ, neque odio id fecit tuo*, Ter. He did not do it either out of any slight, or hatred towards you; where *tuâ* and *tuo* are in the active sense.

And therefore the true reason why we are not allowed to say, *Hic liber est mei*, or *mei interest*, but *liber est meus*, and *meâ interest*, (sup. *causâ*) is not because one is more passive than the other, but to avoid ambiguity, for we could not tell whether it is *mei patris*, or *filii*, or another, or whether it be *mei ipsius*. Which rock has been always avoided, by making it a rule never to put the primitive genitives, where we must understand a substantive that may occasion the least ambiguity. But when there is no such danger, it may be used indifferently. Therefore since there is another noun, there is no longer any danger of being mistaken, *Hic liber est mei solius*. *Tui unius*, or *tuâ unius interest*. *Ex tuo ipsius animo conjecturam feceris de meo*, Cic. *Inopis te nunc miserescat mei*, Ter. *Miserere mei peccatoris*, &c. In regard to which we refer to what has been further said in the Annotation to the 11th rule, p. 24.

SECTION III.

REMARKS ON THE VERBS.

CHAP. I.

Of the nature and signification of Verbs.

SCALIGER dividing all things in general, *in permanentes & fluentes*, into that which is permanent, and that which is transient; and affirming that the nature of the noun is to signify that which is permanent, and the nature of the verb to denote that which is transient, he allows but of two sorts of verbs, active and passive, which are both reduced to the verb substantive, SUM, ES, EST; *quod est*, says he, *utriusque radix et fundamentum*. Sanctius maintains the same thing, which he proves by this argument, that between action and passion there can be no medium. *Omnis motus aut actio aut passio est*, say the philosophers.

The reasoning of these authors, as we have made appear in the general and rational grammar, c. 12. proceeds from their not having sufficiently comprehended the true nature of the verb, which consists in *denoting an affirmation*. For there are words that are not verbs, which denote actions and passions, and even things that are transient, as *cursus, fluens*: and there are verbs that signify neither actions nor passions, nor things that are transient, as *existit, quiescit, friget, albet, claret*, &c.

Therefore, pursuing a more natural and easier method, we may divide the verbs into substantives and adjectives. Verbs substantive are those which barely denote the affirmation, as *sum, fio*. Verbs adjective are those which besides the affirmation common to all verbs include also a peculiar signification of their own; as *amo*, which is the same as *sum amans; curro, sum currens*, &c.

Verbs adjective are, either active, or passive, or neuter; concerning which we refer the reader to the general and rational grammar.

grammar, c. 17. But one thing we are particularly to observe, that there are two sorts of verbs neuter: one which signify no sort of action, as *albet, sedet, viret, adest, quiescit*, &c. And the others which signify actions, but such as, generally speaking, do not pass from the agent to any other thing, as *prandére, cœnáre, ambulâre*: for which reason the grammarians call them *intransitive*. Yet the latter sometimes become *transitive*, and then they are not distinguished from actives, and they govern the subject or object to which their action passeth in the accusative, as we have observed in the 14th rule. And of these we shall give several examples in the following list:

I. *List of Verbs Absolute and Active.*

or Intransitive, and Transitive.

Memoria cladis nondum aboleverat, *Liv. was not yet effaced.*
Abolere nomina, *Suet. to efface them.*

Abstinere maledictis, *Cic.*
Abhorrere ab re aliquâ, *Cic.*
Assuescere labori, *Cic.*
Cachinnare risu tremulo, *Lucr.*
Celerare, *absolutely, Cic.*
Likewise Accelerare, *Cic.*
Clamare cœpit, *Cic.*
Ut si inclamâro, advoles, *Cic.*
Coïre in unum, *Virg.*
Concionari de re aliquâ, *Cic.*
Constitit Romæ, *Cic.*
Delirare, *absolutely, Cic.*
Desperare ab aliquo, *Cic.*
Desinas, *Ter.*
Differre nominibus, *Cic.*
Disputare de re aliquâ, *Cic.*
Dubitare de fide, *Cic.*
Durare in ædibus, *Plaut.*
Ejulo, *absolutely, Cic.*
Emergere regno, *Cic.*
Eructare, *simply, Colum.*
Erumpebat vis, *Cic.*
Exire domo, *Cic.*
Exhalant vapore altaria, *Lucr.*
Festina lentè, *Adagium.*
Flere de morte alicujus, *Ovid.*
Garrire alicui in aurem, *Mart.*
Gemit turtur, *Virg.*
Hyemat mare, *Hor. rages.*
Illucescet illa dies, *Cic.*
Incipit ver, *Cic.*
Inolescit arbor, *Virg.*

Abstinere manus, *Id.*
Abhorrere aliquem, *Id.*
Assuescere bella animis, *Virg.*
Cachinnat exitium meum, *Appul.*
Celerare fugam, gradum, *Virg.*
Accelerare iter, *Cæsar.*
Morientem nomine clamat, *Virg.*
Comitem suum inclamare, *Cic.*
Coïre societatem, *Cic.*
Concionari aliquid, *Liv.*
Consistere vitam, *Luc. for* constituere.
Quicquid delirant reges, *Hor.*
Desperare vitam, salutem, *Cic.*
Desinere artem, *Cic.*
Differre tempus, *Cic. Hor.*
Disputare aliquid, *Id.*
Dubitare aliquid, *Cic. Virg.*
Durare imperiosius æquor, *Hor.*
Ejulabam fortunas meas, *Appul.*
Serpens se emergit, *Cic.*
Eructare cædem bonorum, *Cic.*
Erumpere stomachum in aliquem, *Cic.*
Exire tela, vim, *Virg.* for *vitare.*
Exhalare crapulam, *Cic.*
Festinare iras, *Hor.* Fugam, *Virg.*
Funera alicujus flere, *Ovid.*
Garrire libellos, *Hor.*
Gemere plagam acceptam, *Cic.*
Hyemare aquas, *Plin. to cool them.*
Dii illuxere diem, *Plaut.*
Incipere facinus, *Plaut.*
Natura inolevit nobis amorem nostri, *Gell.*

Insanire et furere, *Cic.*
Instant operi, *Virg.*
Insuescere alicui rei, *Tac.*
Jurare in verba, *Cic. Cæs.*

Insanire errorem, *Hor.* Insaniam, *Plaut.*
Instare currum, *Plaut.*
Insuevit pater optimus hoc me, *Hor.*
Jurare morbum, Jovem, *Cic.* Maria, *Virg.*

Lætaris et triumphas, *Cic.*
Latrare et mordere possunt, *Cic.*
Luna luce lucet alienâ, *Cic.*
Manere in officio, *Cic.*

Utrumque lætor, *Cic.*
Latrare aliquem, *Hor.*
Lucere facem alicui, *Plaut.*
Manere aliquem, *Hor. Virg. to wait for him.*

Morari sub dio, *Hor.*	Nihil purpuram moror, *Plaut.*
Mussitare, *absolutely, Liv.*	Mussitabit timorem, *Appul.*
Nocet emta dolore voluptas, *Hor.*	Nocere aliquem, *Plaut.* Nihil nocere, *Cic.*
Offendere in arrogantiam, *Cic.*	Offendere aliquid, *Cic. to hit against.*
Pascentes agni, *Virg.*	Pascere capellas, *Virg.*
Penetrat ad aures, *Ovid.*	Penetrare Atlantem, *Plin.*
Pergere, *simply, Cic. Ter.*	Pergere reliqua, *Cic.*
Perseverare in errore, *Cic.*	Perseverare aliquid, *Cic.*
Plaudere sibi, *Hor. Cic.*	Plaudere aliquem, *Stat.*
Pergere et properare, *Cic.*	Hoc opus, hoc studium parvi properemus et ampli, *Hor.*
Querebatur cum Deo quòd parum longè viveret, *Cic.*	Queritur crudelitatem regis, *Justin.*
	• Suum factum, *Cæs.*
Remisit pestilentia, *Liv.*	Remittere animum, *Cic.*
Requiescere in sellâ, *Cic.*	Requiescunt suos cursus, *Virg.*
Resultant colles, *Virg.*	Resultant sonum, *Appul.*
Ridere intempestivè, *Quint.*	Ridere risum, hominem, &c. *Cic. Hor. Virg.*
Ruit urbs, nox, dies, *Virg.*	Ruerem cæteros, *Ter.*
Rutilant arma, *Virg. do shine.*	Rutilant capillos cinere, *Val. Max.*
Sapit ei palatus, *Cic.*	Si recta saperet Antonius, *Cic.*
Spirant auræ, *Virg.*	Spirant naribus ignem, *Virg.*
Sistere, *simply, Cic.*	Sistere gradum, *Virg.*
In the same manner Subsistere.	Romanum subsistere non poterant, *Liv.*
Sonat graviter, *Virg.*	Nec vox hominem sonat, *Virg.*
Sufficit animus malis, *Ovid.*	Sufficere animos, *Virg.*
Superabat pecunia, *Cic.*	Superare aliquem, *Cic.*
Supersedeas hoc labore, *Cic.*	Aliqua supersedenda, *Auctor ad Her.*
Suppeditant ad victum, *Cic.*	Suppeditare cibos, *Cic.*
Transmittere, *in an absolute sense, Suet.*	Transmittere maria, *Cic.*
Tardare et commorari, *Cic.*	Tardare imperium, *Cæs.* Negotium, *Cic.*
Tinniunt aures sonitu, *Catul.*	Ecquid Dolabella tinniat, *Cic.*
Trepidat corde, *Cic.*	Mirantur ac trepidant præsagia, *App.*
Variat fortuna, *Liv.*	Variare vicem, *Cic.*
Vergebat locus ab oppido, *Cæs.*	Venenum vergere, *Lucr. Verser.*
And in like manner its compounds,	Rivulos evergunt, invergunt vina, *Virg.*
Hence we say likewise in the passive,	Vergimur in senium, *Stat.*
Vertat bene, res, *Plaut. Virg.*	Vertere terram aratro, *Hor.*
Minitari et vociferari palàm, *Cic.*	Vociferans talia, *Virg.* aliquid, *Cic.*
Urit calore, *Cic.*	Urere aliquem *and* aliquid, *Cic.*

II. *List of Verbs Active which are taken in an absolute sense.*

There are also a great many verbs active that are taken as it were intransitively, and passively, or rather which reflect their action back upon themselves, the reciprocal pronoun *se* being understood; as

AVERTO. v. Verto.

AUGEO. Auxerat potentia, *Tac.* Auxit morbus, *is increased.*

CAPIO. Quid est quod illi caperat frons severitudine? *Plaut. for* caperatur et rugis contrahitur.

CONVERTO. v. Verto.

CRUCIO. Ut miserè sunt matres, cruciantque, *Plaut.*

DECOQUO. Quibus (Pop. Rom.) inertiâ Cæsarum quasi consenuit atque decoxit, *Florus.*

EXPEDIO. Nequiter expedivit Parasitatio, *Plaut.*

EXUDO. Exudat inutilis humor, *Virg.* for *exudat se,* says Servius.

GESTO. Aretinum Clementem in eâdem vel etiam in majore gratiâ habuit, quoad novissimè simul gestanti, conspecto delatore ejus: vis, inquit, hunc nequissimum servum cras audiamus? *Suet. in Dom. Where* simul gestanti, *imports, Being carried in the same litter.*

HABEO.

HABEO. Quis hic habet? *Plaut. for* se habet, *or* habitat. Video jam quò invidia transeat, ubi sit habitura, *Cic. Where it will fix its residence, Man.*

INGEMINO. Ingeminant curæ: clamor ingeminat, *Virg.*

INSINUO. Insinuat pavor, *Virg.* Prudentia est ut penitus insinuet in causam, ut sit curâ et cogitatione intentus, *Cic.*

LAVO. Lavanti regi nunciatum est, *Liv.* Lavamus et tondemus ex consuetudine, *Quintil.*

LENIO. Dum hæ consilescunt turbæ, atque iræ leniunt, *Ter.*

MOVEO. Terra movit, *Suet. And in like manner* PROMOVEO, *Macrob.*

MUTO. Mortis metu mutabunt, *Sal. for* mutabuntur. *Which has puzzled several, who not understanding this passage, would fain alter the reading. But Tacitus has expressed himself in the same sense,* Vannius diuturnitate in superbiam mutans. *And Tertullian frequently useth the word in the same signification. It is the same in regard to* DEMUTO. Aquâ paululum demutavit liber, *Appul.*

PASCO. *We say,* Juventa pascit, *&* pascitur, *in the same meaning, says Consentius.*

PRÆCIPITO. Fibrenus statim præcipitat in Lirim. *Cic.*

QUASSO. Lætum siliquâ quassante legumen, *Virg.* Vox activa ac significatio passiva est, *says Ramus.* Subducunt lembum capitibus quassantibus, *Plaut.*

RUGO. Vide palliolum ut rugat, *Plaut.*

SEDO. Postquam tempestas sedavit, *Cn. Velleius, apud Cell.*

TONDEO. Candidior postquam tondenti barba cadebat, *Virg.* Incanaque menta Cinyphii tondent hirci, *Virg. i. e.* tondentur.

TURBO. Et septemgemini turbant trepida ostia Nili, *Virg.*

VARIO. Variant undæ, *Prop. for* variantur.

VEHO. Adolescentia per medias laudes quasi quadrigis vehens, *Cic.* Triton natantibus invehens belluis; *Cic. i. e.* qui invehitur.

VERTO. Libertatem aliorum in suam vertisse servitutem conquerebantur, *Liv.* Vertens annus, *Cic. in somnio, for* conversus. *Quod tum in morem verterat, Tacit.* Which was become an established custom. *And in like manner* AVERTO. Tum prora avertit et undis dat latus, *Virg.* CONVERTO. Regium imperium in superbiam, dominationémque convertit, *Sall. in Catil.*

VESTIO. Sic et in proximo soror civitas vestiebat, *Tertull. dressed herself in the same manner.* Parcius pasco, levius vestio, *App.*

VOLVO. Olim volventibus annis, *Virg.*

VOLUTO. Genibúsque volutans, *Id.*

What evinceth that we ought to understand the accusative *me, se,* or such like after these verbs, is their being sometimes expressed. *Callidus assentator ne se insinuet cavendum est,* Cic. And if any one should insist that they are then intirely passive, I desire to know of him, says Vossius, how those verbs can be called passive, which cannot admit of a passive construction, since we are not permitted to say, at least in a passive sense, *Ingeminat ab iis clamor. Terra à ventis movet,* &c.

Now this remark, as well as most of those here touched upon, is as necessary for understanding Greek as Latin, which we have sufficiently shewn in the New Method of learning the Greek tongue.

III. *List of Verbs Passive taken actively.*

There are likewise a great many verbs passive, which are sometimes taken in an active sense, being invested with the nature of verbs common, or deponent.

AFFECTOR, *for* AFFECTO. Affectatus est regnum, *Var.*

AVERTOR, *for* AVERTO. Quàm surdâ miseros avertitur aure, *Boët.*

BELLOR, *for* BELLO. Pictis bellantur Amazones armis, *Virg.*

CENSEOR, *for* CENSEO. Martia censet est hanc inter comites suas, *Ovid.* Voluisti magnum agri modum conseri, *Cic. pro Flacc.* Census est mancipia Amyntæ, *Ibid.*

COM-

COMMUNICOR, *for* COMMUNICO. Cum quibus spem integram communicati non sint, *Liv.*

COMPERIOR, *for* COMPERIO, *Sal.*

CONSILIOR, *for* CONSILIO, as. Consilietur amicis, *Hor.* *Let him advise his friends.*

COPULOR, *for* COPULO, *according to Priscian and Nonius.* Adeunt, consistunt, copulantur dextras, *Plaut.*

ERUMPOR, *for* ERUMPO. Cùm vis Exagitata foras erumpitur, *Lucr.* *And in like manner* PERRUMPOR.

FABRICOR, *for* FABRICO. Capitolii fastigium necessitas fabricata est, *Cic.*

FLUCTUOR, *for* FLUCTUO. Utrius populi victoriam mallet, fluctuatus animo fuerat, *Liv.*

JURATUS SUM, *for* JURAVI, *Cic.*

MULTOR, *for* MULTO. Rebellantes multatus est pœnâ, *Suet.*

MUNEROR, *for* MUNERO. Alexio me opiparè inuneratus est, *Cic.* *See Gellius and Dion.*

In like manner, REMUNEROR, *for* REMUNERO.

MURMUROR, *for* MURMURO, *Appul.*

NUTRICOR, *for* NUTRICO, *or* NUTRIO. Mundus omnia nutricatur et continet, *Cic.*

PERAGROR, *for* PERAGRO. Peragratus est regionem, *Velleius.*

PERLINOR, *for* PERLINO. Ab imis unguibus sese totam ad usque summos capillos perlita, *Appul.*

PIGNEROR, *for* PIGNERO, *Gell. Non.*

PRÆVERTOR, *for* PRÆVERTO, *Plaut. Liv. Cur. Tac.* *But in the preterite we say only* PRÆVERTI.

PUNIOR, *for* PUNIO. *Cic.* Punitus eò inimicum, *pro Mil.*

QUIRITOR, *for* QUIRITO, *Varr.*

RUMINOR, *for* RUMINO, *Varr.*

SACRIFICOR, *for* SACRIFICO, *Gell. Varr. Non.*

SATUROR, *for* SATURO. Nec dum antiquum saturata dolorem, *Virg.* *for* cùm nondum saturavisset.

SPECTOR, *for* SPECTO. Spectatus est suem, *Varr.*

SUPPEDITOR, *for* SUPPEDITO. Quod mihi suppeditatus es, gratissimum est, *Cic.*

USURPOR, *for* USURPO. Mulier usurpata duplex cubile, *Cic.*

The reader may see several others in Vossius, and still more in Nonius, but which are very little, if at all in use.

IV. *List of Deponents, which are taken passively.*

On the other hand there are a great many deponents, which are taken passively, and then if they occur in a passive sense in Cicero, or in some considerable author, they may be called common, since they have both significations. But if they are not to be found except in very ancient authors, they ought rather to bear the name of deponents, since in the most frequent use they have lost one of their significations.

ABOMINOR. Ante omnia abominari semimares, *Liv.* *speaking of monsters.* Sævitiáque eorum abominaretur ab omnibus. *Verrius Flaccus apud Prisc.*

ADIPISCOR. Amitti magis quàm adipisci, *Fab. Max.* Non ætate, verùm ingenio adipiscitur sapientia, *Plaut.*

ADMIROR. Turpe est propter vénustatem vestimentorum admirari, *Canutius ad Prisc.*

ADORIOR. Ab his Gallos adortos, *Aurel. apud Prisc.*

ADULOR. Adulati erant ab amicis, et adhortati, *Cæs. apud Prisc.*

Ne adulari nos sinamus, *Cic.* *But we say also* adulo. *See the next List.*

AGGREDIOR. Ut à te fictis aggrederer donis, *Cic.*

Aggressus labor, *Terent. Maur.*

AMPLECTOR. Ego me non sinam amplectier, *Lucil.*

Animam nostro amplexam in pectore, *Petron.*

ANTESTOR. Impubes non potest antestari, *Liv.* *teste Prisciano.*

ARBITROR. Arbitrata quæstio, *Gell.* Ex scriptis eorum qui veri arbitrantur, *Cælius apud Prisc.*

ASPERNOR. Qui est pauper, aspernatur, *Cic. ad Nepot.*

ASSECTOR. Assectari se omnes cupiunt, *Enn.*

ASSEQUOR.

ASSEQUOR. Nihil horum investigari, nihil assequi poterit, *Cic.*

AUGUROR. Certæque res augurantur, *L. Cæs.*
Virgil has likewise made use of the active. Si quid veri mens augurat.

BLANDIOR. Blanditus labor, *Verrius.*

CAVILLOR. Lepido sermone cavillatus, *passively, Appul.*

COHORTOR. *See* HORTOR.

COMITOR. Uno comitatus Achate, *Virg.* Jam salutantur, jam comitantur, *Just.*

COMPLECTOR. Quo uno maledicto scelera omnia complexa esse videantur, *Cic.* Cupio eum tam invidiosâ fortunâ compleeti, *Cic. for* comprehendi, *according to Priscian.*

CONSEQUOR *and* CONSECTOR. Quæ vix ab omnibus consequi possunt, *Orbil. apud Prisc.*
A populo lapidibus consectari, *Laver. apud eundem. See* sector, *lower down.*

CONSOLOR. Cùm animum vestrum erga me video, vehementer consolor, Q. *Metell. apud Gell.*
Consolabar ob ea quæ timui, *Asin. Poll. apud Prisc.*

CONSPICOR. Pauperias hæc non ita nutricata ut nunc conspicatur, *Varr. apud Prisc.*
Patrem non vult priùs conspicari, *Plaut.*

CRIMINOR. Criminor defendere res Syllanas, *Cic. They charge me with.*
Criminatus Asinus, *Appul.*

DEMOLIOR *and* IMMOLIOR. Nusquam demolitur, nusquam exoneratur pecunia, *Cur. apud Prisc.*
Immolitum & inædificatum est in loca publica, *Liv.*

DETESTOR. Bellâque matribus detestata, *Hor.*
In honestissimo cœtu detestari, *App.*

DIGNOR. Cultu quodam & honore dignari, *Cic. Virg. to be thought worthy of.*

DOMINOR. O domus antiqua! Heu quàm dispari dominare domino! *Cic. 1. Offic. But it bears an active sense in this passage of Virgil.* Urbs antiqua ruit multos dominata per annos, *as Vossius observeth, though R. Stephen and Alvarez were of a contrary opinion.*

ENITOR. Enixus puer, *Sco. Sulp. just born.*

EXPERIOR. Virtus experta atque perspecta, *Cic.*
Experienda ratio, *P. Nigid.*

FARI. Fasti dies sunt in quibus jus fatur, *i. e.* dicitur, *Suet.*

FATEOR. Hunc excipere qui publicus esse fateatur, *Cic.*

FRUSTROR. Frustratus à spe & devictus, *Fenest.*
Frustramur, irridemur, *Laver. apud Prisc.*

GLORIOR. Beata vita glorianda & prædicanda est, *Cic.*

HORTOR. Hortatus est in convivio à scorto, *Cic. where others read* exoratus. *But in Ausonius we find,* Exhortatóque somno, ut eum mitteret soporem, *&c. And Gellius informs us that they said,* hortor te, & hortor abs te, *lib.* 15. *cap.* 13. Consulem indicunt sententiam expromere, quâ hortaretur Clodius despondere Domitio, *Tacit.*

IMITOR. Si natura non feret ut quædam imitari possint, *Cic.*
Imitata & efficta simulacra, *Cic.*

IMMOLIOR. *See* MOLIOR.

INSIDIOR. In legatis insidiandis, vel in servis sollicitandis, *Cic.*

INTERPRETOR. In testamentis voluntates testantium interpretantur, *Paul. Jurisc. S. Austin and S. Jerome often take it in this sense.* Ita illud somnium interpretatum est, *Cic. for which reason Gell. lib.* 15. *c.* 13. *looks upon it as common.*

MACHINOR. Machinata fames, *Sall. apud Prisc.*

MEDITOR. Meditata sunt mihi omnia incommoda, *Ter.*
Et quæ meditata & præparata inferuntur, *Cic.*
Tractantur lenocinia, adulteria meditantur, *Minut. Felix.*

METIOR. Orbe si sol amplior, an pedis unius latitudine metiatur, *Arnob.*

MODEROR. Omnes virtutes mediocritate esse moderatas, *Cic.*

MODULOR. Lingua modesta & modulata, *Gell.*

MOLIOR. Pompa moliebatur. *App.* Immolitum & inædificatum est in loca publica. *Liv.*

NANCISCOR. Nactâ libertate, *App.*

OBLIVISCOR. Nunc oblita mihi tot carmina, *Virg.*
Consuetudo scribendi quæ oblivisci non potest. *Schol. Juven. in Sat.* 7.

ORDIOR. Ordita lectio, *Diom.* Cùm fuerint orsa fundamenta, *Colum.* Bonæ res à raro initio exorsæ, *Visel. apud Prisc.* But

OSCULOR. *Which most grammarians give as an example of the verb common, is not perhaps to be found in good authors, except in the active sense, as Vossius observeth. Those who use it other-*

otherwise, may however defend themselves by the testimony of Victorinus, Priscian, Cledonius, and other ancient grammarians, who would hardly have ranked it in this number, unless they had found some authority for it, though as they have not produced any, the best way is to avoid it. Yet they used to say anciently, osculo, *as we shall see in the next list, from whence might come the passive* osculor.

PACISCOR. Filia pacta alicui, *Tac. Plin. Liv. promised in marriage.*

PERCONTOR. Percontatum pretium, *Appul.*

PERICLITOR. Periclitari omnium jura, si similitudines accipiantur, *Cic. were in danger.*

Non est sæpius in uno homine salus periclitanda Reip. *In Catil.*

POLLICEOR. Ut aliis statuæ polliceantur, *Metell. Numid.*

POPULOR. Qui nunc populati atque vexati, *Cic. But we say likewise* populo. *See the next list.*

POTIOR. Ne potiretur mali, *Ter. in Phor. instead of* Ne à malo opprimeretur, *according to Guillem. lest some disaster should befal her.*

Potiri hostium, *Plaut. to be taken by the enemy.*

Potiri heroum, *Id. to be subject to them, according to Palmerius.*

PRÆDOR.

PRECOR. Deus precandus est mihi, *Auson.*

SECTOR. Qui vellet se à cane sectari, *Varr. In the same manner* CONSECTOR. *See* CONSEQUOR *above.*

STIPULOR. *According to Priscian it taken in an active and passive signification, and is even joined in both senses with an adjective governed by the preposition. For* Stipulor à te, *is taken for* interrogo te, *and* interrogor à te: *just as we say,* Quæro à te *in an active sense; I ask you.* Minæ quas à te est stipulatus Pseudolus, *Plaut. in an active sense.* Ni dolo stipulatus sis, *Plaut. in a passive sense. Cicero hath likewise,* stipulata pecunia, *in a passive sense.*

TESTOR. Hæc quæ testata sunt & illustria, *Cic.*

TUEOR. Quòd à rusticis Romani alebantur & tuebantur, *Varro.*

TUOR. Tutus ab hostibus, *Cic.*

Tutus à calore & frigore, *Cic.*

Tuendam habere ædem, *Cic.*

VENEROR. Cursúsque dabit venerata secundos, *Virg.*

VEREOR. *This is among the verbs common in Gellius, lib. 15. c. 13. where he says that both* vereor te, *and* vereor abs te *are used.*

ULCISCOR. Quidquid ulcisci nequitur, *Sall.*

UTOR. Supellex quæ non utitur, *Gell.* Illa ætas magis ad hæc utenda est idonea, *Ter.*

In like manner, ABUTOR. Abusis jam omnibus locis, *2. Hort.*

Several other verbs of the like nature may be seen in Priscian and Vossius, whereby it appeareth, says he, that there are more verbs common than one would imagine; though we ought not to make a separate class of them distinct from the deponents, because in common practice most of them have dropped one of their significations; and even among the deponents themselves we do not make two different classes, one for those that have an active signification, as *precor*, I pray, *fateor*, I confess; the other for those which are passive, as *pascor*, I am fed, *nascor*, I am born.

But what is most remarkable in these verbs deponent or common, is their participle of the preterite tense, which generally occurs in both significations, whereas the tenses of the verb are less usual.

Examples hereof may be seen in this very chapter, and we shall give some more in the remarks on the participles.

V. *List of Deponents that are terminated in* O *and in* OR.

There are likewise a great many deponents, which in the same signification, are terminated in O. But most of them

occur only in very ancient authors. There are some few indeed that have been adopted by other writers, as the following list will shew.

ADULO, *Cic. Ex veteri poëtâ, Val. Max.* ADULOR, *Cic. & alii,* more usual.

ALTERCO, *for* ALTERCOR. Scio cum patre altercâsti dudum, *Ter.*

ASSENTIO, *and* ASSENTIOR, *were in use, according to Gellius, Nonius, and Diomedes. The former occurs the oftenest in MSS. and the latter in printed editions, says Vossius.*

AMPLECTO, *for* AMPLECTOR. *Likewise* AMPLEXO, *and* AMPLEXOR, *according to Priscian. And in Cic.* Autoritatem censorum amplexato, *Pro Clu.*

AUCUPO, *for* AUCUPOR. Aucupare ex insidiis quid agatur, *Plaut.* Aucupans, *is in Cic.*

AUGURO, *for* AUGUROR. Præsentit animus & augurat, *Cic.*

AUSPICO, *for* AUSPICOR, *Prisc. Non. Fest.*

CACHINNO, *Lucr. for* CACHINNOR, *Cic.*

COMITO, *for* COMITOR. Stygias comitavit ad undas, *Ovid.*

CUNCTO, *Plaut.* CUNCTOR, *Cic.*

DEPASCO. Si hodie roscidas herbas deparverint, *Plin.*

DEPASCOR. Belluæ depascuntur sata, *Id.* Febris depascitur artus, *Virg.* Frondes depastus amaras, *Claud.*

DIGNO, *for* DIGNOR, *Prisc. Diom.*

EJULO, *for* EJULOR, *Prisc.*

ELUCUBRO, *and* ELUCUBROR. Epistola quam eram elucubratus, *Cic.* Quicquid istud est quod elucubravimus, *Colum.*

EXPERGISCO, *for* EXPERGISCOR. *Philoxenus, Hyginus, Dositheus, Isaac Vossius.*

FABRICO, *and* FABRICOR, *Cic.*

FRUSTRO, *for* FRUSTROR. Non frustrabo vos milites, *Cæs.*

FRUTICO, *Colum. Plin. for* FRUTICOR, *which Cicero makes use of.*

IMITO, *for* IMITOR, *Varr. apud Non.*

IMPERTIO, *and* IMPERTIOR, *Cic.*

INSIDIO, *for* INSIDIOR, *in the Civil Law.*

JURGO, *for* JURGOR, *Cic. apud Non ex* Alii. *Tabul.*

LACRYMO, *Ter. Ovid. for* LACRYMOR, *Cic.*

LÆTO, *for* LÆTOR, *Prisc.*

LARGIO, *for* LARGIOR, *Prisc. ex Sal. Non*

LUDIFICO, *for* LUDIFICOR, *Plaut.*

LUXURIO, *Non. ex Virg.* LUXURIOR, *Colum. Plin.*

MEDICO. Medicare semina, *Virg. But* MEDICOR *is taken both actively and passively:* medicatæ fruges, *Virg.*

MEREO, *for* MEREOR, *Cic.* Quid enim mereas, Cic. Merui, *Virg. Cic.*

METO, AS, *Virg. in Culice.*

METOR, ARIS, *more usual.* Metori castra, *Liv. Sallust.* to set out a camp, to encamp. *But we find also,* castra metata, *Liv.* in a passive sense.

MISERO, *and* MISEROR. *And in the same manner* MISEREO, *and* MISEREOR, *from whence cometh,* MISERET, *and* MISERETUR, *with* MISERESCO, *and* COMMISERESCO, Miserescimus ultro, *Virg.* Per fidem Myrmidonum, commiserescite, *Non. ex Enn.*

MODERO, *for* MODEROR, *Non.* Docet moderare animo, *Plaut.*

MOLIO, *for* MOLIOR, *Prisc. and in the same manner* DEMOLIO. Demolivit tectum, *Varr.*

MUNERO, *for* MUNEROR, *Non.*

OPINO, *for* OPINOR, *Prisc. and Non. ex Plaut. & Cæcil.*

OPITULO, *for* OPITULOR, *Non.*

OSCULO, *for* OSCULOR. Laudor quòd osculavi privignæ caput, *Titin. apud Non.*

PALPO, *for* PALPOR, *Juv.*

PARTIO, *for* PARTIOR, *Non. ex Plaut. & aliis*

PATIO, *for* PATIOR, *Nœv.*

POLLICEO, *for* POLLICEOR. *Ne dares, ne pollicores, Varr. apud Non.*

POPULO, *for* POPULOR. Formicæ farris acervum cùm populant, *Virg.*

PRÆLIO, *for* PRÆLIOR, *Enn.*

RECIPROCO, *Liv.* RECIPROCOR, *Cic.*

REMINISCO, *for* REMINISCOR, *S. Aust.*

REVERTO, *for* REVERTOR, Si Romam revertisset, *Cic. who uses it only in the tenses of the preterite.*

RIXO, *for* RIXOR, *Varr.*

RUMINO. Ruminat herbas, *Virg.*

RUMINOR, *Colum.*

STIPULO *is not to be found in ancient writers; but only* STIPULOR, *Fest. See the preceding list.*

VAGO, *for* VAGOR. Lib. vagat per auras, *Prud.*

VALIFICO,

VELIFICO, *Plin.* *Hence cometh*, velificatus Athos; *but Cicero always puts* velificor *in the active sense.*

URINO, *and* OR, *Plin. to dive.*

VENERO, *for* VENEROR, *Plaut.* Ut venerem Lucinam.

VOCIFERO. Si hoc vociferare velim quàm dignum sit, &c. *Cic. in Verr.*

VOCIFEROR. Quid vociferabare decem millia talenta Sabinio esse promissa? *Cic.*

We might collect some more from the ancient grammarians; but in regard to practice, care must be taken to imitate the best authors.

CHAPTER II.

Of the difference of Tenses and Moods.

I. *Of Tenses.*

IT will be of use to observe the different force, and natural signification of each tense. For besides that considerable difficulties may sometimes arise in regard to this article, and that even the most learned among the Romans, as Gellius calls them, were heretofore divided in opinion whether *surreptum erit*, was to be understood of the time past or to come, since we find in the same author, that one of the questions proposed, was whether *scripserim*, *legerim*, *venerim*, were of the preterite or future tense, or of equivocal; it is beyond all doubt that on many occasions, we do not sufficiently understand the force of the expression, nor can we tell why we use particular modes of speaking, nor the method of explaining them, unless we are thoroughly acquainted with the nature of these things.

But in order to do this with perspicuity, we cannot, I think, follow a more natural division of the tenses of verbs, than that which we have given in the rudiments. For in the nature of things there are only three tenses, *the present, the past, and the future*; but the inflexion of a verb may, either simply express one of these three tenses, or mark two of them together in regard to two different things; and thus the tenses of the verbs may be called, either SIMPLE or COMPOUNDED in the sense: concerning which the reader may see the general and rational grammar, ch. 14.

We are further to observe for the Latin termination, that heretofore the futures of the two last conjugations were terminated also in BO; as *expedibo*, in Plautus, *Aperibo*, *dormibo*, *repetibitur*: *reddibitur*, for *reddetur*, and others. But Scioppius maintains that the third terminated in *ebo*, and not in *ibo*, like the fourth; and that we ought to read, *reddebo*, *reddebitur*, as *fugebo* for *fugiam*, *fidebo* for *fidam*, &c.

II. *Of Moods.*

In the rudiments I reduced the moods to four, for the reasons expressed in that place, and in the advertisement to the reader; in regard to which you may see the General and Rational Grammar, ch. 15. and 16. I shall only add that this should not be esteemed a no-

a novelty, since Palemon, a more ancient writer than Quintilian, admits of no more.

Sanctius and after him Scioppius, go a great deal further; for they cut them off intirely, as well as Ramus, and allow of no other moods or manners of the verb than those which are derived from adverbs, whose chief office is to determine the signification of the verb, as *bene, malè, multùm, fortiter, parum*, &c.

This is what induced them to make another distinction of the tenses, dividing every one of them into *prima & secunda*, and saying for example, *Præsens primum* AMO; *Præsens secundum* AMEM: *Imperfectum primum* AMABAM: *Imperfectum secundum* AMAREM, &c. And as for the future they put three, making the imperative pass for the third. This is not without foundation, because, as we shall see hereafter, the tenses of the subjunctive and of the indicative are oftentimes indiscriminately taken for one another. Yet as this disposition does not make the matter at all shorter, and one way or other, we must still be acquainted with so many different tenses, I have thought proper to conform as much as possible to the ordinary method, because in regard to matters once established, we should make no alteration without great reason and necessity.

III. *Of the Subjunctive.*

The subjunctive always expresseth a signification dependent on and as it were connected with something; hence in every tense it partaketh in some measure of the future.

In the present; as *Si æquè in posterum me ames. De quâ utinam aliquando tecum loquar*, Cic. And Quintilian has taken notice, that when Virgil saith, *Hoc Ithacus velit*, this *velit* denoted the time future. Hence it is frequently the same thing to say, *Si amem*, or *si amabo; si legas*, or *si leges*. And perhaps it is in consequence hereof that some ecclesiastic authors have now and then put one for the other, *taceam* for *tacebo; indulgeam* for *indulgebo*. Sidon. *Adimpleam* for *adimplebo; mandem* for *mandabo*, Greg. Tur. unless we have a mind to say that then the futures of the two first conjugations have made an exchange, and form their termination in *am*, as the others in *bo;* but we meet with no examples hereof among the ancients.

But the imperfect of this mood, over and above its proper signification, sometimes denotes also the present and future, and therefore it hath three different significations. That of the time present. *Cùm Titius studia multùm amaret*, since he loved. That of the time past, *Cùm studia magis amaret quàm nunc facit*. That of the future, *Operam dedisses quam debebas, magis te amarem posthac*.

The perfect in RIM is also taken for the future. *Ne mora sit si innuerim quin pugnis continuò in malâ hæreat*, Ter. *Jussu tuo, imperator, extra ordinem nunquam pugnaverim, non si certam victoriam videam*, Liv. *Aufugerim potiùs quàm redeam*, Ter. *Videor sperare posse si te viderim, & ea quæ premant & ea quæ impendeant mc facilè transiturum*, Cic. if I can see you, or when I shall be able to see you, the same as *si te videro*. And therefore we may say, *Romæ si cras fuerim*, for *fuero*, the same as *Romæ si heri fuerim*. But the future,

future in RO is always compounded (as we have already observed) of the past and the future; so that we cannot say, *Romæ si heri fuero.*

To these Sanctius further addeth the plu-perfect, pretending that it partaketh likewise of the future: as *Nonnulli etiam Cæsari nuntiabant, quum castra moveri, aut signa ferri jussisset, non fore dicto audientes,* 1. B. Gall. *Juravit se illum statim interfecturum, nisi jusjurandum sibi dedisset se patrem missum esse facturum,* Cic.

Verùm anceps fuerat belli fortuna; fuisset, Virg.

Besides the usual terminations, the subjunctive had heretofore another in IM. *Ausim, faxim,* as we likewise meet with *Duim, perduim, creduim,* in comic writers. Others add moreover the termination in XO, as *faxo, axo,* and the like. But of these we shall take proper notice hereafter in the chapter of Defective Verbs.

IV. *That we may oftentimes put the Indicative or the Subjunctive indifferently one for the other.*

The best authors have very indifferently made use of the indicative or the subjunctive, one for the other. We shall give here the following examples taken mostly from Budeus and Scioppius, who can supply the reader with a great many more.

For the present.

Quin tu agis ut velis? *Plaut. for* ut vis.

Loquere quid tibi est? & quid nostram velis operam? *Id.*

Nunc dicam cujus jussu venio, & quamobrem venerim, *Id. he might have said,* et quamobrem veni, *or* cujus jussu veniam, *&c.*

Debet s velle quæ velimus, *Plaut. for* volumus.

Quid est quod tu scis? *Id.*

And in another place, quid est id quod sci s? Video quam rem agis, *Id.*

Scio quam rem agat, *Id.*

Quid est negotii quod tu tam subitò abeas? *for* abis, *Id.*

Si est bellum civile, quid nobis faciendum sit ignoro, *Cic. for* si sit.

For the imperfect.

Non dici potest quàm cupida eram huc redeundi, *Ter. for* essem.

Autoritas tanta plané me movebat, nisi tu opposuisses non minorem tuam, *Cic. for* moveret.

Num P. Decius cùm se devoveret, & equo admisso in mediam aciem irruebat; aliquid de voluptatibus cogitabat; *Id. for* irrueret.

Scævola quotidie simulatque lucaret, faciebat omnibus sui conveniendi potestatem, *Cic. for* lucebat.

For the perfect.

Obsecro te ut mihi ignoscas, quod animi impos, vim vitio fecerim, *Plaut. for* feci.

Chrysalus mihi nec rectè loquitur quia tibi aurum reddidi, & quia te non defraudaverim, *Id.*

Me habere honorem ejus ingenio dicit, cùm me adit, *Id. for* adierit.

Tu humanissimè fecisti, qui me certiorem feceris, *Cic.*

Stultè feci, qui hunc amisi, *Plaut.*

Abi, atque illa si jam laverit, mihi renuntia, *Ter. for* lavit.

Non potest dici, quàm indignum facinus fecisti, *Plaut. for* feceris.

Quem enim receptum in gratiam summo studio defenderim, hunc afflictum violare non debeo, *Cic. for* defendi.

For the plu-perfect.

Expectationem non parvam attuleras cùm scripseras, *for* scripsisses, *Id.*

Cætera quæ ad te Vibullius scripserat, erant in his litteris quas tu ad Lentulum misisses, *Cic. for* miseras.

Qui fuisset egentissimus in re suâ, erat ut sit insolens in alienâ, *Cic. for* fuerat. Verùm anceps pugnæ fuerat fortunâ; fuisset, *Virg. perhaps it will be said that the issue of the engagement had been doubtful? be it so.* Where *fuerat* implies the same as *fuisset* which followeth.

For the future.

Venerem veneremur, ut nos adjuverit hodie, *Plaut. for* adjuvet.

Illuc sursum ascendero, inde optimè dispellam virum, *Id. for* ascendam.

No

Ne tu linguam comprimes posthac, etiam illud quod scies, nesciveris, *Id. for* nescies.

Te rogo ut advoles, respirâro si te videro, *Cic. for* respirabo.

This seems to favour the opinion of Ramus and Sanctius, who would not admit of the diversity of moods, though with the conjunctions there are certain differences to observe, as we shall shew hereafter.

V. *Of the Imperative.*

The imperative, as we have above observed, is often taken for a third future; which is undoubtedly owing to an imitation of the Hebrews, who call it the first future, and the common future they call the second. And indeed we can command only in regard to the time to come, as the grammarian Appollonius observeth, *lib. de Synt. cap.* 30. Hence it is that the author of the rules by questions attributed to S. Basil, establishes this as a principle for the right understanding of the sacred Scripture, as when the Vulgate says, *Fiant filii ejus orphani*, Ps. 108. for *fient*.

We find also that the future is frequently used for the imperative, not only in the case of divine precepts, *Non occides, non furaberis*, &c. but likewise in profane authors, *Tu hæc silebis*, Cic. *Ciceronem puerum curabis & amabis*. Id. for *cura & ama*. *Sed valebis, meaque negotia videbis, meque ante brumam expectabis*, Id. ad Trebat. for *vale; cura; expecta*: and the like.

Hence also it comes that Sanctius laughs at those who distinguish betwixt *ama* and *amato*, as if one related to the time present, and the other to the future, and as if they were not often joined in the same sense and in the same passages:

Aut si es dura, nega: sin es non dura, venito, Propert.
Et potum pastas age Tityre, & inter agendum
Occursare capro (cornu ferit ille) cavato, Virg.

And in the Georgics, after saying, *Nudus ara, sere nudus*, he adds, *Primus humum fodito*, &c.

The plural persons in NTO, are scarce ever used except in the enacting of laws, *Sunto, cavento*, &c. *Ad divos adeunto castè*, Cic. 3. de Leg.

And those in MINOR which I have entirely left out, are not perhaps to be found in any good author.

But if any one should ask how there can be an imperative in the verb passive, since what comes to us from others does not seem to depend upon us, so as to be an object of our command; we answer that undoubtedly it is because the disposition and cause thereof is frequently in our power: thus we say, *Amator ab hero; docetor à præceptore*; that is, act so as to make your master love you: suffer yourself to be taught something. And in like manner the rest.

VI. *Of the Infinitive.*

The infinitive, as we shall shew hereafter in the chapter of impersonals, n. 1. is properly that which ought to be called impersonal, because it hath neither number nor person. But Sanctius, after Consentius, pretends that it is also indefinite in regard

regard to tenses; and A. Gellius seems to be of the same way of thinking, because, said he, as we say *volo legere*, we say likewise *volui legere*. For which reason Sanctius would not even have it to be made a distinct mood, and we may say that it is not one in fact, but only virtually and in power, inasmuch as it may be resolved by all the other moods.

This may serve to explain several passages whose construction seemeth extraordinary, and is therefore referred to an *enallage*, which is not at all necessary among the figures, as hereafter we shall shew. Therefore when we read in Terence, *Cras mihi argentum dare se dixit*: Sanctius saith that *dare* is not there for *daturum*, and that it only supposeth for itself, because *dare* may be a future, being undetermined and of itself indifferent to all tenses. And it is the same as when Virgil says:

Progeniem sed enim Trojano à sanguine duci
Audierat, Tyrias olim quæ verteret arces.

Where *duci* denotes a real future, because of itself it is indifferent to all the tenses. In like manner in Cic. *Qui brevi tempore sibi succedi putarent.* Who believed that they were to be soon succeeded: where he means the future. And according to this author it is thus we ought to explain an infinite number of passages, where we see the infinitive put sometimes for one tense, sometimes for another; as *Eo die multa verba fecimus, maximèque visi sumus senatum commovere*, Cic. where *commovere* signifieth the time past. *Sed ego idem qui in illo sermone nostro, qui est expositus in Bruto, multum tribuerim Latinis, recordor longè omnibus unum anteferre Demosthenem*, Cic. where *anteferre* is the same as *antetulisse*. *Hoc me memini dicere*, Cic. that I did say. *Ego illam virginem formâ bonâ memini me videre*, Ter. for *me vidisse*, I remember to have seen.

Dictus et Amphion Thebanæ conditor arcis
Saxa movere sono testudinis, & prece blandâ
Ducere quò vellet——Hor. *movere* for *movisse*.

Cætera spero prolixa esse, Cic. where *esse* signifies the future. Again, *Spero amicitiam nostram non egere testibus*, Id. I hope our friendship will not have occasion for witnesses. *Nec ille intermisit affirmare sine morâ venire*, Id. *Magna me spes tenet, judices, bene mihi evenire, quòd mittar ad mortem*, Id. And the like. For though we do not deny but in joining different verbs together, there may be an assemblage and comparison of different tenses, and of one action in regard to another; yet it seems to be often the case that this distinction of tenses is not sufficiently clear, and that the two verbs mark but one precisely, to which of course we ought to attribute the action expressed by the infinitive. At least this is Sanctius's opinion, which seems to be authorised by the preceding examples, and those which we shall further add. For

Thereby we see likewise what error it is to believe with Agroecius and L. Valla, that we cannot join *memini* with the preterite of the infinitive, and that we ought to say, *memini me facere*, and not *fecisse*, for this reason, they say, that as *memini* sufficiently includeth the signification of the preterite, it is superfluous to join

another preterite to it; because *fecisse* supposeth all the tenses, as well as *facere;* and we find that Cicero and others have frequently used the like expressions. *Meministi me ita distribuisse causam,* Cic. *Tibi me permisisse memini,* Id. *Memini me non sumpsisse quem accusarem, sed recepisse quem defenderem,* 3. in Verr. *Memini summos fuisse in nostrâ civitate viros,* 1. de leg. and an infinite number of others.

But this does not happen only to *memini;* it seems on several other occasions that this tense in ISSE is put indeterminately for all the rest. As when Virgil says:

——— *Magnum si pectore possit*
Excussisse Deum.

Where Servius observeth that it stands for *excutere.* And Horace:

Fratrésque tendentes opaco
Pelion imposuisse Olympo.

And Val. Max. *Sed abunde erit ex iis duo exempla retulisse.* It will be sufficient to give two examples thereof; which imports the future. And Seneca, *Intra coloniam meam me continui, alioquin potuissem eum audisse in illo atriolo, in quo duos grandes prætextatos ait secum declamare solitos.* In Præf. Controv. and Gellius, *Vel unus, hercle, hic versus, Plauti esse hanc fabulam, satis potest fidei fecisse.* And in another place, *Caleni, ubi id audiverunt, edixerunt, ne quis in balneis lavisse vellet, cùm magistratus Romanus ibi esset.* And the like.

However, this is no reason why in common use we should not rather make use of *amare,* for example, for the present, and *amavisse* for the preterite, as we have given it in the rudiments.

Vossius pretends further that *amare* will not stand for the imperfect, as hath been the general opinion of grammarians, because, according to him, when I say, for instance, *Gaudeo quòd amas,* it may be explained by *gaudeo te amare:* whereas when I say, *gaudeo quòd jam tum amabas,* it is not explained by *te jam tum amare,* but *amavisse:* and therefore the latter expresseth the three differences of the preterite. But Vossius's principle is false, and the example he produces, does not prove that the thing is general. For when Cicero in his letter to Varro, said, for instance, *Vidi enim (nam tu aberas) nostros inimicos cupere bellum,* &c. it is obvious that *cupere* is there an imperfect, and that it should be resolved by *quòd tum cupiebant,* since it denotes the same difference of time as *aberas* which he has expressed. In like manner in Virgil,

——— *Sæpe ego longos*
Cantando puerum memini me condere soles.

If we should want to resolve it, we must say; *memini quòd cùm puer eram, condebam longos soles cantando.* And therefore, *quòd amabas,* may be explained by *te amare,* as in the examples taken from Cicero and Virgil; or by *te amavisse,* as in that of Vossius. Which shews still further that all the tenses of the infinitive are frequently very indeterminate.

VII. *Of* FORE.

Grammarians say very right that the infinitive hath no future; but they except *sum,* which they think has *fore.*

Yet

Yet *sum*, properly speaking, has no more future than the rest. For *fore* does not come from *sum*, but from *fuo*, which in the infinitive made *fore* or *fure* by syncope for *fuere*: so that it may be taken indifferently for all tenses, as well as *esse*, *amare*, *legere*, and the other infinitives, as we have been just now mentioning. *Commissum cum equitatu prælium fore videbat*, Cæs. *Ex quâ conficitur ut certas animo res teneat auditor, quibus dictis peroratum fore intelligat*, Cic. *Quanto robore animi is semper extitit, qui vitam sibi integram fore difficile dictu est*, Id.

Hence we find with how little foundation Valla said, that *fore* could not be joined with another future, as *fore venturum*, *faciendum fore*, &c. since *fore* is no more a real future than *esse*. And indeed we very often meet with the contrary in authors. *Deinde addis, si quid secùs, te ad me fore venturum*, Cic. *Deorum immortalium causâ libenter facturos fore*, Liv. *Nihil horum vos visuros fore*, Cic. *Lepidò dissimulat fore hoc futurum*, Plaut. and in the passive, *Credite universam vim juventutis, hodierno Catilinæ supplicio conficiendam fore*, Cic. *Aut sub pellibus habendos milites fore*, Liv.

We have already given instances of the preterite above; and therefore *fore* may be joined to all tenses.

But we are carefully to observe, that this verb always includes something of the future, the same as μέλλω in Greek, so that as they have not a sufficient number of tenses for the infinitive in Latin, they frequently make use of this verb to mark the future, when they are obliged to distinguish different tenses; as *Scripsit ad me Cæsar perhumaniter, nondum te sibi satis esse familiarem, sed certè fore*, Cic. *Sequitur illud, ut te existimare velim, mihi magnæ curæ fore, atque esse jam.* And therefore I did not think proper to strike it out of the rudiments designed for children, being willing to conform as much as possible to the established custom.

VIII. *Manner of expressing the Future of the Infinitive in the other Verbs.*

The participles in RUS serve likewise to express the future of the infinitive, whether they be joined with *esse* or with *fuisse*, as *Amaturum esse*, to be about to love; *Amaturum fuisse*, to have been about to love. But the latter tense seems to partake of the preterite and future both together. And the same is done in regard to the passive, *Amandum esse*, or *amandum fuisse*.

These futures are declined, and agree like adjectives with their substantive; *Verè mihi hoc videor esse dicturus*, Cic. *Ut perspicuum sit omnibus nunquam Lampsacenos in eum locum progressuros fuisse*, Cic.

But anciently they were not declined, as may be seen in A. Gellius, lib. 1. c. 7. For they said, for instance, *Credo inimicos meos hoc dicturum*, C. Gracch. *Hanc sibi rem præsidio sperant futurum*, Cic. act. 5. in Verrem: according to the reading which A. Gellius maintaineth by the authority of Tiro, Cicero's freedman. *Hostium copias ibi occupatas futurum*, Quadrig. *Est quòd speremus deos bonis benè facturum*, Id. *Si res divinæ ritè factæ essent, omnia ex sententiâ processurum*, Valerius Antias. *Illi polliciti sese*

factum ap-

facturum omnia, Cato. *Ad summam perniciem rempublicam perventurum esse*, Silla. *Non putavi hoc eam facturum*, Laber.

Etiamne habet Casina gladium? habet, sed duos,
Quibus, altero te occisurum ait, altero villicum, Plaut.

And such like passages, which those *Qui violant bonos libros*, says A. Gellius, would fain correct, while others, superficially acquainted with the grounds of the Latin tongue, have attributed to the figure of syllepsis, but without any reason. For it is owing only to the antiquity of the language, which considered these words, not as nouns, but as verbs, and as tenses of the infinitive, which has neither gender nor number; and this they did in imitation of the Greeks, with whom the infinitive hath all the different tenses, and the future among the rest, ποιήσειν, ἔσεσθαι, &c. And we must not mind whether this hath the termination of a noun or any other, since it depends intirely upon use. So that we must resolve *futurum* like *fore*, and *dicturum* like *dicere*; *Credo inimicos meos hoc dicere*, I believe that my enemies do say this; *Credo eos hoc dicturum*, I believe they will say this. *Hanc sibi rem sperant præsidio futurum*, as if it were, *sperant præsidio fore*, &c.

IX. *Another manner of supplying the Future of the Infinitive, especially when the Verbs have no Supine.*

But if the verb hath no supine from whence a participle can be formed, we may with great elegance make use of *fore*, or of the participle *futurum*, by adding *ut* to it; which happens particularly after the verbs *spero*, *puto*, *suspicor*, *dico*, *affirmo*, and such like. *Spero fore ut contingat id nobis*, Cic.

But when to *futurum* we join the preterite *fuisse*, this is likewise one of those phrases which partake of the time past and the future, and contribute not a little to embellish the sentence. *Videmur enim quieti fuisse nisi essemus lacessiti*, Cic.

And both these turns of expression are so elegant, that they are frequently used in verbs, even when the other future might be formed by the participle. *Nisi eo ipso tempore quidam nuncii de Cæsaris victoriâ essent allati, existimabant plerique futurum fuisse ut oppidum caperetur*, Cæs. instead of *existimabant oppidum capiendum fore*. *Valdè suspicor fore ut infringatur hominum improbitas*, Cic.

X. *That the Infinitive hath frequently the force of a Noun Substantive.*

The infinitive by the ancients was called *nomen verbi*; and whensoever it drops the affirmation peculiar to the verb, it becomes a noun, as we have observed in the General and Rational Grammar. This noun being indeclinable, is always of the neuter gender, but it stands for different cases.

For the nominative. *Vivere ipsum, turpe est nobis*, Cic.

——*Nam ambos curare, propemodum*
Reposcere illum est quem dedisti, Ter.

That is, τὸ *curare est reposcere*.

For the vocative. *O vivere nostrum!*

For the genitive. *Tempus est nobis de illâ vitâ agere*, for *agendi Tempus jam abhinc abire;* Cic. *Consilium capit omnem à se equitatum dimittere*, or *dimittendi*, or *dimissionis.*

For the dative. *Ætas mollis & apta regi*, for *apta regimini*, or *rectioni*, taken passively.

For the accusative. *Scripsit se cupere*, for *suam cupiditatem. Da mihi bibere*, for *da potum. Habeo dicere*, for *dicendum. Amat ludere*, for *ludum.*

For the ablative. *Dignus amari, puniri*, for *amore, pœnâ.*

The infinitive is moreover frequently governed by a preposition understood, which may be resolved even by the conjunction *quòd* or *quia*, as

Gratulor ingenium non latuisse tuum, Ovid.

Instead of *ob non latuisse*, that is, *quia non latuerit.* And in like manner in Terence.

Quod plerique omnes faciunt adolescentuli,
Ut animum ad aliquod studium adjungant, aut equos
Alere, aut canes ad venandum, aut ad philosophos.

That is, *ad alere;* just as he says, *ad aliquod studium, aut ad philosophos.* And Cic. *Si equites deductos molestè ferret, accipiam equidem dolorem, mihi illum irasci: sed multò majorem, non esse talem qualem putâssem;* that is, *Ob illum irasci, ob non esse talem.*

But this happeneth particularly when the infinitive is joined to an adjective after the manner of the Greeks, which is a common thing in Horace; either in the active or passive; *Durus componere versus*, for *ad componendum. Celer irasci*, for *ad irascendum. Indocilis pauperiem pati*, for *ad patiendum*, and the like: though the infinitive happening also to come after some adjectives, supplieth the place of another government. See the annotation to rule 18. p. 34.

It is likewise to this government of the preposition that we must refer the infinitive, when it happens to come after verbs of motion, as in the Vulgate; *Non veni solvere legem, sed adimplere;* that is, *non ad solvere*, or *ad solutionem*, &c. And though some have pretended to find fault with this scriptural expression, yet it is very common in Latin authors. As

It visere eam, Ter.
Non ego te frangere persequar, Hor.
Non nos aut ferro Libycos populare penates
Venimus, aut raptas ad littora vertere prædas, Virg.

But they who have condemned these expressions did not know perhaps that even when the supine is put, as *eo visum*, the force of the government is in the preposition, *eo ad visum*, as we shall shew hereafter; and therefore that it is the same as *ad videre; videre* and *visum*, being then only nouns substantives, and synonymous terms. This shews what it is rightly to understand the real foundation and principles of construction and government.

CHAPTER III.

Of Irregular Verbs.

WE have already touched upon this subject in the Rudiments; but here we intend to treat of it more at large, and to shew from whence this irregularity arises, and wherein it consists, by which means we shall find that it is not so great as people imagine.

I. *Of* SUM *and its Compounds.*

The ancients, says Varro, 8. de L. L. used to conjugate *Esum, es, est; esumus, estis, esunt,* in the same manner as *eram, as, at; ero, is, it,* &c. Hence it is that Cicero in his third book of laws hath put *esunto* for *sunto. Ast quando duellum gravius, discordiæ civium, esunto ne amplius sex menses, si senatus creverit.* For thus Vossius insists upon reading this passage, which has puzzled such a number of learned men.

For according to him, *esum* comes from the Greek future ἔσομαι, from whence, rejecting the diphthong, they formed at first *esom,* then *esum,* and at length *sum.* But Julius Scaliger and Caninius derive it from ἰμί. Which will not appear so extraordinary to those who have attended to the changing of letters, of which we intend to subjoin a particular treatise; though some have attempted to ridicule the opinion of those two learned men on this subject. For it is easy to shew that I final is sometimes lost, as from μίλι, is formed *mel.* 2. That the diphthong ει frequently loseth its subjunctive, as Αἰνείας, *Æneas.* 3. That the *s* is sometimes added not only for the rough breathing, as ἕπω, *sequor;* ἥμισυ, *semi;* but likewise for the smooth, as εἰ, *si;* εἴρω, *sero;* ἐρύω, *servo.* 4. That the ε is oftentimes changed into *u,* as Βρεντήσιον, *Brundusium,* from whence we may conclude, that of ἰμί they formed at first ἰμ, afterwards ἐμ, σεμ, and at length *sum.* Neither can it be said that this conjecture is ill founded, since we give authority for the change of these several letters; and since this analogy occurreth also in the other persons. For *es* comes from εἶς, in the second person, which we meet with above fifteen times in Homer, as *est* cometh from ἐτί, and *sunt* from ἐντί, according to the Dorians, for ἰσί.

Be that as it will, it may be likewise formed of ἴσομαι, since it is not at all extraordinary to see the futures form other verbs of themselves, as from ἄγω, fut. ἄξω, is formed ἄξω, *I do,* from whence cometh ἄξις, ἀξίτω, *fac.* From οἴω, fut. οἴσω, is also formed οἴσω, *fero,* whence also comes the imperfect οἶσον, the imperative οἶσε, &c. For there is no more absurdity to see the present formed of this Greek future, than the imperfect *eram,* which is manifestly derived from thence as well as the future *ero,* by changing S into R, which is very common, as hereafter we shall shew.

But heretofore it was usual for them to say likewise *escit* for *erit,* from whence cometh *escunt,* in a passage of the twelve tables

quoted by Cicero in his second book of laws. QUOI AURO DENTES VINCTI ESCUNT. And in Gellius, who quotes it from the same place; SI MORBUS ÆVITASVE VITIUM ESCIT, lib. 20. cap. 1. as Vossius and H. Stephen read it, though others read *esit*. But *escit* occurreth also in Lucret. lib. 1.

Ergo rerum inter summam, minimámque, quid escit.

Where the verse would be faulty were we to read *esit*, which has the first short, as well as *erit*.

The preterite *fui* and the participle *futurus*, come from the old verb *fuo*, taken from the Greek φύω. Even Virgil himself has made use of it, *Tros Rutulúsve fuat*, &c. From thence also cometh *forem* for *essem*, formed of *fuerem* or *furem*, as likewise *fore* for *fure*, or *fúere*, as we have already observed, chap. 2. num. 7.

The subjunctive, *Sim*, *is*, *it*, is a syncope for *Siem*, *es*, *et*, which followed the analogy of the other subjunctives in EM, as *Amem*, *es*, *et*. Which Cicero confirmeth in his book *de Oratore*, *Siet*, says he, *plenum est : sit*, *imminutum*. And this old subjunctive is also very common in Terence, and in the other comic writers.

This verb hath neither gerund nor supine. The participle present ought to be *ens*, which we find in some manuscript copies of Appuleius, and which Cæsar had inserted in his books of Analogy, according to Priscian. But now it is hardly ever used except by philosophers, though from thence are formed *Absens*, *præsens*, *potens*, which are rather nouns adjectives than participles, because in their signification they express no time.

These nouns come from *Adsum*, *præsum*, *possum*, which are conjugated like their simple, as are all the other compounds. But

PROSUM takes a D, when it follows a vowel, for the conveniency of the sound. *Prodes*, *prodest*, &c.

And POSSUM, coming from *potis* or *pote*, and from *sum*, as appeareth in Plautus.

Animadvertite, si potis sum hoc inter vos componere, in Curcul.

Tute homo, & alteri sapienter potis es consulere & tibi, in Milite.

It retaineth the T wherever it followeth a vowel: and to soften the sound it changeth this T into S, when another S followeth. For the ancients used to say, *potessem*, *potesse*, where we say, *possem*, *posse*. But *potis* as well as *pote*, occur in all genders. *Ergone sine Dei voluntate quicquam potis est fieri?* Arnob. *Sed quantum fieri potest*, Id. *Qui fieri potis est ut?* Id. In regard to which the reader may see what we have already observed, chap. 4th. no. 1.

Potestur, occurreth in Plautus, Lucretius, Pacuvius, Ennius, and others. But there is no ground for attributing it to Virgil Æn. 8. where we ought to read

———*Liquidove potest electro.*

and not *potestur*, because the first syllable is long in *electro*, as it comes from η; which is confirmed by Vossius and Politianus, from the authority of excellent MSS. as may be seen in Vossius, book 3. of Analogy, chap. 36.

II. *Of* Edo, Queo, *and* Fio.

What hath been said in the Rudiments, is almost sufficient for the

the other irregulars. I shall only add a word or two in regard to some of them.

EDO formeth in the infinitive *esse* or *edere*. The former is in Cicero, *Claudius mergi pullos in aquam jussit, ut biberent, quia esse nollent.* 2. de Nat. *Quid attinuit relinquere hanc urbem, quasi bona comesse Romæ non liceret?* Orat. pro Flacco.

Of *est* is formed *estur*, just as of *potest*, *potestur*. And this word we find not only in Plautus, but also in Ovid.

Estur, ut occultâ vitiata teredine navis,
Æquoreos scopulos ut cavat unda salis, 1. de Ponto El. 1.

Edim, was heretofore said for *edam*, which Nonius proves from several passages. Just as we find also *duint* for *dent*, and *perduint* for *perdant*, in comic writers.

Hence Horace says in his 3 Epode.

Edit cicutis allium nocentius.

And Plautus in Aulul.

———*Quid tu, multum curas,*
Utrum crudum, an coctum edim, nisi tu mihi es tutor?

QUEO, follows the fourth conjugation. *Si non* QUIBO *impetrare*, Plaut. *Licere ut* QUIRET *convenire amantibus*, Id. *Trahere, exhaurire me, quod* QUIREM *ab se domo*, Id.

It occurreth also in the passive, as *quitus* and *queuntur*, in Attius; *qucatur*, in Lucr. *Quitus* is in Appul. And in Ter.

———*Forma in tenebris nosci non* QUITA *est*, in Hecyr.

We likewise make use of *nequeor*. *Nequeor comprehendi; cognosci*, &c. as Festus proveth. *Ut nequitur comprimi!* Plaut. *Reddi nequitur*, Appul.

FIO, heretofore made *fii*, in the preterite, according to Priscian. And in the imperative it made *fi* and *fite*, Plaut. *in Curcul.*

PH. *Sequere hac, Palinure, me ad fores, fi mi obsequens.*
PA. *Ita faciam.* PH. *Agite, bibite, festivæ fores, potate, fite mihi volentes propriæ.*

The former is also in Horace, lib. 2. Sat. 5. where we must read, according to Vossius,———*Fi cognitor ipse*, though others read, *sis cognitor*. And this perfectly sheweth, what we have already observed when speaking of the preterites, that *fio* is a substantive verb, as well as *Sum*.

The infinitive was *firi*, just as from *audio* cometh *audiri*: but because the ancients marked the *i* long by *ei*, *feiri*, or *feirei*, they have transposed it to *fieri*; in like manner *fierem* for *feirem*, or *firem*, as *audirem*, &c.

III. *Of* Fero, *and* Eo, *with their Compounds.*

FERO, is irregular only as it drops the vowel after the R in some particular tenses, as in the present *fers*, *fert*, instead of *feris*, *ferit*, &c. which Priscian believes to have been designed to distinguish it from *ferio*, *feris*, *ferit*.

In the imperative it hath also *fer* instead of *fere*. In the subjunctive *ferrem*, for *fererem*, &c. In the other tenses it is regular: the imperfect, *ferebam*, *as*, like *legebam*: fut. *feram*, *es*, like *legam*, *leges*, &c.

It

It borrows its preterite of *tollo*, or *tolo*, *tetuli*; (as *fallo*, *fefelli*,) from whence is formed *tuli*. But *tollo* seems to come from the old verb τιλῶ, *fero*, or τιλάω, from whence also cometh the supine *latum* for *telatum*, unless we chuse simply to say, that *tolo* made *tetuli*, *tolatum*, or *tulatum*, from whence afterwards hath been formed *latum*. Vossius.

Eo, ought to make *eïs*, *eït*, &c. and in the infinitive, *eïre*. But first of all they contracted it into *eîs*, *eît*, then dropping the prepositive *e*, they made it *is*, *it*; the *i* long and the diphthong *ei* having been generally put one for the other, as we have often observed.

Its compounds have most commonly IBO in the future like itself; *transibo*, *præteribo*; but some of them have it in IAM (like *audiam*) *transiam*, *præteriam*: *inietur ratio*, Cic. &c.

Of those compounds some have their passive, though the simple verb hath none, except it be in the third person plural. For we find *adeor*, *ambior*, *ineor*, *obeor*, *subeor*, &c. And in like manner, *Itur ad me*, Ter.

Ambio, is regularly conjugated like *audio*, but we sometimes meet also with *ambibam*, in Livy and elsewhere, just as heretofore they said *audibam* for *audiebam*, as we have elsewhere observed.

Circumeo, sometimes drops the *m*: so that we say, *circumis* or *circuis*, *circumire* or *circuire*, &c.

IV. *Of* Volo, *and its Compounds.*

VOLO ought to make *volis*, *volit*, &c. like *lego*, *legis*, *it*, but first of all they have syncopated it into *vis*, *volt*, *voltis*, &c. (which we still find in ancient writers) and afterwards into *vult* and *vultis*, by changing *o* into *u*, which is very common.

Its subjunctive takes an E in the first syllable *velim*, instead of *volim*, as well as the infinitive *velle*; which they retain throughout all their tenses, except such as are formed of the preterite, which retain the *o* of the indicative, *volui*, *voluissem*, *voluisse*, &c.

Nolo, comes from *ne* for *non*, and from *volo*: hence we still meet with *nevis*, *nevult*, for *nonvis*, *nonvult*. The imperative *noli*, we find in Cicero; and *nolito* in Lucilius.

Malo comes from *magis*, and *volo*; hence they used heretofore to say *mavelim* and *mavellem*, of which hath been formed *malim* and *mallem*.

CHAPTER IV.

Of Defective Verbs.

WE have likewise made mention of these verbs in the Rudiments, where we gave only those tenses which are most generally received. But as they occur likewise in other tenses besides those usually marked by grammarians, I have determined here to enter into a more particular account of them, by reason that divers passages have been corrupted, for want of observing what tenses of these verbs were current among the best writers.

I. *Of*

I. *Of* ODI, MEMINI, *and others which are thought to have only the Preterite, and the tenses depending thereon.*

ODI. Heretofore *odio* was also used; hence we find in Appul. *Orationis variæ species sunt; imperandi, narrandi, monendi, irascendi, odiendi.* And in Petronius, according to Vossius and others, we should read *odientes*, where the usual reading is *audientes*, which is nonsense. The ancient interpreter useth this verb very frequently, both in the Old and in the New Testament, as *odiet, odient, odivi, odivit, odite, odientes*, &c. In the Vulgate, Prov. c. 1. we find *Usquequo imprudentes odibunt scientiam?*

The passive occurreth also in some authors, as *oditur*, in Tertull. *odiaris*, in Seneca, as hath been observed by Gruterus, H. Stephen, and Vossius. *Necesse est aut imiteris, aut odiaris.*

The preterite was *odi* and *osus*, just as *soleo* made *solüi*, and *solitus sum.*

Inimicos semper osa sum obtuerier, Plaut.

Hunc non probabat, osúsque eum morum causâ fuit, Gell.

Whence we have still remaining the compounds *exosus, perosus.*

CŒPI, as we have observed in the Preterites, vol. 1. p. 210, comes from the old verb *cæpio.*

Neque ego insanio, neque pugnas, neque lites cæpio, Plaut.

From thence cometh *cæpiam*, in the same author, and in Cato, according to Festus. *Cæperet* is in Terence.

———*Nonne sex totis mensibus*
Priùs olfecissem quàm ille quicquam cæperet?

Vossius insists that it makes CŒPTUS also in the preterite. But CŒPTUS is passive, as may be seen in Tully, *Celeriter ad majores causas adhiberi cæptus est*, de Clar. Orat. *Minor haberi est cæptus postea*, Ibid. And there can be no manner of doubt of this, for otherwise, as we say, *hoc cæpisti*, we might also say, *hoc cæptus es, you have begun this*, which every body knows to be wrong.

MEMINI comes from *meno*, as *cæpi* from *cæpio.* And this preterite is formed by reduplication, as *fefelli* from *fallo*, *pepigi* from *pago*, &c.

From this *meno* cometh also *mentio*, formed of the supine *mentum*, which the ancients made use of instead of *commentum*, according to Festus.

Thence also came *meniscor*, from whence we have still remaining *comminisco* and *reminiscor.* And Vossius from thence also deriveth *moneo*, changing the *o* into *e*, as in *bonus* instead of *benus: forceps* instead of *ferriceps*, and others of which we shall take notice in the Treatise of Letters.

Now *meno* properly signifieth to have something in one's mind, from the Greek μένος: but Vossius thinks that they likewise said *memino*, whence comes *meminens* in Priscian, Donatus, Plautus, Ausonius, and frequently in Sidonius Apollinaris.

Hereto we may add *novi*, which cometh from Nosco, and is thought to have the signification of the present for no other reason than as we often make use of the present in narrations, it is generally rendered in the signification of this tense.

II. *Of*

II. *Of* FARI, *and other Defective Verbs of the same signification.*

Hereto we may add four or five defective verbs of the same signification, *fari, inquam, aio, infit, cedo.*

FOR is scarcely used, saith Diomedes, though we meet with *effor;* but we say *faris* and *fatur*, in the same manner as *daris* and *datur*, though there is no such word as *dor*, and yet *addor* and *reddor* are in use.

Fans occurreth in Plautus:

Cùm interim tu meum ingenium fans non didicisti atque infans.

INQUIO is obsolete, according to Diomedes and other ancients. But Priscian pretends it is used, though the passage he produces out of Cicero is corrupted. *Aucupari verba oportebit, inquio*, 2. de Orat. where according to Lambinus, Vossius, and others, we should read *in quo.*

It may be defended by the following passage of Catul. Epig. 10. as Muretus reads it:

——— *Volo ad Serapin*
Ferri mane: mane inquio puellæ.

Inquiam seems to be only a preterimperfect for *inquiebam:*

Inquimus is in Horace;

Communi sensu planè caret, inquimus, lib. 1. Sat. 3.

Inquitis is in Arnobius. *Inquiebant* and *inquisti* occur frequently in Cic. as likewise *inquies* and *inquiet. Inque* is in Plautus and Terence; *inquito*, in Plautus.

The tenses belonging to Aïo may be seen in the Rudiments. The imperative, of which some have doubted, as Diomedes observeth, is proved by Nevius, *vel aï, vel nega.*

Aibant is in Attius for *aiebant*, just as we say in the second person *aïs* for *aïis.*

Priscian says it hath not the first person of the preterite, and him we have followed in the 69th rule, vol. i. p. 291. Yet Probus gives us *ai, aisti, ait*, &c. Tertullian makes use of the plural. *Atque ita omnes aierunt, fiet voluntas domini*, lib. de Fuga. *Aiat* is in Cic. *Quasi ego curem, quid ille aiat aut neget*, 2. de Fin. And the participle *aiens: Negantia aientibus contraria*, in Top.

INFIT cometh from *infio*, which Varro made use of, according to Priscian. And therefore as from *capit* is formed *incipit*, in like manner from *fit* is derived *infit*, which signifieth the same as *incipit.* We say likewise *defit*, from whence comes *defiet, defiat, defieri.*

Infit is usually rendered by *he saith*, like *ait.* But as we have just now shewn, and as Festus also explains this word, it signifies the same as *incipit.*

Homo ad prætorem plorabundus devenit,
Infit ibi postulare, plorans, ejulans, Plaut.
——— *Ita fari infit*, Virg.

But this mistake was doubtless occasioned by the infinitive of the other verb being frequently understood; *Ibi infit, annum se tertium & nona-*

& nonagesimum agere, sup. *loqui* or *fari*. Which is further confirmed by the glossaries of Philoxenus, *infit*, ἄρχει λέγειν.

CEDO properly signifieth no more than to give way or to permit. But it often happeneth that by process of time words are diverted into a different sense from their original meaning, as Agricola in his notes on Seneca hath learnedly observed. This appears further in *præsto*, in *amabo*, in *liceo*, *vapulo*, and *veneo*, of which we took notice when speaking of the Preterites, vol. 1. p. 305. and in others. For as when a person was called, he answered *præsto*, or *sto præ*, here I am; so when they intended to signify that a thing was at hand and quite ready, they said *præsto est*, taking this word as an adverb. Again, because when a person offered to do a thing, or asked leave of another, the answer was always, *cedo*, that is, *I give you leave*, *I permit you*, either to do, to say, or to give, &c. therefore they begin likewise to say, *Cedo manum*, give me the hand; *Cedo canterium*, lend me your horse, or barely *cedo*, give me, tell me.

Of *cedo* they have formed by syncope *cette* for *cedite*.

Cette manus vestras, measque accipite: Enn. apud Non.

III. *Of* FAXO, AUSIM, FOREM, *and* QUÆSO.

We must also mention a word or two in regard to these four other defective verbs.

FAXO seemeth to come from *facio*. For as the Greeks said ἄγω, ἄξω: τίκλω, or τίκω, τίξω: so the Latins said *facio*, *facto*, *faxo*. *Ago*, *acto*, *axo*. From whence comes *adaxint*, in Plautus; and *axitiosi*, that is *factiosi*, according to Festus, several met together in order to perform or undertake a thing.

They used also to say *jacio*, *jacto*, from whence came *jaxo*: and *injicio*, *injecto*, from whence was formed *injexo*.

Ubi quadruplator quempiam injexit manum,
Tantidem ille illi rursus injiciat manum, Plaut.

Others nevertheless are of opinion that *faxo*, *axo*, *injexo*, &c. are tenses of the future perfect, that is of the subjunctive, for *fecero*, *egero*, *injecero*. And this verb we find also in Virgil,

——— *Ego fœdera faxo*
Firma manu, Æn. 12.

FAXIM in like manner seems to have been used for *facerim* (for the preterites heretofore retained the vowel of the present tense) or *fecerim*. And indeed, the sense agrees therewith: *tibi tubens bene faxim*, Ter.: so of *egerim* they made *assim*, or *axim*, which is in Attius. And in Plautus we find

Utinam me Divi adaxint ad suspendium, In Aulul.

Faximus occurreth also in Plautus, as likewise *faxem* for *fecissem*. But *faxint* is frequently met with in Cic. *Dii faxint:* and the like. And *faxit* is in his 2. book of laws, *qui servus faxit*, &c.

Now as we say *faxim* for *fecerim*, so we say AUSIM for *auserim*, that is, *ausus fuerim*.

De grege non ausim quicquam deponere tecum, Virg.
I dare not wager any part of the flock.
Ausim vel tenui vitem committere sulco, Id.

FOREM

FOREM is only a syncope for *fúerem*, and *fore* for *fúere*, from the old verb *fuo*, as hath been also observed, p. 116.

QUÆSO, according to Vossius, is only an ancient word for *quæro*, just as they used to say *asa* for *ara*, the *s* being frequently put for *r*, as we shall shew in the Treatise of Letters. Hence it is that Ennius saith, *quæsentibus*, *quæsendum*, for *quærentibus*, *quærendum*. And indeed, to ask or to beg a thing, is properly *to look for it*, both being expressive of desire: so that the preterite *quæsivi* properly cometh from this old verb, pursuant to the analogy above observed, p. 116.

CHAPTER V.

Of Verbs called Impersonal, and of their nature.

VERBS impersonal are ranked in the number of defectives by Phocas, Donatus, and Sergius, which obliges us to say something of them on this occasion. We shall therefore examine two points, 1. What is meant by a verb impersonal. 2. Whether these verbs have not more tenses than they are allowed by grammarians.

I. *What is meant by a Verb Impersonal, and that in reality there is no other but the Infinitive.*

Julius Scaliger, and Sanctius, allowed of no other impersonals but the infinitive, and Consentius Romanus was long before of the same opinion. Their reason is because in all verbs whatsoever the infinitive is always without number and person; whereas the other verbs called impersonals, are not without persons, having at least the third always, and frequently being susceptible of others. This opinion is founded on reason itself, by which we are debarred from pronouncing any sentence, or forming any kind of speech that is not compounded of a noun and a verb.

The better to understand this, and to show more distinctly the nature of those verbs called impersonals, we are to remember what hath been said above, chap. 1. That there are three sorts of verbs adjectives, namely actives or transitives; neuters, or intransitives; and passives.

Therefore if these verbs are transitives, and signify an action which passeth into a subject, they have generally their nominative taken from without themselves, which nominative formeth this action: as *hoc me juvat*, this pleaseth me; *illud te decet*, that becometh thee.

If they are absolute and intransitives, then their nominative must be either included within themselves; for *libet mihi hoc facere*, *licet tibi tacere*, *oportet illud agere*, is the same as if you were to say, *libido est mihi hoc facere*, *licentia* or *licitum est tibi tacere*, *opus est illud agere*: or the infinitive which follows this verb, will be, as it were, its nominative; so that *licet tibi tacere*, is the same as, τὸ *tacere licet tibi*, or *est res licita tibi*: *libet mihi hoc facere*, that is,

τὸ *facere hanc rem libet mihi*, that is, the doing of this action pleaseth me: *oportet illud agere*, that is, the doing of this action is necessary. Nor does it signify at all, though we sometimes are in want of Latin nouns to resolve these phrases, for the thing is always in the sense, and subsists of itself.

But if these verbs are passives, as *statur*, *curritur*, *concurritur*, *sic vivitur*, *regnatum est*, *amatum est*; they ought then to be resolved by the verb substantive, *est* or *fit*, and the verbal noun derived from themselves: *fit statio*, *cursus* or *concursus fit*, *sic vita est*, or *sic vita fit*. *regnum fuit*, *amor fuit*, &c.

Hereby we see, properly speaking, that these verbs are no more impersonals than the others, but only defectives, and deprived (at least generally speaking) of the two first persons.

Therefore what we ought most to observe in this sort of verbs, is that when I say *amo*, I include an intire proposition in a single word, making the verb comprize the subject, the affirmation, and the attribute, so that this word *amo* is equivalent to *ego sum amans*: just as when we say, *pudet*, *oportet*, *itur*, *statur*, &c. we include in those words an intire proposition, the verb containing in itself the subject, the affirmation, and the attribute, which ought to be resolved, as we have shown above. Concerning which the reader may likewise see what has been said in the General Grammar, c. 18.

Thus we see that what even in French we call impersonal, is not such. For when we say, *on court*, *on marche*, *on parle*, &c.; this *on*, as Mons. de Vaugelas judiciously observeth in his Remarks on the French Tongue, comes from the word *homme*: which appeareth from the Italian poets, who say *huom teme*, for *huomo*, people fear; and from the Germans and other northern nations, who render the French particle *on* by the word *man*, which in their language signifies the same as *homme*. And even from the Greek language, which frequently useth τὶς in the same sense; as τᾶτο δή τις ἀποκρίναιτ' ἂν κ᾽ μαλά γε εἰκότως. *We might make this answer very justly.* So that it is the same thing to say in French, *on dit* or *l'on dit*, as *homme dit*, or *l'homme dit*, by an indefinite term, which may indifferently agree with either.

And we may further remark in regard to those expressions, that the Latin is passive, *dicitur*, where we must understand *hoc* or *illud*; and the French active, *l'on dit*, which implies *l'homme dit*. The reason hereof, and which few have ever observed, is because as the Latin always affects to use passive expressions, the French tongue on the contrary chuseth to render them by active ones.

Now these passive impersonals are not always taken in a general and indeterminate signification, as Diomedes imagined (which is peculiar only to the infinitive), since Cicero saith: *Nunciatum est nobis à Varrone eum Româ venisse*, Varro has told us, &c. And Seneca, *Insanitur à patre.* And others in the same manner.

But we must observe, that though these verbs be deprived of some persons, this is not so much owing to the verb, as to the defect in the thing, which may be applied to it, according as Scaliger hath remarked. Hence if we more frequently say *decet*, *pudet*, &c.

it

it is because the things joined in this sense are always put in the third person; which does not however hinder Statius from saying, *Si non dedecui tua jussa.* And Plautus, *Ita nunc pudeo, atque ita paveo.* And Ennius, *Miserete mei anuis.* And Plautus again, *Adolescens loquere nisi piges,* &c. Which was heretofore more frequent than at present: for it seemeth that they said also *pœniteo,* instead of *pœnitet me,* since we find in Justin, *Primi pœnitere cœperunt,* instead of *primos pœnitere cœpit:* and in Apuleius, *Quum cœperis serò pœnitere,* instead of *cùm cœperit te serò pœnitere.*

II. *That the Verbs called Impersonals are not deprived of all the Persons we imagine, even in the most elegant languages.*

The first mistake on this head is of those who fancy these verbs have not the third person plural, whereas it is otherwise, *Parvum parva decent,* Hor. *Quæ adsolent, quæque oportent signa,* Ter. *Non te hæc pudent?* Id. *Quàm se aliena deceant,* Cic. *Hæc facta ab illo oportebant,* Ter. *Semper metuet quem sæva pudebunt,* Luc.

The same we observe in the passives. *Quo in genere multa peccantur,* Cic. *Noctes vigilantur amaræ,* Ovid. *In cæteris gentibus quæ regnantur,* Tacit. *Sacris piscibus hæ natantur undæ,* Mart.

It is moreover false that impersonals are to be found only in the indicative, as Diomedes and some other ancients imagined. For not to mention that Varro gives them all the moods, we find a sufficient number of authorities: *oporteto* was in Numa's laws, according to Scaliger: *oportuerit* is from Cæcilius in Priscian. Cicero says, *Nec velle experiri quàm se aliena deceant,* Offic. 1. And Aul. Gell. *Verbisque ejus defatigari pertæduissent.*

And in like manner in the passive. *Cùm malè pugnatum esset,* Cic. *Cùm jam horis amplius sex continenter pugnaretur;* Cæs.

Ponite jam gladios hebetes, pugnetur acutis, Ovid.

The infinitive is in Terence, in Hec. act. 3. sc. 1.

Trepidari sentio, cursari sursum prorsum.

And in Cicero, *Hîc maneri diutius non potest.*

In regard to *licet, piget, placet,* and others which have a double preterite, we have made mention of them in the Rules of the Preterites, vol. 1. p. 306.

ANNOTATION.

We might also take occasion here to speak of derivative and compound verbs; but as this seemed more particularly to relate to the conjugations, we placed them at the end of the Rules of Preterites, vol. i. p. 309, and the following.

SECTION IV.

Remarks on the GERUNDS, SUPINES, and PARTICIPLES.

CHAPTER I.

Remarks on the Gerunds.

I. *What the ancient and modern grammarians thought of Gerunds.*

THERE is no one article, on which the grammarians have started more questions, and have been puzzled to answer them, than the gerunds. Sanctius, Scioppius, and Vossius, will have it that they are verbal nouns adjectives, or even participles.

Certain it is that they are not verbs, and that they do not make a mood apart, as some grammarians have fancied. In the first place because they do not mark a judgment of the mind, nor an affirmation, which is the property of the verb. And in the second place, because they have cases, and verbs have not. Thus we say for example, in the nominative, *dicendum est*; in the genitive, *dicendi causâ*; in the dative, *dicendo apta*; in the accusative, *ad dicendum*; the ablative, *dicendo consequi*.

They are therefore verbal nouns, and generally retain the government of their verbs; *causâ videndi Romam*; Virg. *Utendum est ætate*; Ovid. *Canes paucos et acres habendum*; Varro. But we must inquire what sort of verbal nouns they are, and what is the cause of this government.

They who pretend that these nouns are adjectives, and consider that as such they must needs have their substantives, are obliged to say, that as we see many verbs govern their original noun, as *vivere vitam, pugnare pugnam*; so those gerunds being in the neuter, suppose for a substantive the infinitive of their verb itself, which is then taken as a noun verbal. For the infinitive was called by the ancients, *nomen verbi*. So that when we say for instance, *pugnandum est*, they would have us understand *τὸ pugnare*, and that *pugnandum est pugnare* is the same construction as *pugnanda est pugna*. But if we say, *pugnandum est pugnam*, they still would have us understand *pugnare*, and that its construction is double, namely that of the substantive and of the adjective, *pugnandum est pugnare*: and that of the verbal noun governing the case of its verb, *pugnare* (for *pugnatio*) *pugnam*, like *tactio hanc rem*.

And it is by this means they account for these expressions which seem so extraordinary, *tempus videndi lunæ, tempus legendi librorum*, and the like; for, say they, *videndi* will always suppose *τὸ videre*, as if it were *tempus visionis*: and *videre* as substantive will govern *lunæ*, as if it were *tempus videndæ visionis lunæ*. And this is the opinion I had followed after Sanctius, Scioppius, and Vossius, in the preceding editions.

But

But all things considered, this turn of expression and this supposition do not seem to be necessary, as we have already observed in the General Grammar. For in the first place what they say, that the infinitive is understood as a verbal noun which governeth the genitive, or even the accusative, is without probability, since there is no foundation to say that a word is understood when we have never seen it expressed, and when we even cannot express it without an absurdity, as it would be to say, *legendum est legere, tempus est videndi videre, pugnandum est pugnare, &c.*

2. Were the gerund *legendum* a noun adjective, it would not be different from the participle *legendus, a, um;* and there would not have been sufficient reason to invent this new sort of words.

3. Since they say that this infinitive, in the quality of a verbal noun, governs the case that followeth, it is as easy for us to say that *legendum* being only a noun substantive derived from the verb, shall produce this same effect by itself, without there being occasion to understand any thing.

II. *That the Gerunds are Nouns Substantive, and what is the real cause of their Government.*

Therefore I say, that the gerund is a verbal noun substantive, derived from the adjective or participle of the same termination, but which frequently addeth, to the signification of the action of the verb, a kind of necessity and duty, as if one were to say *the action that is to be done*, which the word gerund taken from *gerere*, to do, seems to have been intended to signify; hence *pugnandum est*, is the same as *pugnare oportet*, we must fight, it is time to fight. Nevertheless as words do not always preserve the full strength which they had at their first invention, so this gerund frequently loseth that of *duty*, and preserves only that of the action of its verb, as *cantando rumpitur anguis.*

Now this assertion, that the gerund is a substantive, ought not to appear strange, since nothing is more common in all languages, than to see the neuter of the adjectives changed into a substantive, when it is taken absolutely; as τὸ ἀγαθὸν, *bonum*, goodness, and the like.

This being premised, it is a very easy matter to account for all those expressions that are formed by the gerund, for when we say, for instance, *pugnandum est, legendum est*, it is as if it were *pugna est, lectio est*; with this addition of duty or necessity, or proximity of action, which we said was properly and peculiarly included in the gerund.

And if we say *legendum est libros*, it is the same government as *lectio libros*, just as Plautus saith, *tactio hanc rem.* And Cæsar *reditio domum*, &c. See above, p. 80.

And if we say *tempus est videndi lunæ*, it is the same as *tempus visionis lunæ*, nothing being more common than to see a noun governed in the genitive, and governing another in the same case; as *Consules designatos maximâ orbitate reipublicæ virorum tulium*, Cic. ad Planc. *Hujus rei magnam partem laudis atque existimationis ad Libonem perventuram*, Cæs. And this is the way of accounting for all

all these phrases. *Fuit exemplorum legendi potestas*, Cic. *Antonio facultas detur agrorum suis latronibus condonandi*, Id. *Dolebis tandem Stoïcos nostros Epicureïs irridendi sui facultatem dedisse*, Id. *Reliquorum siderum quæ causa collocandi fuerit*, Id. *Omnium rerum una est definitio comprehendendi*, Id. *Aut eorum quæ secundùm naturam sunt adipiscendi*, Id. *Nominandi tibi istorum magis erit quàm adeundi copia*, Plaut. *Venerunt purgandi sui causâ*, Cæs. and the like.

Hereby likewise it appeareth why, speaking of a woman as well as of a man, we say, *cupidus sum videndi tui*, and not *videndæ*, because as we have already mentioned in the remark on the pronouns, these genitives, *mei, tui, sui, nostri, vestri*, not admitting of adjectives, it is as if it were *cupidus sum visionis tui ipsius*; and it is the same construction as *tempus videndi lunæ*. Thus Terence, speaking of a young girl, hath these words: *Ego ejus videndi cupidus, rectâ sequor*. And in another passage, *ut neque ejus sit amittendi, neque retinendi copia*.

And Ovid, *Et spem placandi dántque adimúntque tui*.

Again, *Olim placandi spem mihi tolle tui*.

So that it is a mistake, when in Acontius's letter to Cydippe, this same poet is made to say,

Sit modò placandæ copia magna tui,

whereas we should read *placandi*.

We see further why it is better Latin to say with the participle *amandi sunt boni*, and the like, than *amandum est bonos*: because the verbal nouns substantives have rarely preserved the government of their verbs in the purity of the language; though there are some instances of it.

Hence also it appeareth, why it is frequently indifferent, to put the supine or the infinitive, or even the verbal noun in *io*, (notwithstanding that Valla is of a different opinion) in the place of the gerund, agreeably to what we shall observe in the next chapter, as *audiendo jucunda, auditu jucunda, audire jucunda, auditione jucunda*. Because it is very natural to put a substantive of the same signification for another derived from the same verb. And thus Cicero hath made use of it, when he says, *Si qui incunte ætate venandi aut pilæ studiosi fuerint*, &c. *if there should be any one that had a passion, when they were young, either for hunting, or for tennis*; where we see that *venandi*, being in the same government as *pilæ*, nothing is more natural than to take it for a noun substantive, like *pila*, and to say it is there instead of *venationis*; and in all probability Cicero would not have used it thus, unless he had this notion of it.

This is likewise the reason why interpreters frequently render into one language by the gerund, that which in the other is expressed in the verbal noun or by the infinitive, as in St. Paul εἰς ὑπακοὴν πίστεως, where the ancient interpreter has put *ad obediendum fidei, for the obedience of faith*; that is, to preach obedience which comes from faith. Again, ὁ κηρύσσων μὴ κλέπτειν, *qui prædicas non furandum*, thou who preachest, that we must not steal, that it is a crime to steal.

And thus we ought to explain several turns of expression which seem

seem very intricate in Latin authors, as when Livy saith: *Neque immemor ejus quod initio consulatûs imbiberat, reconciliandi animos plebis.* Not having forgot the vigorous resolution he had taken at the beginning of his consulate, of reconciling the senate to the people: for *immemor ejus reconciliandi,* is there for *ejus reconciliationis.* And *reconciliationis animos,* is like *tactio hanc rem.*

III. *Whether the Gerunds are taken actively or passively.*

But it is further easy to answer this way the question which is put, whether those gerunds are taken actively or passively. For when they supply the place of the infinitive of the verb or of another verbal substantive, if this infinitive or other verbal noun, by which they may be resolved, is active, they will be likewise actives; and if it be passive, they will be passives. Thus when Virgil saith: *Quis talia fando temperet à lacrymis: fando,* being there for *fari, in fando,* or *in fari talia,* it must be active. Whereas when he says, *Fando aliquid si fortè tuas pervenit ad aures,* there it is for *dum dicitur,* and consequently passive.

And when we read in Cicero, *Hic locus ad agendum amplissimus, ad dicendum ornatissimus. Agendum* and *dicendum,* being there for *actio,* and *dictio,* that is, *ut actio habeatur,* they seem passive. But sometimes there is so very little difference between the action and the passion, that one need only to look at them with very little obliquity, to take them in either sense, which is of no sort of consequence, and does not deserve to be a matter of dispute.

The principle we have here established, contributes also to the easy clearing up of several difficult passages, as—*Utque videndo fœmina,* Virg. that is, *in videri* or *in visu ipsius,* for *dum videtur.* Just as in Lucretius,

Annulus in digito subter tenuatur habendo,

for *dum habetur.*

Thus when we find in Sallust, where he speaks of Jugurtha; *cùm ipse ad imperandum Tisidium vocaretur,* which hath puzzled a great many learned men; that is, *ad imperari,* or *ut ei imperaretur,* as Servius, and after him Manutius, Alciatus, Gentilis, and Sanctius explain it. And it is without foundation that some have attempted to amend the text, and to read *ad imperatorem.* Even Cicero himself has made use of this expression, and explained it in his letter to Petus, *Nunc ades ad imperandum, vel parendum potiùs,* SIC ENIM ANTIQUI LOQUEBANTUR. For this meaneth, *ad imperari,* or, *ut tibi imperetur & tu pareas.* Where Cicero adding that this is an ancient phrase, sheweth plainly that the use of the gerunds was heretofore different from what it has been since, and that their nature is not what we imagine it to be.

CHAPTER II.

Remarks on the Supines.

I. *That the Supines are likewise Nouns Substantive.*

THE supines as well as the gerunds, are likewise verbal nouns substantive. And Priscian himself acknowledges it; though other grammarians, of a more ancient date, were so greatly puzzled about this matter, that some of them, as we find in Charisius, insisted that they were adverbs.

As we have demonstrated in the foregoing chapter, that the gerund is a noun substantive taken from the neuter of the participle in *dus*: so the supine is another substantive, which may be likewise formed from the neuter of the participle in *us*. *Veniendum est*, gerund; you must come. *Ventum fuit*, supine; they came.

The difference is that the gerund is more regular in its declension, having a genitive, *amandi*, of loving, and constantly following the second declension: whereas the supine is more irregular, having no genitive, and being referable to the second declension for the nominative in *um*, *auditum*; and to the fourth for the other cases, *auditui*, *auditu*, &c.

Nor ought we to be surprised at this, since it hath been shown, when treating of the heteroclites, that the same noun happens frequently to change termination and declension: and further, that the greatest part of the nouns in *us* were likewise changed into *um*. Thus they said, *Pannum*, *panni*, and *pannus*, Non. *Prætextum*, *i*; and *prætextus*, *ûs*, Sen. Suet. *Portum*, *i*, Plin. and *portus*, *ûs*, Hor. *Carrum*, *i*. Liv. and *currus*, *ûs*, Cic. *Effectum*, *i*, Plaut. and *effectus*, *ûs*, Cic. *Eventum*, *i*, Lucret. and *eventus*, *ûs*, Cic. who likewise makes frequent use of the plural *eventa*.

But what is more deserving, I think, of our observation, the supines have been thus called, because they are words that have waxed old, or turns of expression that have been neglected during the purity of the language. Therefore when they began to distinguish in the elegant custom of speaking, the supines from the other verbal nouns, the termination *UM* was left in the former, and that of *US* was given to the latter. Hence it is that *auditum*, for example, is taken for the supine of the verb *audire*, and *auditus* for its verbal noun, though properly speaking, it is but the same thing. In like manner they have laid aside the ancient termination of the dative in *U* in the oldest word, that is in this supine, and they have given the other more modern, and elegant, to the verbal noun; though in the main it is the same word and the same case, when we say for instance *auditu jucunda*, agreeable to the ear; and *Auditui meo dabis gaudium & lætitiam*, &c.

Others would have it, that when the termination *UM* is in the nominative, it is not then a supine, but a neuter participle, which they derive from a verb impersonal, as *amatum est* taken from *amatur*,

amatur. But this is of very little signification, since it is not at all extraordinary that the same word should come from many different quarters; as *amare* infinitive active, *amare* imperative passive, and *amare* the second person of the present indicative passive: and the like.

Besides, Priscian and Diomedes allow that *lectum est*, for example, is a real supine: and there are a great many passages much easier to resolve by taking these words for supines, than for participles; as in Livy. *Diù non perlitatum tenuerat dictatorem, ne*, &c. as if it were *Diù non facta perlitatio*, because it had been a long time since they offered up sacrifice. And in another place, *Tentatum domi per dictatorem ut ambo consules crearentur, rem ad interregnum perduxit*; that is, *Tentatio facta domi, rem perduxit*, &c. Where it is plain that *tentatum est* is a real noun or supine, which is the nominative of *perduxit*. And in like manner in Plautus; *Justam rem & facilem à vobis oratum volo.* Where the word *oratum* ought to be taken substantively, as if it were *orationem*, that governed *justam rem*, like *tactio hanc rem*, in the same author.

Now this last example makes me imagine that all those nouns by the ancients called indifferently either gerunds, or supines, or participial words, *participialia verba*, had only one gender at first; whence it is that they said also, *Credo inimicos meos hoc dicturum*, and the like, of which we have made mention here above, sect. 3. chap. 2. n. 8. So that we may say with the same appearance of probability, that the participles were formed of these gerunds and supines, as that the latter were derived from the former: not only because this is the common idea which all grammarians, both ancient and modern, give us, always to form the participle in *US* from the supine; but moreover because it appears that they began with putting these nouns in the neuter, and that afterwards, when the language came to be improved, they gave them all the three genders.

We see something of this kind in French, where the participles very often are not declined: for we say, for instance, *J'ai trouvé cette femme lisant l'écriture sainte*, and not *j'ai trouvée*, nor *lisante*. We say likewise, *La peine que m'a donné cette affaire*, and not *donnée*, &c. For which reason we call these participles also gerunds. Concerning which we refer the reader to the General Grammar, chap. 22. But whatever rules may have been given, still on many occasions we are at a stand, where custom has not determined the expression. Just so was it at first in the Latin tongue.

I say therefore that supines are nothing else but verbal nouns substantive, seldom used except in certain cases. Nevertheless we may give them,

The nominative. *Amatum est, ventum fuit, puditum erat.*

The dative. *Horrendum auditu*, for *auditui*. *Mirabile visu*, for *visui*, Virg. Just as he says elsewhere, *Oculis mirabile monstrum. Quod auditu novum est*, Val. Max. *Ista lepida sunt memoratu*, where others say *memoratui*, Plaut. *collocare nuptui*, Colum. &c.

The accusative. *Amatum esse. Ventum fuisse. Eo spectatum. Venimus hùc, lapsis quæsitum oracula rebus*, Virg.

The

The ablative. *Dictu opus est*, Ter. *Migratu difficilia*, Liv. *Senatus frequens vocatu Drusi*, Cic. *Parvum dictu, sed immensum æstimatione*, Plin. Where it is of no sort of use to Scioppius to say, after Sanctius; *Si dictu supinum est, etiam æstimatione supinum erit*: Since I have shewn that supines are old nouns; so that one might answer those authors with a great deal more reason, *Si æstimatione nomen est, etiam dictu nomen erit*, but a noun that has waxed old, and for that reason is called a supine; custom requiring that we should say rather *dictum, i, o*, than *dictus, ûs, ui*; whereas *expectatio* has always maintained its ground during the purity of the language. And indeed when Cato saith, *Postremus cubitum eat, primus cubitu surgat*, there is nobody but will allow that *cubitum ire* is a real supine; since the idea all grammarians give us of the supine, is its being put after the verbs of motion; consequently, if *cubitum est* be a supine in this expression, *cubitu* must be one likewise, since these are two cases of the same noun; which is a proof for all the rest.

These supines or old nouns have likewise their plurals sometimes, according to Vossius, as *Supini cubitus oculis conducunt*, Plin. *O nunquam frustrata vocatus hasta meos*, Virg. To which we may also refer the plural *eventa* in Cic. since it comes from the neuter *eventum*. But whether we call this a supine or a verbal noun, is of very little consequence, since we ought never to dispute about words.

What we think more necessary to observe, is that as the supines are substantives, they do not change gender: *Vitam ire perditam*, and not *perditam*, Liv. *Latrocinia sublatum iri*, and not *sublata*, Idem. *Nutricem accersitum iit*, Ter. *Audierat non datum iri filio uxorem suo*, Id. *Vaticinatus est madefactum iri Græciam sanguine*, Cic. and the like. And these are what Sanctius and Scioppius call properly supines, not chusing to acknowledge any other.

But it is also as substantives, that these supines admit of an adjective in the ablative case; as *Magno natu*, Liv. very old. *Ipso olfactu*, Plin. *Dictu, profatuque ipso*, A. Gell. &c.

Those in the accusative ever include some kind of motion, though it be sometimes concealed, as *Dare nuptam filiam*, to marry his daughter; which denotes a change of family. But if no motion be understood, then it will be rather the accusative of the participle, as *Inventum & adductum curabo*, Ter. For which reason, speaking of a young woman, we ought to change the gender, and say: *Inventam & adductam*, &c.

II. *Whether the Supines are active or passive, and what time is expressed by their circumlocution in* ire *or* iri.

The supines in *UM* are generally active, though there are some of them passive, as *Mulier quæ ante diem quartum usurpatum isset*, Gell. that is, *ad usupatum*, or *ad usurpari*, for *usurpata fuisset*.

On the contrary those in *U* are generally passive, though we find some of them also active, as *Forenses res olores proventu*, Plaut.

The circumlocution in *ire*, of itself expresseth no time, but may be joined with any, *Gaudes cœnatum ire; gaudebis cœnatum ire; gavisa fuit cœnatum ire.*

That which is made by the infinitive *iri*, frequently includes something of the future, *Brutum ut scribis visum iri à me puto*, Cic. *Dederam equidem Saufeio literas, sed has tibi redditum iri putabam priùs*, Cic. *Et sine operâ tuâ illam deductum iri domum*, Ter. But we are not allowed to use the circumlocution by the infinitive *ire*, says Vossius, unless it be also allowed in the indicative. Hence we ought not to say, *Putò te eum locum intellectum ire*, because we should not say *eo intellectum*: which does not hinder us from saying in the passive, *Puto eum locum intellectum iri*, just as Cæsar saith, *Ipsi nihil nocitum iri respondit*, whereby it appears that the passive phrase may be more usual than the active.

III. *What case the Accusative of the Supines governeth, what this Accusative itself is governed by, and of some expressions of this sort difficult to account for.*

The supines, as verbal nouns, govern the case of their verb, *Me ultro accusatum advenit*, Ter. *Scitatum oracula Phœbi mittimus*, Virg. *Grajis servitum matribus ibo*, Id. Which we have already shown to have been heretofore common to all the nouns, even substantives, derived from verbs: *Quid tibi curatio est hanc rem?* Plaut. *Quid tibi hanc aditio est?* Plaut. *Quid tibi hanc notio est?* Id. Just as we still say, *Reditio domum*, Cæs. *Traditio alteri*, Cic. and the like.

But when these supines are also in the accusative, then they themselves are governed by a preposition understood: for as *to* say; *Eo Romam*, for *eo ad Romam*, in like manner we say, *Ducitur immolatum*, for *ad immolatum*, or *ad immolationem*. *Eo perditum*, for *eo ad perditum*, or *ad perditionem*. But if we add the case of the verb after *perditum*, *Vitam tuam perditum ire properat*, Liv. then it will be *perditum* that governs *vitam*; just as *perditio*, *tactio*, *curatio*, and others above mentioned, heretofore governed the accusative of their verb. And in like manner, *Justum rem à vobis oratum volo*, of which we have been just now speaking.

Yet it is observable that we meet with some expressions in authors, which seem to disagree with this principle, as that of Cato authorised by A. Gellius; *Contumelia quæ mihi factum itur*; that of Quintilian, *Reus damnatum iri videbatur*; that of Plautus, *Mihi præda videbatur perditum iri*, and the like, which Scioppius and Mariangel think to have been corrupted, contrary to the authority of all MSS. and even of Gellius himself; pretending that since the government depends on the preposition, and the supine governs the case of its verb, we ought to read, *Contumeliam quam mihi factum itur*; *Reum damnatum iri videbatur*; as if it were, say they, *itur ad factum* (or *factionem*) *contumeliam*, and in like manner the rest. To which Vossius makes answer, that then the periphrasis coincides with the meaning of the simple expression, and that *Contumelia quæ mihi factum itur*, is no more than *quæ mihi fit*, and the others in the same manner, because indeed the verb *eo* does not express a local motion in that passage.

But it is not difficult to account for these phrases, without departing from our principle. For when we say, for instance, *Reus damnatum*

damnatum iri videbatur, there is nothing easier than to express it thus; *Reus videbatur iri ad damnatum*, for *ad damnationem*. *Iri* then will make the same construction as *duci*, there being no difficulty to shew that *eo* may be active, and consequently that, on certain occasions, it may have its passive, as *itur*, *iri*, &c. Which is so much the stronger against Scioppius, as he himself proves that we may very well say *eor*, in the first person. Thus when we say, *Contumelia quæ mihi factum itur*, it is obvious that *contumelia* is the nominative of *itur*, and therefore that we may resolve this expression thus, *Contumelia quæ itur ad factum*, (as *ad factionem*) *se* or *sui*: since it is not more strange to say *factio se* or *sui*, than *curatio hanc rem*, or *hujus rei*.

And it is by this very principle we are to account for an expression of Pompey writing to Domitius; *Cohortes quæ ex Piceno venerunt ad me missum facias*. That is, *facias missum* or *missionem cohortes*, in the same construction as *factio hanc rem*. And in like manner the rest.

IV. *Of the Supines in* U, *what they are governed by, and how they may be rendered by the Infinitive, by the Gerund, or by the verbal Nouns in* ïo.

The supines in *U* are either in the dative, as *auditu jucunda* for *auditui*: or in the ablative, and then they are governed by a preposition; as *pulchrum visu*, for *in visu*, or *in videndo*, fine to the eye. Sometimes they are also governed by the preposition *A*, as in Cato, *Primus cubitu surgat, postremus cubitum eat*, de R. R. cap. 5. that is, *primus à cubitu surgat, postremus ad cubitum eat*.

Sometimes instead of this supine in *U*, they put the infinitive only, or the gerund with the preposition, as

Fessis leviora tolli
Pergama Graiis——Hor.

That is, *sublatu*. *Cibus ad coquendum facillimus*, Cic. that is, *coctu*.

And this supine is also expressed by the verbal noun in ïo, contrary to the opinion of L. Valla. For as we find in Quintil. *Lyricorum Horatius ferè solus legi dignus*, for *lectu*: so in Gellius we read, *Dignus sanè Seneca videatur lectione*. And Cicero has expressed himself in the same manner, *in rebus cognitione dignis*. *Gratiunculam inopem nec scriptione magnopere dignam*.

We likewise use the gerund in *do*, instead of this supine, or of a verbal noun in ïo, contrary to the opinion of the same L. Valla, *iidem traducti à disputando ad dicendum inopes reperiantur*, Cic. for *à disputatu*, or *disputatione*, &c. The reason is, as we have already observed, the gerunds, the supines, and sometimes even the infinitive, being verbal nouns substantive, there can be nothing more natural than to put one noun for another derived from the same original. And hereby we see of what importance it is to understand the real nature of things, in order to prevent mistakes, into which L. Valla hath often fallen.

CHAPTER III.

Remarks on the Participles.

I. *Difference between a Participle and a Noun Adjective.*

ALL participles are adjectives derived from a verb, and express some time. Hence *fretus, præditus, prægnans, galeatus, pileatus*, and the like, are not participles, because they are not derived from verbs; as on the contrary *solens*, in Plautus, cometh from *soleo*, and *iratus* from *irascor*, *mœstus* from *mœreo*; and yet they cannot be looked upon as participles, because they do not express any time. For

When the participle ceaseth to express time, it becometh a mere noun adjective, which happens, 1. When it is taken purely as a substantive, as *sapiens, serpens, sponsa*, &c.

2. When it changeth the government of its verb, as *amans pecuniæ*, and the like, as we have already observed, p. 21.

Sanctius hereto adds that the participle becometh also a noun by composition, as *doctus, indoctus*: and by comparison, as *doctus, doctior*, &c. But Vossius on the contrary maintains, that in Terence, *Inspirante Pamphilo*; in Cicero, *Inscientibus nobis*; these and the like compounds are participles, just as when I say, *Me sperante, me sciente*. It is the same in regard to the participle preterite, as when Horace saith, *Dicam inductum ore alieno*. And as for the comparison, we find in Cicero, *Habeas eos à me commendatissimos*; and in another place, *Tu sic habeto me à causis nunquam districtiorem fuisse*, and a multitude of others, which Vossius maintains to be participles, since they mark time as much as their positive.

II. *Whether every Participle may express every difference of time: and first of the Participle in* NS.

Though the participles seem to be particularly tied down to a certain difference of time according to their termination; yet Sanctius maintaineth that they may be all taken for every difference of time. So that when I say, *Pompeius discedens erat suos adhortatus*, it means, *cùm discederet*, in the present: but when I say *venies judicans*, it is the future, for it means *venies et judicabis*: and the others in the same manner.

Hence it is that in the Vulgate the Greek participles of the preterite and the aorist, are oftentimes rendered into Latin by the participle present, as in St. Luke: *Sunt aliqui hic stantes*, for ἑστήκοτων: and in another place, *Postulans pupillarem scripsit*, for αἰτήσας, *cùm postulâsset*. And in St. Mark, *Et crucifigentes eum, diviserunt vestimenta ejus*, for σταυρώσαντες αὐτὸν, or as we read it in St. John ὅτε ἐσταύρωσαν, *cùm crucifixissent*. This is an expression, which some have attempted to find fault with in this ancient interpreter, though without foundation, since the very

very best Latin authors have used it in the same manner; *Offendi adveniens ut volebam collocatam filiam*, Ter. for *cùm advenissem. Credo hercle advenienti, nomen commutabit mihi*, Plaut. for *cùm advenerit. Hoc ipso Pansâ mihi nuntium perferente, concessos fasces laurcatos tenui quoad tenendos putavi*, Cic. Pansa having brought me tidings of it. *Apri inter se dimicant, indurantes attritu arborum costas*, Plin. that is, *postquam induravêre.*

——Fracti bello fatisque repulsi
Ductores Danaûm tot jam labentibus annis, Æn. 2.

After such a long space of time; during so long a space of time.

But this participle also denoteth a future just at hand, like the μέλλων of the Greeks——*Et terruit auster euntes*, Virg. that is, *ire conantes*, being ready to go.——*Nec nos via fallet euntes*, Id. for *ire conantes*, or *cùm ibimus*. So in Horace:

Formidare malos fures; incendia, servos,
Ne te compilent fugientes, Sat. 1.

That is, lest they rob you, and afterwards run away. And in the Greek the first future participle is oftentimes rendered by this present in Latin, as in St. Matth. 27. 49. Ἄφες; ἴδωμεν εἰ ἔρχεται Ἠλίας, σώσων αὐτόν. *Sine videamus an veniat Elias liberans eum.*

And it often happens that the Latins being without the present of the participle passive, express it by the active. Thus in Virgil, *Genibusque volutans, hærebam*, that is, κυλιόμενος, says Diomedes, *volutans me:* and in another place, *Præcipitans traxi mecum*, that is, καλαχθιμιζόμενος, *præcipitans me.* Just as he had made use of *volventibus annis;* whereas Homer hath, περιπλομένων ἐνιαυτῶν.

So much for what they call the participle present, that is, which terminates in *NS*. We must now examine this principle in regard to the rest.

II. *Of the Participle in* US.

No doubt but the participle in *US* is likewise expressive of every difference. For as AIMÉ in French is of every time, so that all the tenses of the passive voice are formed from thence by circumlocution, *je suis* AIMÉ, *j'étois* AIMÉ, *je serai* AIMÉ, *j'avois été* AIMÉ, &c.; so in Latin we may say, AMATUS *sum, eram, fui, ero*, &c. using it thus in all times. Examples hereof are frequent. *Ego si cum Antonio locutus fuero*, Cic. *Paratos fore*, Liv. *Utinam aut hic surdus, aut hæc muta facta sit*, Ter. that is, *fiat*, in the present.

Quàm quibus in patriam ventosa per æquora vectis
Pontus & ostrifer i fauces tentantur Abydi, 1 Georg.

Where *vectis* is said of those who were actually at sea. *Victis bona spes partibus esto*, Luc. for *vincendis.*

Hence it is that what the Greeks express by the present of the participle passive, is oftentimes rendered into Latin by this participle in *US*, as in St. Paul, *Omnes sunt administratorii spiritus missi*, &c. for ἀποστελλόμενα πνεύματα, *qui mittuntur*, and the rest in the same manner.

To this same cause it is owing that this participle in *US* ought oftentimes to be rendered by the present or the future in *dus*. Cicero says of the duty of an orator: *Hujus est in dando consilio de maximis*

maximis rebus explicata sententia, 2. de Orat. it is his business to give his opinion upon affairs of great importance: where it is plain that *explicata* signifies the same thing as *explicanda*. So in Virgil, 1. Æn.

Submersas obrue puppes, that is, *submergendas*, overwhelm them in order to sink them. And Æn. 3.

Diversa exilia & desertas quærere terras
Auguriis agimur Divum:

that is, *deserendas*, according to Sanctius, transient retreats, which we soon must quit, without knowing as yet where we shall be able to settle. Again Æn. 1. speaking of those swans that wanted to swim to land, *aut capere, aut captas jam despectare videntur*: that is, *capiendas*, as in Lucan.

——*Cæsósque duces & funera regum*; for *cædendos*; and the like.

But the reason why this participle in *US* seemeth rather to mark the time past than the present, is probably because as in narratives one generally is apt to use the present to express things past, in order to represent them in a more lively manner, as when Terence saith: *Ubi te non invenio, ibi ascendo in quemdam excelsum locum, circumspicio nusquam*, in Andr. Hence it has been imagined that as this participle is often used on those occasions, it was in the time past, as well as the thing it signified; whereas the present of the other verbs with which it is commonly joined, plainly declare that it is also in the present, as *Funus interim procedit, sequimur, ad sepulcrum venimus, in ignem imposita est, fletur*, Ter. in Andr. And therefore when this same poet says in another place, *Concessum est, tacitum est, creditum est*, in Adelph. it is also the present (whether we take it as a supine, or as a participle), though for the reason I have mentioned, this participle, even in the times of the Romans, seems to have been oftener considered as of the time past.

Hence it is that Cicero in the oration pronounced before the pontiffs for the recovery of his house, treats his enemies as ignorant fellows, who, endeavouring to obtain sentence of exile against him, had put in the declaration of their request: VELITIS JUBEATIS UT M. TULLIO AQUA ET IGNI INTERDICTUM SIT, instead of *interdicatur*, in the present. Whence one would imagine that the latter was more usual. Though we may likewise infer from thence, that the other was not quite contrary to practice: since it is not at all probable that persons of their rank, and whom we cannot suppose to have been strangers to their own language, would ever have made use of it, had it been a thing as exceptionable as Cicero, hurried by his passion, which appears from a torrent of injurious language, endeavours to make it. And it is obvious that *velitis ut interdictum sit*, may as well mark the present, as this phrase of Terence, *Utinam aut hic surdus aut hæc multa facta sit*, for *fiat*, and others which I have quoted. But we must take notice that Cicero's opinion ought not always to pass as an oracle with us, when he undertakes to criticise on the Roman language; no more than the frequent censures he passeth on the Greeks; as 2. Tusc. Quæst. where he pretends to shew that they

they confounded *laborem* and *dolorem*, which were very properly distinguished by the Latins. Whereas the Greeks have not only different words to answer each of those terms; but Cicero himself frequently confounds them in his works, as Budeus proveth in his Commentaries, p. 750. of Robert Stephen's edition. Which makes him say, that even on those occasions Cicero does not always speak according to his mind: *Hujusmodi autem interpretationes interdum calumniosas fuisse magis quàm ex sententiâ animi dictas, ex eo conjicere licet, quòd Cicero eas ipse non observavit*, Id. pag. 751.

III. *Of the Participle in* DUS.

As for the participle in DUS, there is no difficulty at all about it, for so seldom does it denote the future, that Alvarez and Saturnius were of opinion it was rather a simple noun than a participle, since it hardly expresseth any time. And though it were not to be excluded from this rank, it is certain nevertheless that oftentimes it only signifieth duty, or what one ought to do: *Gratiam nos quoque inire ab eo defendendâ pace arbitrabamur.* Valla seems to have been sensible of this, since he says that the gerund in DUS ought to be taken as a participle present. Linacer is of the same opinion, and Donatus saith that *Mirando tam repentino bono*, is the present for *cùm miror.*

Thus it is that authors have used it on a thousand occasions. *Hæ enim legendis redeo in memoriam mortuorum*, Cic. in reading these things. *Excitanda est memoria ediscendis quamplurimis*, Id. *Volvenda dies en attulit ultro*, instead of *quæ volvitur*, Virg. *Quod in opere faciundo operæ consumis tuæ*, Ter. *Neque verò superstitione tollendâ religio tollitur*, Cic. &c.

IV. *Of the Participle in* RUS.

The greatest difficulty is therefore about the participle in RUS; for though Scioppius, after Sanctius, says the same of this as of the rest, it is nevertheless certain that it particularly denotes the future: which Sanctius does not deny, when it happens to be joined to a present or to a future, as *facturus sum*, or *facturus ero.* For it is a mistake to believe with Valla, that it cannot be joined with the latter, since there is nothing that agreeth better with the future than the future itself. *Demonstraturi erimus*, Cic. *Erit acturus*, Id. *Quo die ad sicam venturus ero*, Id.

Mergite me fluctus cùm redituros ero, Mart.
Tu procul absenti cura futurus eris, Ovid.

And the like.

But since it is true, according to Sanctius, that it also denotes the future along with the present, we must conclude that it likewise denotes the future with the preterite; and that at the most, it can be considered there only as a comparison, or an assemblage of different tenses, one of which marks a thing as future in regard to another, which is considered as past; just as in Q. Curtius, *Muzeus, si transeuntibus flumen supervenisset, haud dubie oppressurus fuit incompositos in ripâ.* He would have destroyed them: for if the assemblage of different tenses changeth their nature, there will

will be as much reason to conclude against Sanctius, that *fuit* there denotes the future, being joined with *oppressurus*, as that *oppressurus* denotes the preterite, because it is joined with *fuit*. Add to this, we find in Gellius, that Nigidius, whom he stiles *the most learned in Rome*, whom Cicero calls *the most learned and the honestest man of his time*, and who was a thorough master of his own language, Nigidius, I say, testifieth, that the verb *sum*, rather takes the tenses of the participles to which it is joined, than the participle takes the tense of the verb *sum*.

But this is only a comparison of different tenses, by which we must explain all such like phrases. *Vos visuros fuisse*, Cic. *Eum magis communem censemus in victoriâ futurum fuisse, quàm incertis in rebus fuisset*, Id. *Sed id erit brevi, nec dubito quin te legente hæ litteræ confecta jam res futura sit*, Id. &c. Otherwise we should be obliged to say, that *Venturo Cæsare Roma trepidabit*, is the same thing as *Veniente Cæsare Roma trepidabit*. Which is not absolutely true, since the latter signifies Cæsar's arrival as present, whereas the other signifies it only as future.

V. *Signification of the Participle in Verbs Common and Deponents.*

The participles of the verbs common in *NS* and in *RUS*, follow the active signification, as *tuens* and *tuiturus*. Those in *DUS* follow the passive, as *tuendus; Cujus possessio quo major est, eo plus requirit ad se tuendam*, Cic. And those in *US* have both, as *tuitus* who looks at, or who is looked at.

As to the deponents, properly speaking, none but those in *DUS* have the passive signification; *sequendus*, who ought to be followed. *Hæc ego mercanda vitâ puto*, Cic. I think these ought to be purchased even at so dear a price as life. Their preterites, as well as their futures in *RUS*, have generally the active; *secutus*, who followeth; *secuturus*, who is about to follow.

And yet the participles in *US* have very often both significations, as coming from verbs that were heretofore common: this may be seen in the following list, which is only an appendix to that above given, when we were speaking of verbs deponents taken passively, p. 102.

Deponents whose Participle in US *is sometimes taken passively.*

ADEPTUS. Senectutem ut adipiscantur *omnes* optant, eandem accusant adeptam, Cic. *as we read it in Vossius and in all the ancient copies, whereas the late ones have* adepti. *Which Henry Stephen in the preface to his book* de Latinit. falsò suspectâ, *condemns as an ignorant mistake.*

Ne calat, et multas palmas inhonestet adeptas, *Ovid.*

ADORTUS. Ab his Gallos adortos, *Aurel. apud Prisc.*

AGGRESSUS. Facillimis quibusque aggressis, *Just.*

ANTEGRESSUS. *We find in Cicero*, Causas antegressas, & causis antegressis, *lib. de fato.*

ARBITRATUS, arbitrata quæstio, *Gell.*

ASSENSUS. Sapiens multa sequitur probabilia, non comprehensa, non percepta, neque assensa, sed similia veri, *Cic.*

De religione Bibulo assensum est, *Cic.*

AUXI-

AUXILIATUS. A me auxiliatus si est, *Lucil. apud Prisc.*

BLANDITUS. Blanditus labor, *Verr. according to Prisc.*

COMITATUS. Uno comitatus Achate, *Virg.*
Quòd ex urbe parùm comitatus exierit, *Cic.*

COMMENTATUS. Diu & multis lucubratiunculis commentatâ oratione, *Qu. Cic.*

COMPLEXUS. Quo uno maledicto scelera omnia complexa esse videantur, *Cic.*

CONATUS. Ne literæ interceptæ conata palàm facerent. *Liv.*

CONFESSUS. Confessa res & manifesta, *Cic.*

CONSOLATUS. Sic consolatis militibus, &c. *Just.*

CONSECUTUS. Consecutâ ansâ, *Varr.*

CUNCTATUS. Fides cunctata est, *Stat. They suspended their belief.*

DEPASTUS. Depastam arborem reliquunt, *Plin.* Depasta altaria liquit, *Virg.*

DEPRECATUS. Deprecatâ belli promissio, *Just.*

DESPICATUS. Quæ ima nostramque adolescentiam habent despicatam, *Ter.*

DETESTATUS. Bella matribus detestata, *Hor.*

DIGNATUS. Tali honore dignati sunt, *Cic.* Conjugio dignate superbo, *Virg.*

DILARGITUS. Dilargitis proscriptorum bonis, *Sall.*

DIMENSUS. *See* MENSUS.

EBLANDITUS. Eblandita preces, *Plin.* Eblandita suffragia, *Cic.*

EFFATUS. Interpretati Vatum effata incognita, *Cic.*
Agros & templa effata habento, *Id.*

EMENTITUS. *See* MENTITUS.

EXECRATUS. Eumus omnis execrata civitas, *Hor. Epod.* 16.

EXECUTUS. Executo regis imperio, *Just.*

EXORSUS. Sua cuique exorsa laborum, Fortunámque ferent, *Virg.*

EXPERTUS. Multa inventa expertáque in hoc sunt bona, *Att.*
Fortunam sæpius clade Romanâ exportam, *Tacit.*

FABRICATUS. Manibus fabricata Cyclopum, *Ovid.*

IMITATUS. *See* IMITOR.

INOPINATUS. *See* OPINATUS.

INTERPRETATUS. Interpretatum nomen Græcum tenemus, *Cic.*

INTUTUS. Intutam urbem, *Liv. ill fortified.*

LAMENTATUS. Fata per orbem lamentata diu, *Sil. Ital.*

MACHINATUS. *Priscian quotes from Sallust.* Et Lucullum Regis curâ machinata fames fatigabat; *which shews that formerly it was passive.*

MENSUS. Spatia mensa, quia conficiunt cursus Lunæ, menses vocantur, *Cic.* Dimensus *in the same manner.* Mirari se diligentiam ejus à quo essent ista dimensa, *Cic.*

MENTITUS. Mentita & falsa plenáque erroris, *Cic. also* Enuntitis auspiciis, *Id.*

MERCATUS. Trullam unam mercatam à matrefamilias, *Plin.*

MERITUS. Quæ Cannis corona merita, *Plin*

METATUS. Metato in agello, *Hor. also* immetata jugera, *Id.*

MORATUS. Sæpe simultates ira morata facit, *Ovid.*

OBLITUS. Nunc oblita mihi tot carmina, *Virg.*

OPINATUS. Improvisa nec opinata nobis, *Cic. Likewise its compound,* INOPINATUS *is never taken in another sense.*

PACTUS. Ex quo destituit Deos, mercede pactâ Laomedon, *Hor. Thus we find* pacta conventa *without a conjunction in Cic. 2. de Orat.* Et pacti & conventi formula, *pro Cæcil.*

PARTITUS. Partitis copiis, *Cæs.*

POLLICITUS. Pollicitis dives quilibet esto potest, *Ovid.*

PROPOSITUS. Reliqua deformem sui proferre facit, *Ovid.*

STIPULATUS. Stipulata pecunia, *Cher*

TENTATUS. Re[illegible]ita notus, ita ter *Cic.*

It is also observable, that the simple being sometimes t[illegible]apti su-
tively, the compound followeth the passive signification: [illegible]
and *ausus* are actives; whereas *insultus* and *inausus* are pass[illegible]quàm esset

We may likewise take notice on this occasion of a L[illegible]o oratione,
gance, which is by putting the participle in us oftentimes
verbs, *curo, cupio, volo, oportet, habeo,* and the like, inst[illegible]quine con-
infinitive; *Sed est quod vos monitos voluerim,* Plaut. [illegible]it, *Gell.* Con-
morem gestum oportuit, Ter. *Adversarios servatos ma*
quàm perditos: And the like.

VI. *Some particular remarks on the Participle in* DUS.

We have already observed, that the participle in DUS hath always the passive signification, whether it comes from a verb common or deponent, or from a verb passive: yet some pretend to say, that the civilians use it almost in an active signification; *Diminutio ex bonis fieri debet vescendi pupilli causâ*, for *alendi*, Ulpian. But one would think it may rather be inferred from thence, that *vescor* hath changed signification, and that, upon the decline of the Latin tongue, it was taken for *alo*; just as in very old authors it is taken for *utor*, as Nonius observeth.

We have also shewn, that the participle agreeth more elegantly with a substantive expressed, than to put it as a gerund with a substantive after it. Thus we say, *Discenda est lectio*, rather than *discendum est lectionem. Princeps vestræ libertatis defendendæ fui*, Cic. rather than *defendendi vestram libertatem*. And the like.

But it is particularly to be observed, that this is elegant only for those verbs which generally govern an accusative after them. For in regard to the rest, as Vivez observeth, it is always better to continue in the construction of the gerund: for example, we should not say, *Veni huc tui serviendi causâ*; or *ad carendam voluptatem*; but *tui observandi*, or *tibi serviendi causâ*; *ad carendum voluptate*, and the like. And if we do say, *Justitiæ fruendæ causâ*, Cic. *Beata vita gloriandæ & prædicandæ est*, Id. and the like: this is because *fruor*, *glorior*, and the rest, used to govern an accusative. And there is no doubt but as formerly most verbs, not only deponents, but moreover neuters or absolutes, did govern this case as we have above demonstrated; one might use these expressions oftener than we do at present, and without committing a mistake: as when Celsus saith, *Abstinendus est æger*. But we ought ever to conform to the practice of good writers, and not to make use of these uncommon expressions but with great caution and good authority.

Now it is proper to take notice, that instead of joining the ablative to the preposition *à* or *ab* after these participles, it is much more elegant to use the dative. *Non paranda nobis solùm, sed fruenda etiam sapientia est*, Cic. and not *à nobis*. *Tibi ipsi pro te erit causa ducenda*, Id. not *à te ipso*: Though we find some with the ablative, *quid tandem à Socrate & Platone faciendum putes?* Cic. *Neque hæc à te non audiscenda sunt; etiam si non sint dolenda*, Cic.

We have still one elegance more to remark, which is frequently used by Cicero. This is putting the participle in DUS in the absolute, instead of the gerund with the accusative. *His legendis redeo in memoriam mortuorum*, instead of *hæc legendo redeo*. *Utilis est etiam memoria ediscendis ad verbum quamplurimis & optimis scriptis & alienis*, 1. de Orat. *Hæc vel summa laus est verborum ornandis, ut sensum feriat id quod translatum est*, 3. de Orat. *Hoc ipsum testificor, ut autoribus laudandis ineptiarum crimen effugiam*. In the same manner in Livy, *Prolatandis igitur comitiis, quum magistratu abiisset, res ad interregnum rediit*. And the like.

VII.

VII. *Of the Participle of the Verbs called Impersonals.*

The impersonals, as grammarians call them, have also their participles sometimes

In NS, as of *pœnitet* is formed *pœnitens*, very usual. Of *pudet*, *pudens*, in Hor. Ter.

In RUM, Cic. lib. 2. ad Att. ep. 1. *Nihilo magis ei licituram esse plebeio quàm*, &c. Plin. l. 36. c. 15. *Cùm puderet vivos, tanquam puditurum esset extinctos.* Quintil. l. 9. c. 3. seems as if he wanted to shew that Sallust had said, *non pœnituram* for *non pœnitentiam acturum*, whereas according to analogy, he should have said, *pœnititurum*, as Vossius thinks that Sallust and Quintilian intended to write it.

In UM, which may be often referred to the supines above mentioned, ch. 2. and these may either come from the actives, as *misertum*, *pertæsum*, *libitum*, *licitum*, &c. or from the passive, as from *pugnatur*, *pugnatum est*, from *currîtur*, *cursum est*, &c. and these are much more usual: or, from the deponents, *Quos non est veritum in voluptate summum bonum ponere*, Cic. which is very rare.

In DUS, as *Haud pœnitendus labor. Induci ad pudendum & pigendum*, Cic. as likewise *dormiendus* from *dormitur*; *regnandus* from *regnatur*, *Regnanda Alba*, Virg. *Jurandus* from *juratur*; *vigilandus* from *vigilatur*. And the like.

There are even a great many participles supposed to come from verbs personal, though in reality they come only from these impersonals, that is from verbs that are not used in all persons; such as *cessatus*, *erratus*, *conspiratus*, which cannot be derived from *cessor*, *error*, *conspiror*, since these are not used; but from *cessatur*, *erratur*, *conspiratur*: for which reason the circumlocution of the preterite is always formed by the neuter, *cessatum est*, *erratum fuit*, *conspiratum fuerat*, &c.

Sometimes we form participles whose verbs are never used: thus, though we do not say *obsolesco*, nor *obsolescitur*, yet we find *obsoletus*. In like manner we meet with *occasus*, though we neither say *occido* nor *occiditur*, taking it from *cado*.

We may subjoin a list of them, where it is to be observed, that these participles frequently become nouns, because they no longer are expressive of time: and they are sometimes taken in a signification bordering upon the active.

Nouns or Participles in US, *whose Verbs are either rare or unusual.*

ADULTUS. Apud pastores adultus, *Just.* Adulta virgo, *Cic. Hor.*

ANTECESSUS. In antecessum dabo, *Sen.* *before-hand.*

CESSATUS. Cessatis in arvis, *Ovid.*

CIRCUITUS. Circuitis hostium castris, *Cæs.*

COENATUS. *See the next title.*

CŒPTUS. Cœptum igitur per eos, desitum est per hunc, *Cic.* Nunc de Republ. consuli cœpti sumus, *Cic.*

Cœpta est oratio fieri, Cic.

Ante pertitam pecuniam, quàm esset cœpta deberi, Cic.

COMMENTATUS. Commentatâ oratione, *Plin. Ep.*

CONCRETUS. Cujus ex sanguine concretus homo & coalitus sit, *Gell.*

Con-

CONSPIRATUS. Assidentem conspirati specie officii circumsteterunt, *Suet.*

DECRESSUS. Custodibus decessis multi interficiuntur, *Cæcil. or rather* Cælius, *in Prisc.*

DECRETUS. *In the same manner as* CONCRETUS. Nocte dicque decretum et auctum, *Livius, or rather* Lævius, *in Prisc. Whereby it appears that he would have made no difficulty to say, adds Vossius,* Lunâ decretâ, ostreis decretis, *but this is very rare, as we have already observed, when speaking of* Crasco, vol. 1. p. 225.

DECURSUS. Decurso spatio à calce ad carceres revocari, *Cic.* Decurso lumine vitæ, *Lucr.*
Jam Leone decurso, *Sallu.*

DEFLAGRATUS. Fana flammâ deflagrata, *Ennius apud Cicer.*

DESITUS. Desitum est, *Cic.*
Papirius est vocari desitus, *Cic.*

EMERITUS. Emeritus miles, *Luc.*
Emeritam puppim, *Mart. an old ship that has served its time.*

EMERSUS. E cœno emersus, *Cic.*

ERRATUS. Pererratis finibus, *Virg.*

EVASUS. Exercitum cæsum, evasúmque se esse, *Liv.*

EXCRETUS. Excretos prohibent à matribus hœdos, *Virg.*
Nomen vel participium absque verbi origine, *(says Calepin)* neque enim dicitur exercreor.

EXOLETUS. Exoleta annalium vetustate exempla, *Liv.*

FESTINATUS. Mors festinata, *Tacit.*
Festinatis honoribus, *Plin.*

INSERVITUS. Nihil est à me inservitum temporis causâ, *Cic. I have not omitted to serve you, notwithstanding the bad situation of affairs.*

INSESSUS. Saltus ab hoste insessus, *Liv. surrounded by enemies.*

INTERRITUS. Interritis multis, *Quadrigar. apud Prisc.*

INVETERATUS. Inveterata querela, *Cic.* Inveterata amicitia, *id.*

JURATUS. Quid mihi juratus est argentum dare, *Plaut.* Non sum jurata, *Turp. apud Diom.* Malo ei jurato suo, quàm injurato aliorum tabellas committere, *Cic. But this here ought not to appear strange, since they also said* juror, *from whence cometh* juratur, *in Lucan. And* jurabere, *in Statius.*

LABORATUS. Arte laboratæ vestes, *Virg.*

NUPTUS. Nova nupta, *Ter.*
Novus nuptus, *Plaut.*

OBITUS. Morte obità virgo, *Cic. Virg. Tac.*

OBSOLETUS. Obsoletum amicum, *in Qu. Curt. that is, whose services we have long made use of: which seems to prove, that this verb, and such like, come rather from* soleo, *than from* oleo, *as we have already observed,* vol. 1. p. 194.

OCCASUS. ὁ Ἥλιος. Ante solem occasum, *Plaut. for which reason Gellius saith,* SOLE OCCASO, non insuavi venustate est, si quis autem habeat non sordidam, nec proculcatam.

PERERRATUS. *See* ERRATUS.

PLACITUS. Ubi sunt cognitæ, placitæ sunt, *Ter.*
Placita disciplina, *Colum.*

PRANSUS, POTUS. *See the next title.*

PRAVERTUS. Ubi quoque Romæ ingens præbitus error, *Liv.*

PROPERATUS. Carmina properata, *Ovid. But Pliny hath also,* Deluhi occultâ celeritate properantur. *We likewise meet with the other participle* properandus, *Virg. Val. Flac.*

REDUNDATUS. Redundatus flumine egit aquas, *Ovid.*

REGNATUS. Regnata per arva, *Virg. But Tacitus hath also,* In cæteris gentibus quæ regnantur.

REQUIETUS. Requietum volunt arvum, *Colum.*
Animi meliores requieti surgent, *Sen.*

SENECTUS. ὁ γηράσας. Senecto corpore, *Sall.*

SUCCESSUS. Cùm omnia meâ causâ mihi velles successa, tum etiam tuâ, *Cic. Fil. ad Tyr. Lambinus has left out* mihi successa; *hence Vossius complains of his often acting thus.* Bonis successis, *Plaut. in Prol. Pseud.*

TITUBATUS. Vestigia titubata solo.

TRIUMPHATUS. Triumphatis Medis, *Hor.*
Triumphata Corinthus, *Virg.*

VIGILATUS. Vigilatæ noctes, *Ovid. We meet also with* Vigilandæ noctes, *Quintil. And in like manner with*

EVIGILO. Evigilata consilia, *Cic.*

VIII. *Of* Cœnatus, Pransus, *and* Potus.

Ramus and most of the grammarians insist, that *cænatus, pransus,* and *potus,* are active preterites of *cæno, prandeo,* and *poto,* in the

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the same manner as *cœnavi*, *prandi*, and *potavi*. A great many use them now in this sense; Varro in Gell. lib. 2. c. 25. seems to be of the same opinion, as well as Quintil. lib. 1. c. 4. On the contrary, Vossius pretends, that *pransus*, *cœnatus*, and *potus*, are only simple nouns adjectives, and that we cannot say, *pransus* or *cœnatus sum apud te*, instead of *prandi* or *cœnavi apud te*; though we may very well say, addeth he, *pransus* or *cœnatus te accedam*. Concerning which we have two things to examine: the first, whether *pransus* and *cœnatus* are active preterites of *prandeo*, &c.; the second, whether they are participles and passive preterites, or merely nouns adjectives; and whether we must intirely reject this Latin expression, condemned by Vossius, *Cœnatus sum apud te*.

1. In regard to the first point, it is evident, that *pransus* and the others are not active preterites of *prandeo*, *cœno*, and *poto*. Priscian gives them no other preterite than *cœnavi*, *prandi*, *potavi*; and speaking of verbs which form their preterite by the participle, he reckons only *gaudeo*, *audeo*, *soleo*, *fido*, and *fio*; *sunt autem hæc* SOLA, says he.

2. As to the second, it seems that Vossius ought not to have absolutely condemned this expression, *Cœnatus sum apud te*, since we meet with it still in Livy, *Cùm cœnati apud Vitellios essent*, L. 2. c. 4. Having supped with the Vitellii. And though other editions have, *cùm cœnatum esset*, this does not hinder but *cœnatum* may still be a participle, since it marks its time, and but it may come from *cœnatus*, *a*, *um*, as well as in that passage which Vossius himself quotes from Cornelius Nepos, *Nunquam sine aliquâ lectione apud eum cœnatum est*; where, according to him, along with *cœnatum est* we must necessarily understand τὸ *cœnare* for its substantive. But what led him into a mistake, was doubtless his not having sufficiently considered, that strictly speaking, there are no verbs impersonal. And therefore, if *cœnatum est* cometh from *cœnatur*, as he imagines, *cœnatus* must come from *cœnor*, though this present is not perhaps to be found. And Cicero has manifestly used it as a passive participle, where he saith, *Cœnato mihi et jam dormienti, reddita est illa epistola*, ad Att. lib. 2. ep. 16. where *cœnato* signifies the time past, as *dormienti* the present.

What we may therefore consider on this head, is, that *cœnatus*, *pransus*, and *potus*, not being active preterites, it would be a mistake to say, *cœnatus sum hanc rem*; but being passive preterites, we may say, *cœnatus sum apud te*, which does not hinder us from saying also, *cœnavi apud te*, though in different senses of active and passive, the latter being always better Latin, and more generally used. But what causeth mistakes on this occasion, is the small difference there is sometimes between an active and a passive sense, and our being accustomed to render one by the other. This made Vossius believe that *cœptus sum* was active; as when Cicero saith, *Oratio cœpta est fieri*, for *capit*, in the preceding list: whereas it would have been better if he had said, that *cœptus sum* is then put where *cœpi* might have been, though in a different sense, nothing being more easy than to change a passive into an active sense; which has been the foundation, perhaps, of so many verbs com-

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mon in both significations, as may be seen above, p. 101. and following; as it has often given occasion to take the verbs put in an absolute sense, for passives, as may be seen, p. 100.

X. *Whether* Adventus *may be sometimes also an Adjective.*

This is Palmerius's opinion, which he hath endeavoured to defend by some mistaken passages, as that from Terence's Phormio;

——*Patrem extimescam ubi in mentem ejus adventi venit?*

Where every body may see that *adventi* is the substantive, *of his coming*. The reader will find this error refuted in Vossius, *lib. 4. de Anal.* who proves extremely well, that *adventus* is never other than a substantive.

SECTION V.

Remarks on the indeclinable Particles.

CHAPTER I.

Remarks on the Adverbs.

I. *That the Adverbs admit of comparison; but not of number.*

WE find some Adverbs that are compared; as *satis, satius; secus, secius; diu, diutius, diutissime;* and some others; though there are very few of these, as Probus hath observed. For most of them, as *melius, doctius*, and the others, are real nouns, as we shall make appear hereafter.

But adverbs never admit of number, though Priscian was of a different opinion. For properly speaking, *age* and *agite* are real imperatives, like *lege, legite. Age porrò*, Cic. *Ergo agite & juvenes*, Virg. But what leads people into an error, as well on this as on many other occasions, is their being translated by an adverb, *Age, ista omittamus*, Cic. Well, let us lay those things aside. *Age, dicat, sino*, Ter. Well, let him tell it. And for this reason we have left them among the adverbs in the rudiments.

II. *That what is taken for an Adverb is frequently another part of speech.*

But there are a great many more occasions, where grammarians insist on a word's being an adverb, when it is another part of speech; as when we say, *tanti, quanti, magni;* or when we answer to local questions, *est Romæ, abit Romam, venit Româ.* And in like manner, *domi, militiæ, belli*, which are real nouns; though they have taken them for adverbs, because in Greek these questions are answered by adverbs.

This mistake is still more common, though perhaps it is more excusable, in nouns that are used only in the ablative: for by reason

reason that this case frequently expresseth the manner as well as the adverb; thence it proceeds that they are oftentimes taken one for the other. Such is *sponte*: for, according to Priscian, we find it is a noun because of the adjective which is often joined to it, *sponte suâ*. Such are *forte* and *fortuito*. *Forte fortunâ*, Ter. Cic. *Fors* is even in the nominative in Hor. And with *fortuito* we are to understand *casu*.

The same may be said in regard to *alternis*, which Priscian ranks nevertheless among the adverbs; as

Alternis dictis, amant alterna Camœnæ, Virg.

For *alternis* in this passage is no more an adverb than *alterna*; but it is an adjective, with which we are to understand *vicibus*.

The same we may say of *repente*, the ablative of *repens*, which Cicero has made use of; *Hostium repens adventus*. For as we say, *libens* for *libenter*; *recens* for *recenter*; so we say *repens* for *repente*, as if we were to say *repenter*, though this word be not used. *Repente* ought therefore to be taken as if it were *repentino*, sup. *tempore*.

The same again may be said of *eò, quò, primò, secundò, postremò*; as we shall observe also hereafter in treating of the figure of Ellipsis.

The same also of *amabo*, which is never an adverb. AMABO, *quem pecus grammaticorum inter adverbia reponit, purum & putum verbum est*, says Scioppius. And there can be no doubt of this, because, even where they pretend it is an adverb, it governs an accusative. *Amabo te*, I pray you.

But when we say, *Commigravit huc viciniæ*, Ter. *Huc dementiæ pervenit*, and the like, we take *huc* for *hoc*, and we understand *genus, negotium*, or *locum*; that is to say, *Ad hoc genus dementiæ*; *Ad hoc locum viciniæ*, &c. For heretofore they said *hoc lpcum*, just as we say *hæc loca*.

ID EO are two words, though custom has made them but one, taking it as an adverb. The same may be said of *quomodo, postea, interea, siquidem*.

Magis, nimis, satis, or *sat*, are old nouns: for heretofore they used to say, *magis & mage, satis & sate*, like *potis & pote*, for all genders and numbers. See the remarks on the nouns, ch. 4. n. 1. p. 86. and remarks on the verbs, ch. 3. n. 1. p. 115. Hence it is that they govern likewise the genitive, *nimis insidiarum*, Cic. and the like. See the Syntax, rule 7. p. 18.

But sometimes these nouns are governed by a preposition understood, as we have said of PLUS, in the Syntax, p. 58. As also of *nimium, plurimum, multum*, moreover of *tantum, quantum*, which have been contracted into *tam, quam*. So that if they be in the accusative, we understand KATA, *ad, per*, &c. *Ibi plurimum est*, Ter. that is, *per plurimum*, sup. *tempus*. *Nimium vixit*, that is, *per nimium tempus*. But if they be in the ablative, we understand *in*. *Vixisse nimio satius est quàm vivere*, Plaut. for *in nimio tempore*.

Hence in St. John, Vulg. ed. chap. 8. *Tu quis es? Principium qui et loquor vobis*. It is the same as if it were *à principio*; *τὴν ἀρχὴν*, says the Greek, sup. *κατὰ*. And thus it is that Afranius in Charisius saith, *Principium hoc oro, in animo ut sic statuas tuo*, &c.

Scioppius hereby sheweth that we may indifferently say, *tertium consul*, and *tertio consul*; though the Romans formerly were so much in doubt about it, that A. Gell. lib. 10. c. 1. takes notice, that Pompey consulted the most learned men in the city, to know how he should put it in dedicating the temple of Victory, and that the opinions were divided; Cicero, not caring to disoblige one party more than another, advised him to leave it abridged, TERT. Varro likewise made some difference between these two modes of expression, thinking that *quarto*, for instance, signified rather order and place, and *quartum* time; of which St. Austin also takes notice in his grammar, though in practice they are frequently confounded.

But the reason of the government cannot be at all contested, since we find that some of them have even the preposition expressed. *Solutus columbarum volatus, est in multum velocior*, Plaut. where he might have said *multum* alone for *in multum*, which supposeth also *negotium*.

Nec puer Iliacâ quisquam de gente Latinos
In tantum spe tollet avos, nec Romula quondam
Ullo se tantum tellus jactabit alumno, Virg.

Where we see that he has indifferently made use of *tantum*, and *in tantum*, just as Juvenal hath:

In quantum sitis atque fames & frigora poscunt.

And Livy, *in tantum suam virtutem enituisse*. And in another place, *quantum magis patres plebi se insinuabant, eo acriùs Tribuni contrà tendebant*. And the like.

In a word, we may say with Linacer, that all words whatever which preserve the form or appearance of a noun are not adverbs, or at least they are such only by abuse and custom: and in order thoroughly to understand their force and government, together with the different connexions and transitions wherewith they are used in discourse, we should ever consider them in their natural and original signification. Which we shall now make appear in the word *quod*, and in a list of some particular words that follow.

III. *That* QUOD *is never any thing else but a Pronoun Relative.*

The word *quod*, which is often taken for an adverb, or for a conjunction, is properly no more than the neuter of the relative *qui, quæ, quod*. Which we may consider here on two particular occasions: one, where *quod* commonly includes the reason of the thing; and the other, where it is put after the verb, instead of the infinitive.

1. The causal *quod*, or which includes the reason of the thing, is a pronoun relative, governed by a preposition understood. Thus when Horace saith, for example, *Incolumis lætor quod vivit in urbe*, that is, *lætor ob id*, or *propter id negotium, quod est; vivit in urbe*, taking it in an absolute sense; or *quod est τὸ vivere in urbe*. In like manner in Terence, *Sanè quod tibi nunc vir videatur esse hic, nebulo magnus est*. Where *quod* is put for *ad id quod, in regard to which, as to what relates*, &c. So true is this, that sometimes we

find *id* and *quod* together. *Lætæ exclamant; venit, id quod me repente aspexerant*, Ter. where, according to Donatus, he means *propter id quod*, &c. And Cicero has used it in the same manner, *Teneo ab accusando vix me hercule: sed tamen teneo: vel id quod nolo cum Pompeio pugnare, vel quod judices nullos habemus.* Ad Q. Fr. lib. 3. ep. 2. where having put *id quod* in the first member, and only *quod* in the second, he plainly intimates, that when this *id* is not expressed, it ought to be understood. True it is that Lambinus has struck out this *id*, like a great many other things, which he did not rightly understand; but it is in the ancient copies, as Vossius witnesseth.

And Manutius, in his commmentary on this epistle, observes the same thing, adding, that this sort of expunctions, which have been made in ancient authors, are entirely owing to the rashness of those, *quorum aures imperitæ antiquam, non tamen satis usu pervulgatam loquendi rationem, non ferrent.* Which he further corroborates by this other example from Terence, *Id quod est consimilis moribus, convincet facilè ex te esse natum:* and by this from Livy, *Id quod erat vetusta conjunctio cum Macedonibus:* complaining afterwards, that the persons employed on the Great Thesaurus of the Latin tongue, have inserted a multitude of things of this sort, which are often apt to puzzle us in the perusal of authors.

2. The word *quod*, which is put after a verb instead of the infinitive, is also a relative. But it is frequently deprived of its pronominal use, and scarce retains any other than that of uniting the preposition where it is, to another; as we have shewn in the General Grammar, chap. 9. Though this does not hinder it even then from having its antecedent expressed or understood. For example, when Cicero saith, *Cùm scripsisset quod me cuperet ad urbem venire:* And Plautus, *Scio jam filius quod amet meus*, instead of *scio filium amare meum;* it is plain that *quod* then refers to the thing known, and to the verb *scio;* and that it is just as if we were to say, *Hoc* or *illud scio, nempe quod*, &c. where *quod* would evidently refer to this *hoc* (sup. *negotium*) as to its antecedent: thus Martial,

Hoc scio quod scribit nulla puella tibi.

Where he might have put, *Scio quod nulla scribit tibi*, for *nullam scribere tibi*, though the word *quod* would not then have changed its nature. In regard to which we might produce an infinite number of the like examples; as when Seneca says,

Probo quod non sit pudica.

And Horace,

——— *Quod quanto plura parâsti,*
Tanto plura cupis, nulline faterier audes?

And the declaimer against Sallust, *Credo quod omnes tui similes incolumes in hac urbe vixissent.* And Claudian,

Non credit quod bruma rosas innoxia servet.

And Ulpian, *Sufficit mulieri notum facere quod sit prægnans.* And Cicero, *Illud extremum est, quod rectè vivendi ratio meliores efficit;* where *quod* is constantly a relative; though these are modes of speaking that might all be rendered by the infinitive.

IV. *Whether* QUOD *may be put like the Greek* Ὅτι, *after the Verbs.*

What we have been saying, is almost sufficient to decide this question, though Sanctius has pretended absolutely to deny it; and the whole reason he produces, which he attempts to prove by a vast number of examples, is, that *quod* is never any thing more than a relative. But since we have made appear above, that even when it comes after the verb instead of the infinitive, where it undoubtedly stands for the ὅτι, it is then as a relative; Sanctius's argument can give no room to doubt of this use of the word. We shall inquire more particularly elsewhere into the nature of ὅτι, and we shall demonstrate that it is oftener a pronoun than the Latin *quod*, though this does not hinder them from being easily put one for the other. Hence Linacer censures those translators, who, to avoid rendering this ὅτι by *quod*, have recourse to uncouth circumlocutions. And Vossius, in his book *de constructione*, observes, that Cicero, Pliny, Ovid, Plautus, Seneca, Horace, and the other pure authors, have not scrupled to make use of this *quod*; though in his smaller grammar he says it is not very good Latin, nor fit to be imitated. But Manutius, in sundry places, and particularly on the last epistle of the ninth book to Atticus, and on the 28th of the 7th book *ad familiares*, establishes this use of *quod*, as a thing beyond all manner of doubt. And though Henry Stephen, in his Thesaurus on the particle ὡς, has called it in question, yet we find that in his book *de Latin. falsò suspectâ*, which he wrote afterwards, and where he treats the point expressly, he has established it by a multitude of authorities. So that it would be quite unreasonable to make any doubt of the latinity of this expression; though we may grant that it would be oftentimes more elegant to render it by the infinitive; since Cicero, translating divers passages of Plato, where ὅτι was expressed, has oftener made use of the latter than of the former.

Now the reason why these expressions of the infinitive, or of the word *quod*, are equivalent in sense, and a reason which no one that I know of hath hitherto observed, is because the infinitive is among the moods, what the relative is among the pronouns, and their proper office is to join the proposition to which they belong, to some other; as may be seen more particularly in the General Grammar, part 2. chap. 9 and 11.

V. *Remarkable significations of some Adverbs, where the origin of several words is pointed out.*

ANNUS, properly signifieth *ab hac die*, so that it only denotes the term; and the time is afterwards put in the accusative or the ablative. *Abhinc annis*, or *annos quindecim*, &c.

This induced Erasmus and Scioppius to believe that it might refer to the time past and to the future, and that this depended intirely on the verb to which it was joined. And it is true that we find in Pacuvius, (*In armor. Jud.*) *Seque ad ludos jam inde abhinc exercrant.*

But every where else we find it only for the time past. And Passerat's Calepin is mistaken in saying that Sosipater approves of it for both tenses, for he does not mention a word about it, (though he quotes the

the above-given authority of Pacuvius) but speaks only of two cases which it may govern.

True it is that HINC refers to two tenses, but not *abhinc*. *Me nihilo magis conspiciet, quàm si hinc ducentos annos fuerim mortuus*, Plaut.

Aliquid convasâssem, atque hinc me conjecissem protinus in pedes. Ter.

ADAMUSSIM. *See lower down*, Partim.

ADHUC. *See lower down*, Hactenus.

ADMODUM. As the Latin word *modus* may be taken either for the quantity or the quality, so the adverb *admodum*, which is derived from thence, signifies sometimes *a great deal*, and sometimes *almost* or *about*. *Non admodum grandis natu*, Cic. not very old. *Curio nihil admodum sciebat literarum*, Id. scarce knew any thing. *Exacto admodum mense Februario*, Liv. being almost expired. *Sex millia hostium cæsa, quinque admodum Romanorum*, only five thousand Romans.

ANTEHAC. *Heretofore*, that is, *ante hæc tempora*: for the ancients used to say *hac* for *hæc*.

COMINUS, is not only taken for the place, but also for the time. So that, as Servius observeth, it not only signifies *ex propinquo*, near; but likewise *statim*, immediately, instantly.

——*jacto qui semine cominus arva*
Insequitur, Virg. 1. Georg.

Some have questioned whether it did not govern a case, and therefore might not pass for a preposition, as when Propertius saith,

Aut celer agrestes cominus ire suos.

And in another place,

Fluminaque Æmonio cominus isse viro.

But we may safely affirm it does not, because in the first example it is an ellipsis of the preposition *ad*, just as when Virgil saith,

Sitientes ibimus Afros, for *ad Afros*.

And in the second, it is only a relative dative, which comes in every where, just as

It clamor cælo, and the like.

CUM or QUUM, is an old accusative of *Qui, quæ, quod*. See above, p. 92.

CUR, is an abbreviation of *Cure*: and *cure*, of *cui rei*. Plautus has put it at full length,

——*Vicum legioni dedi,*
Fundáque eo præsternebant folia furfuri:
Cui rei? Ne ad fundas viscus adhæresceret.

But as we have shewn when treating of the declensions, and here above, p. 83, that heretofore the dative being always like the ablative, they afterwards struck out the *i*, *musa* for *musai*: in the same manner they said *cur*, or rather *quor*, according to the ancients, for *cure* or *quare*; therefore *cur* or *quare* are originally and in their signification the same thing. Now when we say *quare*, it is generally an ablative, and we are to understand the preposition *de* or *in*, which is sometimes expressed. *Quid de re obsecro?* Plautus. *In eâ re maximas Diis gratias agere*, Corn. Nepos. Which does not hinder but *cur* may be also taken for the dative *cui rei*, as we have seen in the above-quoted passage of Plautus.

Hence it appears why it is the same thing to say, for instance, *Mirabar quid esset cur mihi nihil scriberes*, or *quare nihil scriberes*, or even *quod tu nihil scriberes*, Cic. The two former modes of expression coinciding with the construction of the ablative, and the latter with that of the accusative, *quod* standing there for *propter quod*.

DEIN cometh from DEINDE. Now *inde*, as well as *hinc*, is said of time as well as place; and therefore *dein*, or *deinde*, is taken for *postea*, when it refers to time, signifying either the preterite or the future; or for *consequenter*, when it refers to place. *Accepit conditionem; dein quæstum occipit*, Ter. *Factum esse non negat, & deinde facturum autumat*, Id.

HACTENUS, is said in regard to place, being formed of *hac* (sup. *fine*) and *tenus*. *Hac Trojana tenus fuerit fortuna secula*, Virg. hitherto. *Hactenus fuit quod à me scribi posset*, Cic. hitherto. *Sed hæc hactenus*, Id. but we have said enough of that.

ADHUC, on the contrary, signifies time, because it is taken for *ad hoc*, sup. *tempus*; or in the plural, *ad hæc*, as we find it in many editions of Cicero, sup. *tempora*. And this adverb is said as well of the time present as past. *Est adhuc non Verres, sed Mutius*, Cic. *Adhuc hæc erant*, Cic. *Adhuc non feci*, Id. *Adhuc unam à te epistolam acceperam*, Id. &c.

DEINCEPS cometh from *dein* and *capio*, and signifieth the succession and series of things.

DUDUM

DUDUM comes from *diu dum*, long since; nevertheless it sometimes expresseth a thing lately past, as *Incertior multò sum quàm dudum*, Ter. I am now more dubious than before.

EDEPOL, or EPOL. See lower down the figure of Ellipsis, list 2.

ETIAM is a word compounded of *et jam*, and has oftentimes nearly the same signification as the two separate parts. Like QUONIAM for *quo jam*, where the *n* has been added to prevent a kind of *hiatus*, the *i* consonant having had a softer sound with the ancients than with us. So that *quo*, properly speaking, is the ablative of the manner or cause.

EXAMUSSIM. See *Partim* lower down.

EXTEMPLO, as ELOCO, signifies *immediately, upon the spot*. For *templum* was taken for all sorts of places uncovered. *Alii extemplo agendum: alii differendum in verò principium censebant*, Liv. But of ELOCO they have formed *ilicò* or *illicò*. Though we likewise meet with it disjoined, *ex loco*, or *ex hoc loco*, in Plautus.

JAMDUDUM signifies a larger space of time than DUDUM; as JAMPRIDEM than PRIDEM; as JAMDIU than DIU; and they are used in regard to time present as well as past. *Jamdudum expectant*, Cic. *Ea, quam jamdudum tractabamus stabilitas*, Id. But Seneca has put it for *jam jam* in the present; *monstrum jamdudum aveho*, in Med. Take away this monster quickly. And Virgil, *Jamdudum sumite pœnas*, Æn. 2. Punish me this instant.

MAGNOPERE is a word compounded of two ablatives, *magno* and *opere*.

MANE is an old ablative, like *sero, tempori*, &c. For they used to say *manis*, kind and favourable, the contrary of which was *immanis*, cruel and wicked, which is still preserved; and so they said *Dii manes*. In this manner that time which succeeds the night they called *mane*, as being more agreeable than darkness. Hence we likewise find *multo mane*, Cic. *bene mane*, Ibid. very early. See vol. 1. p. 167.

MEDIASTOR, MEHERCULES, MEDIUS FIDIUS. See the figure of Ellipsis, list 2.

NIMIRUM is composed of *ne* and *mirum*; as much as to say *non mirum*.

OLIM is taken for all sorts of time. For the past indefinitely; *loquebantur olim sic*, Cic. For a long while since; *Olim non stilum sumsi*, Plin. Jun. *It is a long time since I wrote*. For a little while ago; *Alium esse censes nunc me atque olim cùm dabam*, Ter. *Different from what I was lately*. For the present; *Ut tandem percipias gaudium quod ego olim pro te non temerè præsumo*, Plin. Jun. that is, *now*, according to Robert Stephen. For the future; *Forsan et hæc olim meminisse juvabit*, Virg. For an undeterminate time; *Ut pueris olim dant crustula blandi doctores*, Hor. *do sometimes give*. For always; *Hoc tibi prævalidas olim, multòque fluentes sufficiet Baccho vites*, Virg. *always*.

PARTIM is an old accusative, like *navim, puppim*, which must be governed by κατά. Hence we say *partim eorum*, the same as *pars eorum*, Cic. *Sed eorum partim in pompâ, partim in acie illustres esse voluerunt*, 2. de Orat. speaking of the disciples of Isocrates. But some of them, says he, wanted to make a figure in the schools, *(in pompâ)* and others at the bar *(in acie)*.

The same must be said of *adamussim*, which we read in Varro, 1. de R. R. and of *examussim*, which is in Plautus.

PARUM is also a noun as well as PAULUM, which supposeth *ad* or κατά. They come from παῦρος, *paucus*, or παῦρον, from whence striking out the letter υ, they made *parum*, and changing the ρ into λ, *paulum*. *Parum* comes also from thence, by transposing the letter *r*.

These nouns also are to be found in different cases. In the nomin. *Parum est quod homines fefellisti*. Cic. sup. *negotium*. *Parum meministi quid concesseris*, Id. for *ad parum*. Likewise, *parum multi*, to signify few. *Parum sæpe*, seldom. *Paulum humaniter*, &c.

PEDETENTIM comes from *pede tendendo*, little by little, insensibly.

PERAGRE is taken for different places; where we are, *peregrè abeam*; where we are going to, *peregrè abeo*; where we come from, *peregrè domum redeo*.

PERENDIE, *after to-morrow*, is used for *peremptâ die*, as Charisius observeth.

PERINDE denotes resemblance, *Omnes res perinde sunt, ut agas, ut eas magni facias*, Plaut. Things are just according to the opinion we have of them. *Mithridates corpore ingens perinde armatus*, Sal.

PESSUM

PESSUM is used for *pensum*. See the Preterites, vol. 1. p. 287.

PRÆQUAM. PRÆUT.

PROQUAM. PROUT.

See the chapter of Conjunctions, lower down.

PROTINUS is as if it were *porro tenus*, and therefore denotes continuity of place or time. *Protinus ûtrà mellis cœlestia dona exequar*, Virg. immediately. *Ên ipse capellas protinus æger ago*, Id. I drive them far from hence. *Cùm protinus utraque tellus una foret*, Virg. signifying that Sicily was formerly joined to Italy.

QUAM. See the chapter of Conjunctions hereafter.

QUANDOQUE is an abbreviation for *quandocunque*. *Indignor quandoque bonus dormitat Homerus*, Hor. that is, *quandocunque*. *Quandoque arabitur*, Colum. As often as they shall plow. And it generally bears this signification, as Sanctius observeth, unless it be resolved into two words, *O rus quando ego te aspiciam, quandoque licebit*, &c. Hor. for *& quando licebit*.

QUIN serves sometimes to interrogate, sometimes to increase and extend the sense, and sometimes to excite. On all these occasions it is put for *qui*, and *ne*, or *non*. And then *qui* is the ablative of the relative, for *quo* sup. *modo*.

Quin vocâsti hominem ad cœnam, Plaut. that is, *qui non*, or *quomodo non*. Why did not you call him? how comes it that you did not call him? *Quid stas lapis? quin accipis?* Ter. *Quin tu hoc audis?* Id. *Quin morere?* Virg. &c.

Sometimes we meet with it at full length. *Effice quî uror detur tibi; ego id efficiam mihi qui ne detur*. Ter. where even according to Donatus, *qui* stands for *quemadmodum*, and *ne* for *non*. *Quid nunc agimus, quin redeamus*, Id. that is *immo redeamus, & quid ni*.

———*Hic non est locus,*
Quin tu alium quæras, cui, &c.

Plaut. and the like.

QUO is ever a relative, and may be taken either for the dative, or ablative singular, or for the accusative plural. See the chapter of Pronouns, p. 94.

QUOAD. Tursellinus saith that *quoad hoc*, or *quoad illud*, is not Latin; but that we should say *quod ad hoc spectat*, or *quod ad illud pertinet*. Others nevertheless admit of this word *quoad* for *quantum ad*, which they prove by a passage of the civil Law, book 41. tit. 1. § 3. *Nec interest (quoad feras, bestias & volucres) utrùm in suo quisque fundo capiat an in alieno*. The great Thesaurus of the Latin tongue, printed at Lyons in 1573, which is the best edition; and all Stephen's dictionaries, even the last, that of Honorat, make particular mention of *quoad* in this sense, which they support by this law of Caius: and it is true that it occurs in some editions of the body of civil law, as in that of the widow Chevalon, in 1552.

But in all probability that is a mistake, so that we ought to read *quod ad*, as we find it in the Florentine Pandects printed from the famous original of Florence, which is perhaps the best and the oldest manuscript in Europe, where we find this law thus worded, *Quod ad feras, vestias*, &c. In like manner we read it in the edition of Christopher Plantin in 1567, and in all the best printed copies, as those of Contius or Le Conte, Merlinus, Nivellus, Dionysius Godofredus, and others; except that they put *bestias*, where the former have *vestias*, with a *v*, concerning which see the Treatise of Letters, book 9.

However, should we be inclined to approve of the word *quoad*, which some able moderns have made use of instead of *quantum ad*, as Scioppius, Sanctius, and others; we might do it even by the authority of Cicero himself, who frequently makes use of *quoad ejus facere poteris; quoad ejus fieri possit*, &c. where *quoad* stands for *quantum ad*, and *facere* or *fieri* for a noun governed by *ad* in the accusative, which afterwards governeth *ejus* in the genitive, sup. *rei* or *negotii*. So that *quoad ejus facere potero*, for example, is as much as to say, *quantum ad factum ejus rei potero*; and in like manner the rest.

Thus in the second epistle of the third book, writing to Appius, he saith, *Vides ex S. C. provinciam esse habendam: si eam, quoad ejus facere poteris, quam expeditissimam mihi tradideris, facilior erit mihi quasi decursus mei temporis*. And in another place, *Ut quoad ejus fieri possit, præsentiæ tuæ desiderium meo labore minuatur*,

nuatur, Id. *Nec intermittas, quoad ejus rei facere poteris*, (so far as you are able) *scribere ad me*, Id. This expression being the same as if it were *in quantum ad*: and the same may be said of the rest. For that *quoad* of itself may have the same force as *quantum ad*, there is hardly any possibility of doubting: for as *quantum* is an accusative governed by κατὰ, or *in* understood, according to what hath been already said, n. 2. so *quo* is an old accusative plural, like *ambo*, governed also by κατὰ, as it likewise is in this passage of Cicero, *quoad potuit restitit*, ἐφ' ὅσον, to the best of his power. Which is sufficient to shew that we ought not easily to censure *quoad hoc* or *illud*, instead of *quantum ad*, though the safest way is to make use of *quod ad*.

QUOD is always a relative. See the third article, p. 146.

QUUM. See *Cum*.

SCILICET, is said for *scire licet*, in the same manner as VIDELICET for *videre licet*, and ILICET for *eas licet*.

VENUM, which is taken for an adverb, or for the supine of *veneo*, is only a noun substantive. See the Preterites, vol. 1. 286.

CHAPTER II.

Remarks on the Prepositions.

THE prepositions that have no case are not adverbs, says Sanctius, because they have always their case understood; as, *Longo post tempore venit*, that is, *Longo tempore post id tempus*. But we have shewn in the nineteenth rule, that there are a great many words supposed to be prepositions, which are otherwise, &c.

A preposition, as the very name implies, ought always to precede its case in the natural order of construction. If it followeth, this is by means of a figure called Anastrophe, as *Glandem atque cubilia propter pugnabant*, Hor. Thus *quamobrem* is for *ob quam rem*; *quapropter* for *propter quæ* or *qua*; *quocirca* for *circa quod*, &c.

Prepositions of both cases may be joined in composition, not only to the other parts of speech, but moreover to themselves; as, *Inante diem quintum Cal. Novemb.* Cic. *Exante diem Non. Jun.* Cic. *Insuper his*, Virg. *Insuper alienos rogos*, Lucr. We meet even with *postante* in Varro; *circumsecus* in Appul. *incircum* in Macer. Jurisc. And these compounded prepositions may be likewise joined to a verb, as *insuperhabere* in Gellius, Appul. and Papinian, for *to despise*, or *to set slight on a thing*. Now in regard to the regimen of these prepositions, we must say either that they govern the same case as the simple, which is last in composition, as *Exante diem quintum idus Oct.* Liv. or that there are, in such case, two sentences included in one, so that this signifieth, *ex die ante diem quintum*, &c.

Prepositions are sometimes derived from a noun; as *circum* from *circus*, *secundum* from *secundus*; for whatever is next a thing, comes after it. Hence some are of opinion, that when we find *præsente testibus*, *absente nobis*, and the like, *absente* and *præsente* are become prepositions, and have the same force as *clam nobis*, *coram testibus*, &c. And Vossius seems to favour this notion; though we may also explain these phrases by a Syllepsis, as we shall further observe when we come to treat of the figures of construction.

CHAPTER III.

Remarks on the Conjunctions.

I. *That the Conjunctions have not always the same thing before as after them.*

IN figurative syntax the conjunctions do not connect the words so much as the sense; and therefore they have not always the same case after as before; yet if we resolve the phrase by the simple construction, we shall find they have always like cases: for *emi centum aureis & pluris*, implies *emi centum aureis, & pretio pluris æris. Est domus fratris & mea*, that is to say, *Est domus fratris & domus mea.* So when we say, *Malo esse Romæ quàm Athenis*, it means, *Malo esse in urbe Romæ quàm in Athenis.* But when Boetius saith, *Mulier reverendi admodum vultûs, & oculis ardentibus;* we are to understand *cum*, that is, *Et mulier cum oculis ardentibus.* And in like manner the rest.

It is the same in regard to the interrogation: for if I answer in the same case, it is because I understand the same verb: but if I suppose another, I shall answer in another case; and even supposing the same verb, if the government be changed: *Quanti emisti? Grandi pecuniâ:* and the like.

Conjunctions have not always the same degree of comparison after as before: *Homo & mei observantissimus, & sui juris dignitatisque retinens*, Cic. nor the same tense and moods; *Nisi me lactâsses amantem, & falsâ spe produceres*, Ter. *Confidebam ac mihi persuaseram fore*, &c.

II. *Which Conjunctions require rather the Indicative, and which the Subjunctive.*

We have already seen, p. 108. that these two modes are commonly taken for one another. Nevertheless they are sometimes determined by the conjunctions.

Quanquam, etsi, tametsi, are more commonly joined with the indicative, though they are sometimes found with the subjunctive. *Quanquam Volcatio assentirentur*, Cic. *Etsi illis planè orbatus essem*, Cic. *Etsi pars aliqua occiderit*, Cæs.

Quamvis, licèt, etiamsi: Quando, or *cùm* (for *since*) *quandoquidem*, are generally joined with the subjunctive; yet we sometimes find them with the indicative: *Me quamvis pietas & cura moratur*, Hor. which occurs frequently in this poet's writings. *Nam ista veritas etiamsi jucunda non est, mihi tamen grata est*, Cic. *Quando te id video desiderare*, Cic. Since I see that, &c. *Quandoquidem tu mihi affuisti*, &c. Id.

——— *Quandoquidem est ingenio bono.*

Cúmque huic veritus est optimæ adolescenti facere injuriam, Ter.

QUOD, whether it be used in giving reason, as we have already observed on the chapter of Adverbs, n. 3. p. 146. or whether it

it be put after the verb instead of the infinitive, as in the following n. is joined both with the subjunctive and the indicative, because on all those occasions it is a relative. See the places here quoted.

UT for *that*, commonly takes the present subjunctive, if it has a verb of the present or future tense before it: *In eo vis maxima est ut simus ii qui haberi volumus*, Cic. *Ut in perpetuâ pace esse possitis, providebo*, Cic.

If it be a preter tense, we put the imperfect subjunctive after *ut*: *Tantum cepi dolorem, ut consolatione egerem*, Cic.

Nevertheless if the action signified by the preter tense still continueth, we may put the present after *ut*: *Orare jussit ad se ut venias*, Ter. Because she has desired it, and desires it still.

UT for *postquam* requires the indicative.

Ut sumus in Ponto, ter frigore constitit Ister, Ovid.

Since we have been.

In like manner DONEC for *quamdiu*:

Donec eris fœlix, multos numerabis amicos, Ovid.

DUM likewise denoting the present, *Dum apparatur virgo*, Ter. While they are dressing her.

But DUM, signifying, *provided*, or *until*, requires the subjunctive. *Dum prosim tibi*, Ter.

Tertia dum Latio regnantem viderit æstas, Virg.

JAMDUDUM and JAMPRIDEM are more elegantly joined with the indicative, when an action is implied, which still continueth. *Jamdudum animus est in patinis*, Ter.

In like manner JAM OLIM. *Olim jam, imperator, inter virtutes tuas, livor locum quærit*, Quint.

QUASI and CEU VERO for *quasi verò*, are put with the subjunctive, *Quasi non nôrimus nos inter nos*, Ter. *Ceu verò nesciam*, Plin. As if I did not know, &c.

In the same manner TANQUAM for *quasi*. *Tanquam nesciamus*, Plin. Likewise *tanquam si*. *Suadeo videas tanquam si tua res agatur*, Cic. But TANQUAM for *sicut* governs the indicative. *Tanquam Philosophorum habent disciplinæ ex ipsis vocabula*, Ter.

PERINDE by itself frequently assumes the indicative, *Hæc ipsa omnia perinde sunt, ut aguntur*, Cic. But *perinde ac si* is ever joined to the subjunctive. *Perinde ac si virtute vicissent*, Cæs.

NE, when used for a prohibition, is joined either to the imperative, or the subjunctive. *Ne crucia te*, Ter. Don't torment yourself. *Ne pòst conferas culpam in me*, Id.

If it be used in interrogating, the same as *an* and *num*, it chuses the indicative.

Quid puer Ascanius? Supérátne & vescitur aurâ? Æn. 3.

If it serves only to express some doubt, it requires the subjunctive. *Honestúmne factu sit an turpe dubitant*, Cic.

Hereto we might also add *ne* for *ut ne*, which always requires the subjunctive, in favour of *ut*, which is understood. We shall see examples hereof in the next chapter.

The other conjunctions generally follow the nature of the discourse, sometimes admitting one mood, sometimes another, according as the context and the several particles seem to require:

which

which is easier learnt by the use of authors, than by any instructions we are capable of giving.

III. *Of Negative Conjunctions.*

Nobody can be ignorant that where there are two negatives in the Latin language, they frequently destroy each other, and therefore are equivalent to an affirmation: yet we must here observe, that the contrary oftentimes happeneth. Hence we see that Plautus hath, *Neque nescio,* for *nescio;* and Terence, *nec nemo* for *et nemo:* And in another place, *Ne temerè facias, neque tu haud dicas tibi non prædictum.* And Virgil,

At non infelix animi Phœnissa, nec unquam
Solvitur in somnos, oculisve aut pectore noctem
Accipit——Æn. 4.

And Cic. *Negabunt id nisi sapienti non posse concedi.* And in another place, *Neminem unquam non re, non verbo, non vultu denique offendi.* And Livy, *Ut nemo non linguâ, non manu promtior in civitate haberetur.*

But this is still more usual as well as more elegant, when the negative is put for the disjunctive *vel; Nullam esse artem nec dicendi, nec differendi putant,* Cic. *Non me carminibus vincet, nec Orpheus, nec Linus,* Virg. *Nulla neque turpi, neque flagitioso quæstu,* Cic. *Quanquam negent, nec virtutes, nec vitia crescere,* Cic. And this remark is still more considerable in the Greek language, where we sometimes meet with three negatives successively, which only strengthen the negation, as we have shewn in the New Method of learning that tongue.

The conjunction NEC is taken for *& non.* But sometimes it joins a thing, and makes the signification thereof fall upon another in the same tense, as in Virgil, speaking of an old horse that ought to be discharged from labour, *Hunc*——*abde domo, nec turpi ignosce senectæ;* that is, *Hunc abde domo, & parce senectæ non turpi.* Which some not rightly understanding, imagined it implied a contradiction.

After *non modò,* we sometimes understand also a *non.* See the figure of Ellipsis, in the next book, n. 11.

IV. *Some other remarks concerning particular Conjunctions.*

LICET is properly never any thing but a verb, as *per me licet,* sup. *tibi,* or *vobis,* &c. and it is also made use of in compliances, as if one should say, *veniam ad te?* the other would answer, *licet,* you may, I agree, I permit you. See the Preterites, vol. 1. p. 306. Therefore we may make use of this verb in all these tenses, *Licet facias: Licebit repotia celebret,* Hor. *Licebit curras,* Hor. *Licuit faceres,* &c. where we see that the reason why *licet* governs the subjunctive, is because *ut* is understood. And indeed we never find any other than the subjunctive mood in classic authors; which made Sanctius and Alvarez believe that the rule was without exception; though in civilians we read, *Licet subjecta transactio est,* Ulp. *Licet non fuit damnatio secuta,* Mod.

NISI

NISI is oftentimes taken for *sed*, as Manutius and Stevech have observed, *Eodem modo, anseres alito, nisi priùs daio bibere*, Cato, for *sed priùs*. *Nisi ut periculum fiat, visam quid velit*, Plaut. *Ei liberorum nisi divitiæ, nihil erat*, Id. *Quamobrem?* P. *nescio, nisi mihi Deos satis nescio fuisse iratos, qui auscultaverim*, Ter. *Nisi Pol filium meum multis modis jam expecto, ut redeat domum*, Id. *Nihil mihi gratius facere potes, nisi tamen id erit gratissimum, si quæ tibi mandant confeceris*, Cic. *Tuas literas expectabam: nisi illud quidem mutari, si aliter est, ut oportet, non video posse*, Id. *Omnino hoc eodem modo ex hac parte fiunt, nisi illud erat infinitum*, Id. *Nec cur ille tantopere contendat video, nec cur tu repugnes: nisi tamen multominus tibi concedi potest quàm illi; laborare sine causâ*, Id. *Cohortibus armatis septus senatus, nihil aliud verè potest decernere, nisi timere*, Id. Ep. ad Octav. *Quod quæ cæteri miserias vocant, voluptati habuisset: nisi tamen Repub. bene atque decorè gestâ*, Sall. And in Spanish nothing so common as to see their *sino* (which properly answers to *nisi*) put for *sed*.

Now this remark helps to explain several obscure passages not only in profane, but in ecclesiastic authors. As in this celebrated expression of Pope Stephen to S. Cyprian, *Nihil innovetur, nisi quod traditum est*, which some of the learned moderns pretend to be corrupted, and that we ought to read *in id quod traditum est*. But nothing can be clearer or better expressed, if we consider that *nisi* is there for *sed*. *Nihil innovetur; sed quod traditum est;* Let there be no innovation, but abide by tradition.

In like manner in the Old Testament of the Vulgate edition; when Naaman, after his cure, saith to the prophet; *Non enim faciet ultrà servus tuus holocaustum aut victimam diis alienis, nisi Domino soli*, for *sed Domino soli*. And in the New Testament also of the Vulgate edit. *quos dedisti mihi, custodivi: & nemo ex iis periit, nisi filius perditionis*, John 17. that is, *sed filius perditionis*. For Christ is speaking of his elect, to whom this son of perdition did not belong. And in St. Paul. *Miror quod sic tam citò transferimini ab eo qui vos vocavit in gratiam Christi, in aliud evangelium, quod non est aliud: nisi sunt aliqui qui vos conturbant*, Gal. 1. that is, *sed sunt aliqui*, &c. *Scientes quod non justificatur homo ex operibus legis; nisi per fidem* JESU CHRISTI, Ibid. that is, *sed per fidem* J. C. Again, *Panes propositionis comedit, quos non licebat ei edere, neque iis qui cum eo erant: nisi solis sacerdotibus*, Matt. 12. *Et præceptum est illis ne læderent fœnum terræ, neque omne viride, neque omnem arborem: nisi tantùm homines qui non habent signum Dei in frontibus suis*, Apocal. 9. *Non intrabit in eam aliquod coinquinatum, aut abominationem faciens & mendacium; nisi qui scripti sunt in libro vitæ agni*, Ib. 21. *Unde enim scis mulier, si virum salvum facies; & unde scis vir, si mulierem salvam facies? Nisi unicuique divisit Dominus, ita ambulet*, 1 Cor. 17. for *sed unusquisque ita ambulet, sicut illi divisit Dominus:* But let every man behave according to the gift he has received of the Lord.

Now these turns of expression will not surprise us, if we consider the great relation between these two particles, *sed & nisi*.

Hence

Hence it is that the Hebrews express them by the same word כי אם *chi im*, or לא אם *im lo*, which is sometimes rendered by ἐαν μὴ, *nisi*; as in Gen. c. 22. v. 26. sometimes by ἀλλὰ, *sed*, as in the same book, c. 24. v. 28. and sometimes by ἀλλ' ἢ, as in the 2d book of Kings, chap. 5. v. 17. Saint Paul hath also said, Τίς ἄν ἐστὶ Παῦλος, τίς δὲ Ἀπολλὼς, ἀλλ' ἢ διάκονοι δι' ὧν ἐπιστεύσατε; 1 Cor. 3. 5. *quis igitur est Paulus, quis verò Apollo, nisi ministri per quos credidistis?* And the rest in the same manner.

QUAMVIS, says Sanctius, cometh from *quantumvis*; whereby we may judge, continues he, on what occasion we ought to make use of this particle, because it always includes a mode of complying or granting, and it can never be used, but where you may also make use of *quantumvis*. *Quamvis multa meis exiret victima septis*, Virg. that is, *quantumvis multa*. *Quamvis parvis Italiæ latebris contentus essem*, Cic. *Se beneficium dedisse arbitrantur, cùm ipsi quamvis magnum acceperint*, Cic. *Quamvis sublimes debent humiles metuere*, Phædr. Men, though never so great, ought to be afraid of little people.

We frequently meet with these two conjunctions joined together. And thus it is very common to find two particles that have the same force, or a similar signification; as *ergo igitur*, *post hoc dein*, *Dein postea*, *Tandem denique*, *quia enim*, *quidem certè*, *Extemplo simul*, *En ecce*, *quippe quia*, *Olim quondam*, *Tandem itaque*, *quia nam*, *Nam cur*, *Mox deinde*, &c. Examples hereof are common in Plautus, Terence, Lucan, and even in Cicero, and Cæsar. *Itaque ergo amantur*, Ter. and the like, which we may always refer to the figure of pleonasm, as well as when there are two negatives instead of one, as *Nemo nullus*, *neque nescio*, *nulla neque*, and others, of which we have already made mention.

But when we say, *Etsi quamvis*, *quamvis licet*, it is not properly a pleonasm, since these words have a different signification: as appears by putting *quantumvis* instead of *quamvis*; besides, as we have already observed, *licet* is never any thing but a verb. Thus we find it in Cicero, *Etsi quamvis non fueris suasor*, *approbator certè fuisti*. And in another place, *quamvis licet excellas*; *quamvis enumeres multos licet*, and the like, which are no more pleonasms, than when he says against Verres, *quamvis callidè*, *quamvis audacter*, *quamvis impudenter facere*.

The conjunction QUAM, comes also from *quantum*: and *quanquam*, as Sanctius observeth, is an accusative for *quantum quantum*, as likewise *tanquam*, for *tantum quantum*: Thus *tam deest avaro quod habet*, *quàm quod non habet*, Hor. that is, *Tantum deest*, *quantum non habet*, for *in tantum*, &c. pursuant to what has been already said, p. 146. Thus Livy says, *quàm non suarum virium ea dimicatio esset cernebant*, How greatly it was above their strength.

Hence it is that *quàm* is oftentimes put in one member of a period, and *tantum* in the other. *Quàm magis intendas* (vincula) *tanto adstringas arctiùs*, Plaut.

Quàm is oftentimes understood with *plus* and *amplius*. *Hominum eo die cæsa sunt plus duo millia*, Sall. *Plus quingentos colaphos infregit mihi*, Ter. *Amplius quadraginta diebus hic mansit*, Cic. *Plus millies audivi*, Ter. *Jam calesces plus satis*, Id. But the reason of the

government

government is in the preposition; for these are two nouns, *ad plus calesces quàm ad satis.* See what hath been said concerning the rule of comparatives, p. 58.

PER, PERQUAM, and IMPRIMIS, are oftentimes joined to the comparative, and sometimes also to the superlative, though Henry Stephen thinks otherwise in his Thesaurus, upon the particle ὡς. *Perpaucissimi agricolæ*, Colum. *Herba imprimis calidissima*, Plin. *Perquam maximo exercitu*, Curt. See the rule of Superlatives, n. 7. p. 60.

PERQUAM is joined also to verbs, *Perquam velim scire*, Plin. ad Suran. And in like manner, *sanequam, admodumquam, valdequam, oppidoquam* and *oppidoperquam*, are joined also to verbs and to adjectives in the positive degree, and sometimes, though more rarely, in the superlative. *Sanequam refrixit*, Cic. *Sanequam graviter tuli*, Id. *Valdequam paucos*, Brut. ad eund. *Oppidoquam parva*, Liv. *Oppidoperquam pauci*, Cæs.

Quàm is likewise inserted elegantly between two comparatives. *Pestilentia minacior quàm perniciosior*, Liv. *Salubrior studiis quàm dulcior.* See the rule of comparatives, p. 55.

Now as in every comparison we ought to understand *præ*, according to what has been demonstrated in the 26th rule, so that *Doctior Ciceronc*, implies, *præ Cicerone*; in the same manner it ought to be understood with *quàm*; so that when we say, *Limatior quàm Sallustius*, it means *præquam*, or *præ eo quantum*, as Plautus expresseth himself. Thus when we say, *Bona est mulier tacens, quàm loquens*, it signifies *præquam loquens*, according to Scioppius; or else we are to understand the word *magis*, as shall be shewn hereafter.

Hereby it appears that PRÆQUAM always forms a comparison. *Jam minoris omnia facio, præquam quibusmodis me ludificatus est*, Plaut. I mind every thing else very little in comparison to this. *Hoc pulchrum est præquam ubi sumtus est*, Plaut. This is handsomer than what costs very dear. *Nemo sine grandi malo, præquam res patitur, studuit elegantiæ*, Plaut. No man ever attempted to be elegant above his circumstances, without suffering greatly thereby.

PROQUAM serves to express the relation of one thing to another, *Igitur parvissima corpora proquam & levissima sunt, ita mobilitate feruntur*, Lucr. in proportion to their smallness and lightness.

PRÆUT oftentimes signifies the same as PRÆQUAM. *Nihil hoc quidem est præut alia dicam*, Plaut. This is nothing to what I am going to say. *Molestior est, præut dudum fuit*, Id. He is more troublesome than he has been this long time.

PROUT is likewise the same thing almost. *Tuas literas prout res postulabat expecto*, Cic. *Prout facultates ejus ferebant*, Id. according as.

Copulative conjunctions are also used to form comparison. *Amicior nullus mihi vivit atque is*, Plaut. for *quàm is*, or *præquam is*. *Non Apollinis magis verum atque hoc responsum est*, Ter. for *præ atque*. In like manner, *Nescio quid tibi sum oblitus hodie hac volui dicere*, Ter. that is, *præ* or *proac*, as *prout volui*, &c. Unless we chuse rather to say it is an ellipsis of *æquè*, understood. For it seems

seems that the entire phrase ought to be *æquè ac, æquè atque*, which are oftentimes used. *Te mihi fidelem esse æquè, atque egomet sum mihi——scibam*, Ter. *Me certè habebis cui carus æquè sis & perjucundus, ac fuisti patri*; Cic. Thus when Plautus says, *sicut est hic, quem esse amicum ratus sum, atque ipsus sum mihi*: it is plain that he means, *æquè, atque ipsus sum mihi*. And therefore in the above-mentioned passage of Plautus, *Non Apollinis magis verum atque hoc responsum est*: the meaning is, *non magis æquè verum est, atque hoc responsum*. And in the other passage of Terence, *Nescio quid tibi sum oblitus hodie, ac volui dicere*; it signifies, *æquè dicere ac volui*. Insomuch that as their having often omitted this *æquè*, which refers to *atque*, is intirely owing to custom; so the same custom, on many occasions, understands *atque*, and puts only the word *æquè*; for instance, *Tamen erat nemo, quîcum essem libentiùs quàm tecum & pauci quibuscum æquè libenter*, Cic. Where it is evident we are to understand *æquè libenter atque tecum*; and the rest in the like manner.

TAMEN always requires another member, or another adversative particle, says Sanctius, which should answer, and refer to it. *Qui nondum liberâ civitate, tamen Pop. Romani comitiis liberatus est*, Cic. for *qui, quamvis nondum liberâ civitate, tamen*, &c. Wherefore when it is not expressed, we are to understand it, and to take it in the same case, as when Cicero begins the 19th letter of the 19th book in this manner, *Tamen à malitiâ non discedis*; that is, in short (supposing something that the other had wrote him word about) you are still as malicious as ever.

SECTION VI.

Remarks on some particular Turns of Expression.

CHAPTER I.

Of VEREOR UT, *&* VEREOR NE.

THESE turns of expression, *Vereor ut*, and *Vereor ne*, are different and opposite to one another. This difference is extremely well pointed out in a passage of Terence, where a servant, speaking to two young men, one of whom was afraid of marrying a girl that he did not love; and the other, who really loved her, was afraid lest he should not marry her; he says to the former, *Tu paves, ne illam ducas*, you are afraid to marry her; and to the other, *Tu autem ut ducas*, and you are afraid lest you should not marry her.

But it is not easy to account for these modes of speaking. And the difficulty is in this, that what is expressed by an affirmative in Latin, *Paves* UT *ducas*, ought to be translated by a negative; *you are afraid lest you should not marry her*. And, on the contrary, the Latin negative, *Paves* NE *ducas*, ought to be rendered by the affirmative, *you are afraid to marry her*.

This

This has made several learned men imagine, that *vereor ut* and *vereor ut non* oftentimes signified the same thing; and Sanctius seems to be of this opinion: as, on the contrary, that *metuo ne* was sometimes taken for *metuo ne non*, in the same manner as *non modò* is taken for *non modò non*; and Linacer expressly declares this to be his sentiment in his sixth book *de constr. fig.*

In order therefore to unravel this difficulty, we must consider that these phrases always include the particle *ut* expressed or understood. So that when we say, for example, *vereor ne id fiat*, or *ne non id fiat*, it is as if it were *vereor ut ne*, or *ut ne non id fiat*; for the subjunctive *fiat* cannot be governed but by an *ut* understood, because the particle *ne*, as Vossius hath very well observed, being only a negative adverb, cannot have this force of itself. And here it happens to be the same thing as when Terence saith, *Nunc per amicitiam obsecro ne ducas*, for *ut ne* or *ut non ducas*. And Cicero, *Vide ne illarum quoque rerum à temetipso imminuatur autoritas*, that is, *ut ne*, or *ut non imminuatur*. Sometimes we find those two particles expressed together; as *Peto à te ut, socrus adolescentis rea ne fiat*, Cic.

This being the case, we cannot account for these turns of expression, but by considering the force of the particle *ut*. Now this particle hath two principal uses which particularly relate to our present purpose, and by which we may explain these modes of expression. The first is to be taken for *quomodo*, in the same sense, says Sanctius, as we find it in Cicero, *Tametsi vereor quomodo*, or *Timeo quemadmodum hoc accepturi sitis*. The other is properly to mark the intention and final cause, as when Tully says, *Est igitur oratori providendum, non utì illis satisfaciat, quibus necesse est, sed ut illis, quibus liberè liceat judicare*. And even with the *ne*. *Ita velim ut ne quid properes*, Id. And Terence, *Ut ne id videam misera, huc effugi foras*.

And therefore when we say, *Paves ut ducas*, if we take *ut* for *quomodo*, as Sanctius pretends we ought to take it, the meaning is, *You are afraid how you will marry her*, or *how you will do to marry her*. Which expresses the same sense as that generally contained in the negative, *You are afraid lest you should not marry her*.

On the contrary, *Paves ne ducas*, supposing as we have already observed, that the subjunctive *ducas* can be governed only by an *ut* understood, must be taken for *paves ut ne*, or *ut non ducas*; that is *quomodo non ducas*, and may be rendered thus, *You are solicitous how you shall do not to marry her*; which is the same meaning as when we say in the affirmative, *You are afraid to marry her*. And this is the first explication that may be given.

The other depends on the second signification of the particle *ut*, which signifies, as we have already taken notice, the intention and final cause.

In order rightly to understand this explication, it is requisite to observe, that the passions lying as it were between two opposite terms, one which we pursue, the other which we would avoid, it is certain that the fear of a thing always supposeth the love and desire of its opposite. Thus we are afraid of death, because we

are

are fond of life: we are afraid to marry a woman, because we desire not to marry her; and on the contrary, we are afraid lest we should not marry her, because to marry her is what we desire.

This being premised, it seems that the difference between these turns of expression in Latin and our vulgar language, *Paves ut ducas*, You are afraid lest you should not marry her; *Paves ne* (for *ut ne*) *ducas*, You are afraid to marry her, is that in our vulgar language we barely express the object of fear; whereas in Latin, after marking fear by the verb, at the same time we signify our desire of the contrary by *ut*. And thus *Paves ut ducas* signifies, word for word, *paves*, You are solicitous, *ut ducas*, to marry her; that is, You are disturbed by fear in the midst of the desire you have to marry her: and *Paves ne ducas* (where we are always to understand *ut*) may be explained thus; *Paves*, you are solicitous, *ut ne ducas*, not to marry her; that is, you are disturbed by fear, in the midst of the desire you have to get rid of her, and you are afraid lest you should be engaged.

This reason seems more natural than the other, though I never heard of its being mentioned before. But it will soon appear that this is the real meaning, and the ground of these modes of speaking, if we consider that the conciseness studied by the Romans, oftentimes made them use this turn of expression, when of two things, either opposite or relative, they marked one by the verb, and the other by the particle. Thus they said, *Adesse ex Gallia*, Cic. *Quem ex Hyperboreis Delphos ferunt advenisse*, Id. *Aliquem ad nequitiam abducere*, Ter. *Nunc abeo ad vulgi opinionem*, Cic. *Propius abesse*, Id. and the like. Which evidently proves, as I apprehend, that these phrases, *Paves ut ducas, paves ne ducas; vereor ne fiat, vereor ut fiat*, and the like, were owing entirely to this conciseness, whereby they intended to signify at the same time the fear of a thing, and the desire of its opposite. And if we consider this principle rightly, we shall easily comprehend the several turns of expression that may arise from these two, and which in other respects appear sometimes very intricate. We shall reduce them all to six, according to Manutius; 1. *vereor ut*, 2. *vereor ne*, 3. *vereor ut ne*, 4. *vereor ne non*, 5. *non vereor ut*, 6. *non vereor ne*; and we shall render them in the usual manner of speaking in our language, leaving it to the reader to refer them to the principle, and to translate them verbatim as we have done, after he has formed a clear idea of their nature and force.

I. VEREOR UT.

By what has been said it is obvious, that this form of speaking, *vereor ut*, expresseth fear in regard to things which we desire, that is, fear lest they should not succeed according to our wish. This will further appear by the following examples, *Hoc fœdus vereor Hiempsal ut satis firmum sit & ratum*, Cic. He is afraid that this alliance will not be lasting. *Sin homo amens diripiendum urbem daturus erit, vereor ut Dolabella ipse vobis satis prodesse possit*, Id. If Cæsar should give up the town to be plundered, I am afraid that even the favour of Dolabella himself will not be able to protect you.

you. *Non dubitabam quin meas literas libenter lecturus esses, verebar ut redderentur*, Id. I did not at all doubt but you would be glad to read my letters, but I was afraid lest they should not be delivered to you. *Videris vereri ut epistolas tuas acceperim*, Id. You seem to be afraid that I have not received your letters. *Vereor ut placari possit*, Ter. I am afraid there will be no pacifying him. *Perii, metuo ut substet hospes*, Ter. I am undone, I am afraid that this young man won't be able to stand it. And an infinite number of others.

II. VEREOR NE.

This manner of expression being opposite to the precedent, it signifies fear in regard to things which we don't desire, *Vereor ne turpe sit pro viro fortissimo dicere incipientem timere*, Cic. I am afraid that it will be reckoned a disgrace to an orator, to be under apprehension in attempting to defend so brave a man. *Metuebat scilicet ne indicaretur*, Ibid. Perhaps he was afraid of being discovered. *Vereor ne desideres officium meum*, Cic. I am afraid you will think I have forgot my duty. *Timet ne deseras se*, Ter. she is afraid you will forsake her. *Nimis pavebam ne peccaret*, Plaut. I was greatly afraid he would commit some mistake. And we might give an infinite number of examples, to shew that these two phrases, *vereor ut* and *vereor ne*, are opposite to one another.

I am not ignorant of the opinion of some learned men, that this difference hath not been always observed by authors, and of their having produced several passages out of Cicero to prove the contrary. But it will be easy for us to shew presently, that all those passages are corrupted, and wrested from their natural meaning. I shall only observe here in general, after Stevech and Vossius, that it is a very usual mistake in books, even on other occasions, to put *ut* for *ne*, or *ne* for *ut*; because these two particles are so like one another in manuscript, that very often it is impossible to distinguish them but by the sense.

For which reason, in one of the principal passages which they quote from Cicero in support of their opinion, *Vereor ne satis diligenter in senatu actum sit de litteris meis*, where they pretend that *ne* stands for *ne non*, Stevech is for having us read, *vereor ut satis*, &c. and Vossius is of the same opinion. And this will easily coincide with the above-mentioned sense.

III. VEREOR UT NE, *or* VEREOR UT NON.

This manner of speaking may have a double use; one right and natural, the other false and corrupted.

The right use would be to signify the same thing as *vereor ne*, says Manutius, because *ut ne* is oftentimes taken for *ne*; and we have seen but just now, that in *vereor ne* the particle *ut* is always understood. So that it is the same thing to say, *paves ut ne ducas*, and *paves ne ducas*; *pavebam ut ne peccaret*, and *pavebam ne peccaret*: which the explication above given ought to put beyond all manner of doubt.

Hence it follows, that the other use in which we take this mode of expression, *vereor ut ne*, or *vereor ut non*, for *vereor ut*, is false,

as Vossius testifieth; and Tursellinus hath also questioned it. And if we examine minutely into the thing, we shall find, that what gave rise to this error is, that a great many people, not being able to make out the words, or to comprehend that *vereor ut id fiat*, which is an affirmative, should signify, *I am afraid it will not be done*, which is a negative, they have added a negative, contrary to the use of the Latin language, saying, *vereor ut id non fiat*, to express what is signified without a negative, *vereor ut id fiat*. And it is owing to this ignorance that various passages of Cicero are corrupted in several editions: such is that of the oration *pro Marcello*, where most people read, *Vereor ut hoc quod dicam perinde auditu intelligi non possit, atque ego ipse cogitans sentio*; which is evident mistake, as Manutius hath very well observed, after correcting it by the authority of antient manuscripts. And this is further corroborated by the testimony of the learned Asconius, who, in quoting this passage in his notes on the oration *de Div. in Verrem*, gives it without *non*. So that we have reason to be surprized, that this error should have been suffered to continue in the editions of Gruterus and Elzevir, which have been so carefully revised.

The same may be said of the other passages produced by those who defend this *non*. As that of the oration *pro Planco*, where they read, *Sed quam tempestatem nos vobiscum non tulissemus, metuit ut eam ipse non posset opibus suis sustinere*; where the best editions have, *metuit ut eam ipse posset*, &c. and among the rest those of Frigius, Gruterus, and Elzevir. And Lambinus saw plainly it was nonsense to read it with *ut*, followed by a negative, since he put *ne non posset*, which imports the same as *ut posset*.

But it is very extraordinary that this passage of Cæsar in the first book of the Gallic war, where he says of Labienus, *Veritus si ex Hybernis fugæ similem profectionem fecisset, ut hostium impetum sustinere non posset*, should be read thus in all the printed copies, though Stevech hath observed that this must be owing to the mistake of the transcribers, who have put *ut* instead of *ne*; and though Aldus, and Michael Brutus in his notes on Cæsar, had already endeavoured to correct it.

In regard to the passage from Cicero *de Amicitia*, which P. Monet quotes in his *Schorus digestus*, or *Delectus Latinitatis*, (which is the same book, having left out the name of its first author, Schorus, in the latter editions) *Vereor ut idem sit interitus animorum & corporum*, so little does it prove what he pretends, that it is absolute nonsense to take it thus: because at least we ought to read those words in conjunction with the precedent, and make the punctuation thus, *Sin autem illa vereor; ut idem sit interitus*, &c. as we read it in Lambinus and others, that is, *nempe ut*. *But if I apprehend, as is generally done, that the souls die with the body*, &c. Or else we should read with Elzevir, *Sin autem illa verùm; ut idem sit*, &c. where the sense is very clear; because Cicero says in this passage, that if Scipio is in heaven, it would be envy to lament his death; and, on the other hand, if it is more probable to believe that the soul

dies with the body, as some pretended, we ought no more to grieve for the death of a person, than for one that was never born.

It is the same in regard to the other passages they quote, which I could prove to be all corrupted, did not this require too long a dissertation.

IV. VEREOR NE NON.

Since with *vereor ne* we must understand *ut*, and take it for *ut ne*, it follows of course that with *vereor ne non* we must likewise understand *ut*, and take it as if it were *vereor ut ne non*; whence it is clear that, as the two negatives destroy each other, *vereor ne non* implies the same as *vereor ut*, and is more easily understood. *Vereor ne exercitum firmum habere possit*, Cic. I am afraid lest he should have a good army. *Intellexi te vereri ne superiores literæ mihi redditæ non essent*, Cic. I understood you was afraid I had not received your last letters, that is, You was afraid they were not delivered to me. *Timeo ne non impetrem*, Cic. I am afraid I shall not carry it. And an infinite number of others, where we ought to translate *ne non* like *ut*, as bearing the same signification.

V. NON VEREOR UT, *or* NON VEREOR NE NON.

The negative having ever the force in the Latin tongue to destroy whatever follows it; when it is put before verbs of fearing, it must needs remove all manner of apprehension, either that the thing we desire will not happen, (as when there follows *ut*, or *ne non*) or that the thing we dread will happen, as when there happens to be *ne* or *ut ne*: for which reason *non vereor ut id fiat*, or *non vereor ne non id fiat* (which is the same thing) shew that we are almost certain the thing we wish for will come to pass, and therefore that we are not afraid it will not come to pass. It is in this sense that Cicero has said of Octavius, *Ne verendum quidem est ut tenere se possit & moderari*, &c. We have no reason to be afraid but he can govern and contain himself; just as he said, *Non vereor ne tua virtus opinioni hominum non respondeat*, I am not in the least afraid but you will answer the advantageous opinion the public have conceived of your virtue. *Non vereor ne hoc officium meum Servilio non probem*, I am not afraid but I shall be able to justify my conduct to Servilius. *Non vereor ne non scribendo te expleam*, I know how to overpower you with letters, *or* I am not afraid but I shall attain my end. *Non sum veritus ne tua beneficia sustinere non possem*, I never was afraid of not being able to bear all your favours.

But sometimes we find these two negatives, *ne*, *non*, one following the other, though they fall into different members, and have nothing to do with each other; this is very proper to be remembered, in order to take their meaning, and to distinguish them properly. Thus, in the 1. *Catil.* when Cicero saith, *Credo erit verendum mihi, ne non hoc potiùs omnes boni seriò à me, quàm quisquam crudeliùs factum esse dicat*; it is as if he had said, *An est verendum mihi ne quisquam hoc crudeliùs à me factum esse dicat, & non potiùs ne omnes boni seriò factum esse dicant?* so that the particle *non* falls only upon *potiùs*, (*non potius*) and has no manner of relation to *ne*. And therefore

fore it must not be rendered by *vereor ne non*, but only by *vereor ne*, thus: *But perhaps I shall have more reason to be afraid of being charged with too much cruelty, than to apprehend the complaints of honest men for being too mild and dilatory.*

VI. NON VEREOR NE, *or* NON VEREOR UT NE.

As *non vereor ut* signifieth that we are almost certain the thing we wish for will happen; so *non vereor ne*, on the other hand, gives to understand that we are almost sure the thing to be dreaded will not happen, and therefore that we are not afraid of its happening. It is in this sense that Cicero saith, *Non vereor ne quid timidè, ne quid stultè facias*, I am not afraid that you will act either cowardly or indiscreetly. *Non vereor ne assentatiunculâ quadam aucupari tuam gratiam videar*, Id. I am not afraid of being charged with endeavouring to gain your good-will by flattery.

This is what I thought incumbent upon me to mention concerning these verbs of fearing, on which I have descanted somewhat largely, because I have never yet met with any writer that treated them thoroughly by investigating their principle, without which even those who are versed in the language, acknowledge they have been often puzzled.

There is still another phrase, where, for want of properly distinguishing the affirmation and negation, obscurity often ariseth; we shall mention something about it in the following chapter.

CHAPTER II.

Of this other phrase, HAUD SCIO AN, &c.

THIS expression hath been already taken notice of in our notes on the translation of Terence; yet we shall treat of it here in its proper place.

This mode of speaking is not properly negative, but dubious, or conditional, by reason of the force of the particle *an*; whence it often bears the sense of *fortasse*, and ought to be taken as if it were *haud scio an non* (in the same manner as *non modò* is often taken for *non modò non*). Hence Cicero, in his book upon Old Age, where he finds fault with an expression of Solon's, viz. that he should not chuse to die unlamented by his friends, and sets another saying of Ennius in opposition to it, hath these words, *Sed haud scio an melius Ennius: Nemo me lacrymis decoret*, &c. which Gaza translates thus, Ἀλλ' ἴσως Ἔννιος ἄμεινον. *Sed fortè Ennius melius.* And Cicero abounds in the like expressions; *Aristoteles quem, excepto Platone, haud scio an rectè dixerim principem philosophorum*, Cic. Whom next to Plato I know not whether I may not stile the prince of philosophers. *Tibi non minùs, haud scio an magis etiam hoc faciendum est*, I. Offic. You are not less, but perhaps more obliged. *Quapessentibus autem remp. nihil minùs quàm philosophis, haud scio an magis etiam, & magnificentia & despicientia adhi-*

benda

benda sit rerum humanarum, Cic. Those who have the administration of the republic are not less, but perhaps more obliged than philosophers, to shew a generous contempt of all earthly things. *Est id quidem magnum, atque haud scio an maximum*, lib. 9. ep. 15. It is a great thing, and perhaps the greatest of all: or, I question whether it is not the greatest of all.

Thus when Terence saith, *Atque haud scio an quæ dixit vera sint omnia*, this does not imply, *I know not whether all he has said be true*, as if he believed nothing; but, on the contrary, it shews that he was already half persuaded, and means that what the other said was likely to be true. And in another place, when he says, *Qui infelix haud scio an illam miserè nunc amat*, this does not signify, *I question whether he loves her;* but the reverse, *I question whether he does not love her.* Thus Cicero *pro Marcello*, to signify that posterity will judge more impartially of Cæsar's virtue than the present age, says, *Servi iis etiam judicibus qui multis pòst sæculis de te judicabunt, & quidem haud scio an incorruptiùs quàm nos.* Where, for want of understanding this elegant turn, and to judge only according to our idiom, one would think at first that it should be, *Atque haud scio an non incorruptiùs quàm nos*, &c. An infinite number of such instances are to be found in Cicero, which plainly shew that *haud scio an* ought always to be resolved by *fortasse.* True it is that there are also some passages which may render it dubious, as in his book of Old Age, where he says of a country life, *Atque haud scio an ulla possit esse beatior vita.* But, in all probability, this example, as well as one or two more in his book *de Orat.* and in the oration *de Harusp. responsis*, have been corrupted by somebody who did not understand this manner of expression, and that we ought to read, *Atque haud scio an nulla possit esse beatior vita.* Just as the same writer, in his third book of Offices, endeavouring to persuade his son, that there is nothing more useful than the study of philosophy, says thus, *Quod cùm omnibus est faciendum qui vitam honestam ingredi cogitant, atque haud scio an nemini potiùs quàm tibi;* where he does not say *an ulli*, as he ought to do if the other example was not corrupted, but *an nemini.* And in his book of Friendship, after speaking against those who place the whole end of friendship in utility, he adds, *Atque haud scio an ne opus sit quidem nihil unquam omnino deesse amicis.* But perhaps it is not absolutely necessary, or it is not always best in friendship, that friends should never want any thing. Where it ought to be *an opus sit*, if the example from the book on Old Age was to be admitted.

BOOK VII.

OF

FIGURATIVE SYNTAX.

What is meant by Figures in Syntax, of their use, and that they may be all reduced to four.

WE have already divided syntax into two parts, simple and figurative; and we took notice that the figurative was that which receded from the customary and natural rules, to follow some particular turns of expression authorised by the learned, which is what we understand here by the word FIGURE.

So necessary is the knowledge of these figures, that without it, it is almost impossible to understand the antient authors, or to write pure and elegant Latin.

We shall reduce them all to four, after the example of the learned Sanctius, who says that all the rest are chimeras. *Monstrosi partus grammaticorum. In Miner. sua, lib.* 4.

For by this word figure is meant, either a defect and omission of some part of a sentence; and this is generally called ELLIPSIS:

Or something superfluous and redundant, and this is called a PLEONASM:

Or a disproportion and disagreement in the parts, when the construction is framed rather according to the sense than the words, and this we shall call SYLLEPSIS. Though some modern grammarians give it the name of SYNTHESIS:

Or an inversion of the regular and natural order of words in a sentence, and this we call HYPERBATON.

To these figures some likewise join that of HELLENISM, or GREEK PHRASE, which is when we use such expressions in Latin, in imitation of the Greeks, as cannot be defended by the rules of Latin syntax.

And as for ANTIPTOSIS, or ENALLAGE, we shall prove at the latter end that it is as unnecessary as the rest which we have omitted, and that the whole may be reduced to these four figures.

Chapter I.

Of the first figure called Ellipsis.

THE first figure is called Ellipsis, that is, *defect* or *omission*, and this is of two sorts. For sometimes we ought to understand what is not at all mentioned in a sentence: and sometimes we understand a noun or a verb that has been already expressed, whether we take it in the same or in a different sense; this is what we call *Zeugma*.

Now the first sort of ellipsis is built particularly on what we find in antient authors, who expressing their thoughts more at large, and with the greatest simplicity, have thereby shewn us the natural government, and what we are to suppose in the more figurative and concise manner of writing, which was afterwards adopted. The most general rules that we ought to consider here, and which have been partly hinted at already in the preceding remarks, and in the Syntax, may be reduced to nine or ten heads, and these should be looked upon as fundamental maxims, in order to take the thread of the discourse, and to understand an author thoroughly.

I. *Verb understood.*

I. GENERAL MAXIM. Every sentence is composed of a noun and a verb, and therefore when the verb is not expressed, it must be understood.

Hence what the grammarians call apposition, as *Anna soror*; *Urbs Athenæ*, is properly an ellipsis of the substantive verb, for *Anna ens*, or (because this participle is obsolete) *quæ est soror*: *Urbs quæ est*, or *quæ dicitur Athenæ*: just as Cæsar says, *Carmonenses quæ est firmissima civitas*, lib. 2. B. C. Hence it is that the French hardly ever make an apposition by substantives only, because this language has an aversion to the figure ellipsis. But either they put one of the nouns in the genitive, *La ville de Rome, the city of Rome*; or they add a verb, *La ville qui est appelée Rome, the city which is called Rome*; or they add an adjective to one of the two substantives, *Rome ville célebre, Rome a famous city*; *Anne ma sœur, my sister Anne*; and not *Rome ville*; *sœur Anne*. For which reason they do not translate, *Ora pro nobis peccatoribus, Prier pour nous pecheurs, pray for us sinners*; but, *prier pour nous pauvres pécheurs, pray for us poor sinners*, or *prier pour nous qui sommes pécheurs, pray for us who are sinners*. And in like manner the rest.

Now the apposition is not only formed of one word, but likewise of many, *Donarem tripodas, præmia fortium*, Hor. that is, *qui sunt præmia fortium*. *Vicina coegit ut quamvis avido parerent arva colono: gratum opus agricolis*, Virg.

But it is customary to refer to apposition, words that have more of the nature of an adjective; as *Homo servus*; *Victor exercitus*; *Nemo homo*, &c.

There

There are also a great many occasions on which the verb is understood, especially the substantive verb, *Sed vos qui tandem*, sup. *estis?* And some other verb likewise, as *in Pompeianum cogito*, Cic. sup. *ire*. *Dii meliora*, sup. *faciant*.

When one speaks proverbially, *Fortuna fortes*, Cic. sup. *adjuvat*. By a rhetorical figure, *Quos ego*, Virg. sup. *castigarem*; and on many other occasions which may be learnt by use, or may be seen in the 2d list hereto annexed.

II. *The Nominative understood before the Verb.*

II. GENERAL MAXIM. Every verb hath its nominative expressed or understood; but there are commonly three ways of suppressing the nominative.

1. In the first and second person, *Amavi te, quo die cognovi*, Cic. sup. *ego*. *Quid facis?* sup. *tu*; &c.

2. In verbs relating to the generality of mankind, *Aiunt, ferunt, prædicant*, sup. *homines*.

3. In verbs that are called impersonal. *Vivitur*, sup. *vita*. For since we say, *Vivere vitam*, it follows that we may also say *Vivitur vita*, because the accusative of the verb active may always be rendered by the nominative of the passive. In like manner when we say, *peccatur*, we are to understand *peccatum*, and Cicero has expressed it, *Quo in genera multa peccantur*. *Vigilatur*, sup. *nox*, as Ovid has it, *Noctes vigilantur amaræ*. *Festinatur, properatur*, sup. *res*, or *fuga*; as Virgil hath expressed it, *Festinate fugam*; and the rest in the same manner. The reason of this is because these verbs are called impersonal through a mistake, as we have already shewn, p. 122. and following, and that they may have their nominative and persons like the rest.

Hereto we may refer those verbs which Sanctius calleth *Verba naturæ*, that express a natural effect, as *Pluit, tonat, fulgurat, ningit, lucescit*, where we understand, *Deus, cœlum*, or *natura*; or the noun itself whence the verb is derived, as *pluvia, nix, lux*, &c. since we find that the vulgar languages oftentimes put this nominative, at least with an adjective, as in French, *il a plû une grosse pluie, it has rained a heavy shower*: And in Latin other nouns are joined, as *saxa pluunt*, Stat. *Tantum pluit ilice glandis*, Virg.

The infinitive oftentimes supplieth the place of the nominative, and ought to be understood as such in discourse, because it is considered as a verbal noun, according to what hath been already said, p. 113.

III. *The Accusative understood after the Verb.*

III. GENERAL MAXIM. Every verb active hath its accusative expressed or understood. But it is oftentimes omitted, and especially before the relative *qui, quæ, quod*, as *Facilius reperias*, (sup. *homines*) *qui Romam profiscantur, quàm ego qui Athenas*, Cic. See likewise what hath been said on the 14th rule, and in the remarks on the Verbs, chap. 1.

But

But it is also observable that the infinitive, as a noun verbal, may be frequently understood for the case of its own verb, as we have made appear in different places. Thus when I say *currit*, we are to understand *cursum*, or τὸ *currere*, which is the same thing. *Pergit*, we must understand *pergere*, and the rest in the same manner; which would seem odd at first, if we did not find that the antients expressed themselves in this manner, *Pergis pergere*, Plaut. *Pergam ire domum*, Ter. And thus it is the Greeks say ἔφη φάναι, *dixit dicere*, and the like.

IV. *When the Infinitive is alone, the verb that governs it is understood.*

IV. GENERAL MAXIM. Whenever the infinitive is by itself in a sentence, we must understand a verb by which it is governed, as *cœpit, solebat*, or some other. *Ego illud sedulò negare factum*, Ter. sup. *cœpi. Facilè omnes perferre ac pati*, Id. sup. *solebat*; which is more usual with poets and historians, though we sometimes meet with it in Cicero, *Galba autem multas similitudines afferre, multáque pro æquitate dicere*: where we ought always to understand a verb, without pretending that the infinitive is there instead of the preter-imperfect, by a figure that has no sort of foundation.

Sometimes a participle is understood, as in Cæsar. *Divitiacus complexus obsecrare cœpit, ne quid gravius in fratrem statueret; scire se illa esse vera, nec quemquam ex eo plus quàm se doloris capere, sic dicens se scire*, &c.

V. *When an Adjective is alone, some substantive or other is understood. Of the word* Negotium.

V. GENERAL MAXIM. Every adjective supposeth its substantive expressed or understood. Thus, because *juvenis, servus*, &c. are adjectives, they suppose *homo*; because *bubula, suilla*, &c. are also adjectives, they suppose *caro*. There are a great many of this sort, of which we shall presently give a list.

But when the adjective is in the neuter gender, the word NEGOTIUM is generally understood for its substantive, which word by the antients was taken for RES, the same as the ΤΟ' ΠΡΑΓΜΑ of the Greeks, or the VERBUM of the Hebrews.

Cicero himself has used it in this sense, when he says of C. Antony who did not pay him: *Tu vis illa, lentum negotium*. Ad Attic. *It is an affair that goes on but very slowly*. And in another place: *Ad tanti belli opinionem, quod ego negotium*, &c. And in this sense Ulpian has used it, when he says, that there are more *things* than words in nature, *Ut plura sint negotia quàm vocabula*.

We even frequently find that Cicero takes *Res* and *Negotium*, for the same thing. *Ejus* NEGOTIUM *sic velim suscipias, ut si esset* RES *mea*. Which is proper to be observed in order to understand the force of several expressions, and of many elegant particles, which this author makes use of, as *Rerum autem omnium nec aptius est*

est quidquam ad opes tuendas, quàm diligi; nec alienius quàm timeri; Offic. 1. Where we see that *aptius* and *alienius*, being of the neuter gender, do suppose *negotium* for their substantive, which refers however to the word *res*, mentioned by him before, as to its synonymous term. Again, *Sed ego hoc utor argumento quam-obrem me ex animo, verèque diligi arbitrer.* For *quamobrem*, which is taken for an adverb, is composed of three words. And *res* here refers to *argumentum*, which he mentioned before, as if it were *ob quod argumentum*, or *ob quod negotium*, *on which account.*

So in his oration against Verres, where he says, *Fecerunt ut istum accusarem, à quo mea longissimè ratio, voluntásque abhorrebat;* that is, *à quo negotio accusationis*, according to Asconius. And whence Terence says, *Utinam hoc sit modo defunctum*, we must understand *negotium*, according to Donatus.

And therefore when we say, *Triste lupus stabulis; Varium & mutabile semper femina*, we ought to understand this same *negotium*, without looking for another turn by the feminine, in order to say with the grammarians, that it is *Res tristis, Res mutabilis:* as if *Negotium* could not perform the same office as *Res.*

In like manner the names of arts and sciences are generally in the neuter in Cicero, because this substantive is understood. *Musicorum perstudiosus*, Cic. *Nisi in physicis plumbei sumus*, Cic. *Physica illa ipsa & mathematica quæ posuisti*, Cic. sup. *negotia.*

It ought likewise to be understood, when the relative is in the neuter gender, as *Non est quod gratias agas;* that is, *non est negotium*, or *nullum est negotium propter quod gratias agas*, or *agere debeas.*

Classe virísque potens, per quæ fera bella feruntur, Ovid.

And in like manner, *Lunam & stellas, quæ tu fundâsti;* that is, *quæ negotia.*

Hereby we see that the grammarians had no great reason to call this a Syllepsis, or to say that the neuter gender was more noble than the other two, and therefore included them both. For herein they have committed two considerable mistakes: The first is their not understanding what is properly meant by the neuter, which is only a negative gender, and consequently cannot be more noble than the other two, nor include them both. The second is their mistaking the cause of this construction in the neuter, which is no other than the ellipsis of the word *negotia*; for which reason they imagined it could be used only in regard to inanimate things, whereas we meet with instances of it in others, as hath been shewn in the Syntax, rule 5. p. 11. and as we are further able to demonstrate by authorities, as when Tacitus says, *Parentes, liberos, fratres, vilia habere;* that is, *vilia negotia*, to slight them. And Lucretius:

Ductores Danaum delecti prima virorum.

And this figure of NEGOTIA understood, is so familiar in the Latin tongue, that Cicero makes use of it on many occasions, where he might have done otherwise, as when he says, *Annus salubris & pestilens contraria* (for *contrarii*) that is, *sunt contraria negotia*,

gotia, are contrary things. And in his book on Old Age; *Sæpe enim interfui querelis meorum æqualium, quæ C. Salinator, quæ Sp. Albinus, deplorare solebant*; he could not say, *querelis quæ*, without understanding *negotia*; since it is plain, that *quæ* refers to those complaints, as it appears likewise by Gaza's Greek translation: ἐωλαλάκεις γάρ τοι περίτυχον ΟΔΥΡΜΟΙΣ ΟΥΣ εἰώθασι καταδύεσθαι: and therefore that he might have put *quas*, if he had not understood this other noun, which is of the neuter gender. In regard to which we refer to what shall be said hereafter upon the Syllepsis.

And if it should be again objected, that in Hebrew the adjective feminine is oftentimes taken absolutely, as *Unam petii à Domino*, that is, *unam rem*, though we cannot understand a substantive feminine, because those words which signify *rem*, or *negotium*, are all masculine in that language:

I answer that there is never a passage in Scripture, where the adjective feminine occurs alone, but a substantive feminine is to be understood, though it is neither *res* nor *negotium*, which are masculine in this language; and therefore in the above-mentioned example we are to understand שאלה *schaela, petitionem*, as appears from what it expressed in another place, *Petitionem unam ego peto abs te*, 3. Reg. 2. 16.

NEGOTIUM is likewise understood in the following elegant phrases. *Quoad ejus facere poteris. Quoad ejus fieri poterit*, and the like; of which we have made mention above, Sect. 5. ch. 1. n. 5. upon the word *Quoad*. For the infinitive *facere*, or *fieri*, ought there to be considered as a noun, which governs *ejus* in the genitive, sup. *negotii*. Thus, *Quoad ejus facere poteris*, signifies, *quantum poteris ad facere* (for *ad effectum*) *ejus negotii*. And *quoad ejus fieri poterit*, signifies, *quantum ad ejus rei, or negotii potestas erit*. As much as possible, as far as there will be a possibility of doing it. And the rest in the same manner. This is what very few seem to have rightly comprehended.

VI. *Antecedent with the Relative understood.*

VI. GENERAL MAXIM. Every relative has a relation to the antecedent which it represents. Therefore it is an ellipsis, when the antecedent, which ought ever to be understood both before and after the relative, is mentioned only before; as *Est pater quem amo*, for *quem patrem amo*: And the ellipsis is double, when the antecedent happens to be neither before nor after, as *Sunt quos arma delectant*, and the like. But we have said enough of both in the rule of the relative, p. 4. and following.

VII. *What is to be understood when the Genitive comes after an Adjective, or after a Verb.*

VII. GENERAL MAXIM. Whenever there comes a genitive after a noun adjective, or after a verb, either it is a Greek phrase, depending on the preposition, or we must understand a general noun by which it is governed: And it is an unquestionable

able truth, that neither in Greek or Latin, is there any such thing as verb or adjective, which of itself is capable of governing the genitive. This we have shewn in each particular rule, and what hath been said upon the subject, may be reduced to five principal points.

1. When the adjective is said to be taken substantively, we must ever understand the substantive *negotium*, *tempus*, or some other particular noun, *Ultimum dimicationis*, Liv. sup. *tempus*. *Amara curarum*, Hor. sup. *negotia*. Which Lucretius, Tacitus, and Appuleius seem to have particularly affected.

2. When one of the nouns, called correlatives, is understood, *Sophia Septimi*, Cic. sup. *filia*. *Hectoris Andromache*. Virg. sup. *uxor*. *Palinurus Phœdromi*, Plaut. sup. *servus*.

3. When *causâ*, or *ratione*, is understood, just as the Greeks understand ἕνεκα or χάριν. *Cùm ille se custodiæ diceret in castris remansisse*, sup. *causâ*.

4. When mentioning the names of places, we put the genitive after the preposition, *Ad Castoris*, Cic. *In Veneris*, Plaut. sup. *ædem*. In like manner, *Per Varronis*, sup. *fundum*. *Ex Apollodori*, Cic. sup. *chronicis*. *Ex feminini sexûs descendentes*, sup. *stirpe*, &c.

5. When the genitive is put after the verb, *Est Regis*, sup. *officium*. *Æstimare litis*, Cæsar ad Cicer. sup. *causâ*. *Abesse biduî*, Cic. sup. *itinere*. *Accusare furti*, sup. *crimine*. *Est Romæ*, sup. *in oppido*. And others of the same sort, which we have observed in the rules.

But when the genitive plural does not happen to be in the same gender, nor in the same case with its adjective, we ought to understand the noun repeated. *Corruptus vanis rerum*, Hor. that is, *Corruptus vanis rebus rerum*; so that this is the genitive of partition. Just as we read in Livy, *Neque earum rerum esse ullam rem*. Which shews the little reason there has been to call this an Antiphrasis.

VIII. *What we are to understand, when the Accusative is by itself.*

VIII. GENERAL MAXIM. Whenever there is an accusative in a sentence, it is governed either by a verb active, or by a preposition (except it agrees with the infinitive, as *me amare*.) Wherefore when we find neither of these, we must supply the deficiency, as *Me miserum*, sup. *sentio*.

But the preposition is much oftener understood, as *Eo spectatum ludos*, for *ad spectatum*. See the chapter on the Supines, p. 129. *Pridie Calendas*, for *ante Calendas*, and such like, of which we shall give a list hereafter.

IX. *What we are to understand, when the Ablative is by itself.*

IX. GENERAL MAXIM. The ablative is never in a sentence, but when it is governed by a preposition, though frequently this

this preposition is only understood. We have given instances hereof in all the particular rules, and we shall presently give a list of them for the greater convenience of the learner.

X. *Two other very remarkable Ellipses; one where we are to understand the Nominative of the Verb, and the other where we must supply the Verb by the Context.*

1. It often falls out that the nominative of the verb is not expressed, and then we must take it by the context; as *Cujus belli cùm ei summa esset data, eóque cum exercitu profectus esset*, &c. Corn. Nepos, for *eóque is cum exercitu profectus esset. Id cùm factum multi indignarentur magnæque esset invidiæ tyranno*, Idem, for *magnæque id factum esset invidiæ*, &c. *Ain' tu, te illius invenisse filiam? Inveni, & domi est*, Plaut. for *illa domi est. Dum equites prælíantur, Bacchus cum peditibus, quos filius ejus adduxerat, neque in priore pugnâ adfuerant, postremam Romanorum aciem invadunt*, Sallust. for *neque ii adfuerant*, or else *quique non adfuerant*. Cæsar and Livy abound in such expressions.

2. We are oftentimes obliged to supply a verb in one of the members of a period, not as it is in the other, but quite different, just as the context directs us, as in Virgil:

Disce puer virtutem ex me verúmque laborem,
Fortunam ex aliis. 12. Æn.

Where, as Servius observeth, with *fortunam* we must understand *opta, pete*, or *accipe*, and not *disce*, which goes before, because *fortuna non discitur*. Again,

Sacra manu victósque Deos, parvúmque nepotem
Ipse trahit.

Where *trahit* refers only to *nepotem*; and with *sacra* and *Deos* we must understand *portat*. In like manner, 1. Georg.

Ne tenues pluviæ, rapidíve potentia solis
Acrior, & Boreæ penetrabile frigus adurat.

For the word *aduret* refers extremely well to the sun, and to cold, as Servius takes notice; but as to *tenues pluviæ*, we must understand *nocent*, or some such thing, as Linacer and Ramus have observed. In like manner in Tully, *Fortunâ, quâ illi florentissimâ, nos duriore conflictati videmur*. Where *conflictati* agrees only with the second member, whereas in the first we must understand *usi*, says Scioppius. And in Phædrus, lib. 4. fab. 16. *Non veto dimitti, verùm cruciari fame*, where it is plain, that with the second member we must understand *jubeo, volo*, or the like, and not *veto*. Which is still the more worthy of notice, as it is more contrary to the delicacy of our (the French) language, which does not admit of our making use of a verb that refers to two words or members of a period, unless it can be said separately of either.

It is by this sort of Ellipsis that we must explain a great many passages in the Vulgate edition of the Scripture, as in St. James, *Glorietur autem frater humilis in exaltatione suâ, dives autem in humilitate suâ*, where, according to the most probable opinion, followed by

by Estius, we are to understand *confundatur* in the second member, and not *glorietur*, which is in the first. By this same figure Estius explaineth this passage of St. Paul, *Prohibentium nubere, abstinere à cibis*, where we must understand *præcipientium*. And this other, *Per fidem ambulamus, non per speciem*, where *stamus* must be understood, because the word *ambulare* is indeed applicable to those whom the divines call *viatores*, but not to the blessed, unless it be simply to express the happiness they will have in being every where with Christ. *Ambulabunt mecum in albis*, Apocal. 3. The same may be said of this other passage of the Psalmist, *Per diem sol non uret te, neque luna per noctem:* and of this other of Genesis, *Die noctúque æstu urebar*. For neither the moon nor the night have any heat or burning, to occasion a sensible inconveniency. Therefore we must understand some other word. In like manner *Lac vobis potum dedi, non escam*, γάλα ὑμᾶς ἐπότισα καὶ οὐ βρῶμα, as in Homer, οἶνον καὶ σῖτον ἔδοντε, *Vinum & frumentum edentes*, where it is evident that something must be understood, since St. Paul did not mean that we should drink what we eat, nor Homer that we should eat the wine we drink.

But we must likewise take notice, says Linacer, that it is sometimes almost impossible to determine which verb ought to be understood in order to complete the sense, as in Quintilian, *Si furem nocturnum occidere licet, quid latronem?*

XI. *Of other more remarkable Particles that are understood.*

We are oftentimes obliged to understand *magis* or *potiùs;* as *Tacita semper est bona mulier, quàm loquens*, that is, *magis bona. Oratio fuit precibus quàm jurgio similis*, Liv. that is, *magis similis* Thus the Greeks frequently understand μᾶλλον. And thence it is that we find in the Psalmist, *Bonum est confidere in Domino, quàm confidere in homine.* And in Terence, *Si quisquam est qui placere cupiat bonis, quàm plurimis*, that is, *bonis potiùs quàm plurimis.*

With *simul* we are often to understand *ac* or *atque*, as in Virgil, Ecl. 4.

At simul heroum laudes, & facta parentis
Jam legere, & quæ sit poteris cognoscere virtus.

And in Cic. *Itaque simul experrecti sumus, visa illa contemnimus.*

Si is understood when we say

——— *Tu quoque magnam*
Partem opere in tanto, sineret dolor, Icare haberes, Virg.
——— *Decies centena dedisses*
Huic parco paucis contento, quinque diebus
Nil erat in loculis, Hor.

Ut is not taken for *quamvis*, as some people imagine, but then we understand *esto* or *fac*, as in Ovid, *Protinus ut redeas, facta videbor anus*, that is, *esto ut statim redeas, tamen*, &c.

Neither is *ut* taken for *utinam*, as when Terence says, *Ut Syre te magnus perdat Jupiter;* for we are to understand *oro*, or *precor ut*, &c.

When

When we say, *cave cadas, faxis*, &c. we are to understand *ne*, as it is in Cicero, *Nonne cavcam ne scelus faciam ;* likewise with the *ne* we are to understand *ut*, according to Vossius and Scioppius, for otherwise this *ne* would not govern the subjunctive. See what hath been said above, in explaining *vereor ne*, p. 162.

What they call the potential or concessive mood may be likewise resolved by this figure, as *Frangas potiùs quàm corrigas*, that is, *fiet potiùs ut frangas*, &c. *Vicerit*, that is, *esto ut vicerit. Obsit, prosit, nihil curant*, for *an obsit*, &c. In like manner when we say, *Bono animo sis*, it means, *fac ut sis*, &c. *Ames, legas*, that is, *moneo te ut*, or *fac ut ames, legas*, &c.

After *non modò, non solùm, non tantùm*, (provided it does not hurt the sense) we are to understand NON; as, *Alexander non modò parcus, sed etiam liberalis*, that is, *non modò non parcus. Ita ut non modò civitas, sed ne vicini quidem proximi sentiant*, Cic. *Non modò illi invidetur ætati, verùm etiam favetur*, Id. Offic. 2. Hence it comes that the *non* is sometimes expressed. *Quia non modò vituperatio nulla, sed etiam summa laus senectutis est*, &c. Concerning which the reader may consult Muretus in his *variæ lectiones*.

The particle NEMPE is oftentimes necessary for resolving several absolute modes of speaking: as, *Sic video philosophis placuisse ; Nil esse sapientis præstare nisi culpam*, Cic. that is, *nempe nihil esse*, &c. *Cætera verò, quid quisque me dixisse dicat, aut quomodo ille accipiat, aut quâ fide mecum vivant ii qui me assiduè colunt & observant, præstare non possum*, Id. that is, *nempe, quid quisque*, &c. *Hoc verò ex quo suspicio nata est, me quæsivisse aliquid in quo te offenderem, translatitium est*, Id. that is, *nempe me quæsivisse*, &c.

These are the most considerable things we had to observe in regard to the figure of Ellipsis, whereby every body is capable of judging of all the rest. For the most general rule that can be given upon this subject, is to take notice of the natural and most simple way of speaking, according to the idea we receive from vulgar languages, which oftentimes point out to us what we ought reasonably to understand.

Yet because on those occasions we may be at a loss for words, unless we happen to be very conversant in the language, I shall therefore subjoin three lists. The first shall be of nouns: and the second of verbs, where I do not intend to include all those that may be understood (for this would be too tedious a piece of work) but only the principal ones. The third is to be of prepositions, which generally form most of the governments and connexions of speech in all languages.

XII. FIRST LIST.

Of several Nouns understood in Latin authors.

ÆDES is understood, when we say, *Est domi* to the question *Ubi*. See the Syntax, rule 25, p. 50. and following.

ÆS is understood, when we say, *Ratio*, or *tabulæ accepti & expensi*, just as we have shewn that it is also understood, when we say, *Pater familias, Aqua sum calida*, &c.

ASTRO, when we say, *Mars & Venus currit duos* Ovid. *Castor & Pollux alternis vicentes & occidentes.* And the

the like. For this is a kind of Ellipsis according to Scioppius; unless we choose simply to say that then the two singulars are equivalent to a plural, and refer it to the figure of syllepsis, of which hereafter.

AMNIS, when we say, *confluens, profluens, torrens, fluvius.* See the Genders, vol. 1. p. 6.

ANIMUS, when we say, *Rogo te ut boni consulas*, that is, *ut statuas hanc rem esse boni animi, proceeds from a good will*; though we generally translate it by the person that receives, *I beg you will take this in good part.*

ARS, or SCIENTIA, when we say, *Medicina, Musica, Dialectica, Rhetorica, Fabrica*, &c.

ARVUM, when we say, *novale. Culta novalia*, Virg. But when he says, *Tonsas novales*, we are to understand *terras*, so called *à novando*, says Varro, because they are renewed, or the seed is changed.

BONÆ, when we say, *Homo frugi*: for the antients used to say, *bonæ frugis*; afterwards they said, *bonæ frugi*; and at length *frugi*, by itself, as Sanctius observes.

CAMPUM, when we say, *per apertum ire.*

CARCER, as it was heretofore neuter, ought to be understood, in saying, *Pistrinum, Tullianum*, &c.

CAUSA, in saying, *Exercitum opprimendæ libertatis habet*, Sallust. *Successorum Minervæ indoluit*, Ovid. *Integer vitæ, sceleris purus*, Hor. See the Syntax, p. 22.

CARO, when we say, *bubula, vervecina, suilla, ferina*, &c.

CASTRA, when we say *stativa, hyberna.* See Historic. vol. 1. p. 161.

CENTENA, when we say, *Debet decies*, or *decies sestertium.* See the chapter on Sesterces, in the particular observations, book 8.

CICERULAS, when we say, *Imponere alicui*, to impose upon him, to deceive him. For this is properly *treating him as an ass.*

CŒLUM, when we say, *serenum, purum*, &c.

CONSILIUM, when we say, *Arcanum, secretum, propositum. Perstat in proposito*, &c.

COPIA, when we say, *Eges medicinæ, abundas pecuniarum.*

CORONA, when we say, *Civicâ donatus; Muralem, Obsidionalem adeptus*, &c. As likewise when we say, *serta*; just as *sertum* refers to *coronamentum*, which we find in Cato and in Pliny.

CRIMINE, or ACTIONE, when we say, *Furti damnatus. Repetundarum postulatus.* See rule 28.

DATUM, when we say, *Non est te fallere cuiquam.*

DIES, when we say, *Illuxit*, or *meus est natalis*, &c.

DII, when we say, *Superi, Inferi, Manes*, &c.

DOMUS, when we say, *Regia, Basilica.*

DOMUM, when we say, *Uxorem duxit.*

EXTA, when we say, *cæsa et porrecta*, as in Cicero, *Ne quid inter cæsa & porrecta, ut aiunt, oneris nobis addatur, aut temporis.* That when I shall approach towards the expiration of my time, I may not be troubled with any new protraction of my office.

The metaphor is taken from hence, that when the entrails are cut and drawn out of the belly of the victim, which is what they called CÆSA, the priest, who offered the sacrifice, held and considered them some time before he presented them upon the Altar; which is what they called *Porricere.*

FACULTAS, or POTESTAS, when we say, *Cernere erat. Non est te fallere cuiquam, &c.*

FESTA, when we say, *Bacchanalia, Saturnalia, Agonalia.*

FINIS, when we say, *hactenus, quatenus.* For it means, *hac fine tenus.*

FRUMENTA, when we say, *sata*; as *fruges*, when we say, *satæ.*

FUNERA, when we say, *Justa persolvere.*

HOMO, in *adolescens, juvenis, amicus, familiaris*; and whenever the adjective which agreeth with man, is taken absolutely, as *miser sum, salvus sum*; also in *optimates, magnates, mortales, Germani, Galli*, &c.

IDEM, as *Equa ferè qui homini morbi*, Plin. for *ferè iidem qui.*

INGENIUM, or INSTITUTUM, or MOREM, when we say, *Antiquum obtines*, Plaut. *Nunc cognosco vestrum tam superbum*, Ter.

IS, for *talis*, or *tantus*, is very often understood, as *Homo improbus, sed cui paucos ingenio pares invenias*, for *is cui.*

ITER, when we say, *Quò pergis, quò tendis?* Virgil has even expressed it, *Tendit iter velis portúmque relinquit.*

JUDICES, when we say, *Mittere in consilium.* Whence, according to Asconius, it is taken for *perorare*, when the orator having finished, the judges met in order to gather the votes. *Testibus editis ita mittam in consilium ut*, &c. Cic.

JUDICIO, or JURE, when we say, *falso, merito, immerito*, which are all of them real nouns adjective.

LAPIS, when we say, *Molaris.*

LAUDEM, when we say, *Cur mihi detrahis?*

LIBER, when we say, *annalis, diurnus.* In like manner in the plural,

LIBRI, when we say, *pugillares.* As also when we say *pandectæ*, a Greek word, which Tiro, Cicero's freedman, gave for title to books that he wrote on miscellaneous questions. *Quos Græco titulo*, says Gellius, *πανδέκτας, libros inscripsit, tanquam omne rerum atque doctrinarum genus continentes.* And afterwards this very title was conferred on the body of the civil law collected by Justinian, which is otherwise called *Digesta, orum.* Several have doubted of what gender this word *Pandectæ* was, because, as Varro and Priscian have very well observed, the nouns in ης of the first declension of the Greeks, which in that language are masculine, being changed into *a* in Latin, become feminine, as ὁ χάρτης, *hæc charta.* Hence Budeus has said *Pandectas Pisanas* in the feminine. But Vossius believes that this rule of Priscian will hold good only as to nouns that have no relation to another more general word understood, as in this case *libri*; for which reason he says, *cometa* and *planeta* are masculine, because ἀστὴρ is understood. Ant. Aug. H. Stephen, Mekerchus, Andr. Schot, and several others, are of this opinion. And Cujas himself has acknowledged his error, since in his latter works he always put it in the masculine.

LIBRÆ, or LIBRARUM, (genitive singular or plural of *libra*, a pound) when we say, *Corona aurea fuit pondo viginti quinque*, Liv. and the like, that is, *pondo* or *pondere librarum* 25. For *pondo* is only an ablative like *mundo.* See the Genders, rule 8, and the Heteroclites, list 6.

LINEAS, when we say, *Ad incitas redactus*, reduced to extremity; for *incitæ* comes from *cieo* for *moveo*, because those who play at draughts, being driven to the last row, can stir no further. Hence it is that the men at draughts are called *inciti*, that is, *immobiles.* But where Lucilius said, *Ad incita*, we are to understand *loca.* Hence it is, says St. Isidorus, that they gave the name of *inciti* to those who had lost all hopes of ever extricating themselves from their misery.

LITERAS, where Cicero says, *Triduo abs te nullas acceperam.* And in this passage of Plautus, *Hodie in ludum occœpi ire litterarum; ternas jam scio, A. M. O.* Where there is no sort of foundation, say Scioppius and Vossius, for taking this word *ternas* for the three conjugations of verbs, as Alvarez has done, just as if a child could learn three conjugations, the first day he went to school.

LOCUS, when we say, *Hic senex de proximo: ab humili* (sup. *loco*) *ad summum* (sup. *locum.*) *In medium; convenerunt in unum*, &c. *Primo, secundo, tertio*, &c. sup. *loco.*

LOCA, in the plural, when we say, *Æstiva, hyberna, stativa, pomaria, rosaria, supera, infera*, &c.

LUDI, when we say, *Circenses, Megalesii, Sæculares, Funebres*, &c.

MALUM, when we say, *Caveo tibi, Timeo tibi; Metuo à te, de te, pro te*, &c. But when we say *cavere male*, we are to understand *se à malo.*

MARE, when we say, *profundum, altum, tranquillum.*

MENSIS, when we say, *Januarius, Aprilis, October*, &c.

MILLE, or rather MILLIA, which supposeth also *negotia*, when we say *decem* or *centum sestertia*, of *denarii.* See the chapter on Sesterces in the next book.

MODIA, when we say, *Millia frumenti.*

MODO, in *perpetuo, certo*, &c.

MORTEM, when we say *obiit.* And it is still usual to say *occumbere mortem*, &c.

NAVIM, when we say, *solvit, conscendit, appulit.*

NEGOTIUM. We have already taken notice of this, as one of the most general rules. It may also be observed on this occasion, that this same noun is understood, when we say *tanto, quanto, aliquanto, hoc, eo, quo, multo, paulo, nimio.* For *multo doctior* signifies *multo negotio doctior*; or else *multâ re, multis partibus doctior.* In like manner, when we say, *Qui fieri potest?* *qui* is an ablative for

for *quo*, that is, *quo modo*, or *quo negotio*.

When *id*, *quid*, or *aliquid*, are put, *negotium* is understood, those nouns being of their nature adjectives. As we see in Terence, *Andriæ id erat illi nomen.* And in Plautus, *Quid est tibi nomen? Nisi occupo aliquid mihi consilium.*

Even when *quid* governs the genitive *negotii*, still it supposeth *negotium* repented for its substantive, as *Videri egestas, quid negotii dat homini misero mali*, Plaut. This is as if it were, *Quid negotium mali negotii dat egestas homini misero.* Where *quid negotium negotii* is the same thing as *quæ res rei*, or *rerum*, as in the same author, *Summum Jovem detestor*, said Menechmus: *Qua de re aut cui rei rerum omnium?* answers the old man. And thus Scioppius explains it.

This noun is also understood, when we say *mille* or *millia*, sup. *negotia*; for *mille* being an adjective like the other numeral nouns, it must needs have its substantive, concerning which see the chapter on Sesterces in the next book.

NUMUS, or NUMERUS, when we say, *denarius, quinarius*, &c.

Also when we say, *quadrans, quincunx, sestertius*, &c.

NUNTIUM, when we say, *Obviàm illi misimus.*

NUX, when we say, *avellana, juglans, pinea, persica, castanea*, &c.

OFFICIUM, when we say, *Non est meum*, or *Regium est bene facere.* Also when we say, *Est regis*, &c.

OPERA, when we say, *Bucolica, Georgica, Rhetorica, orum*, &c.

OPUS, when we say, *Hoc non solùm laboris, verùm etiam ingenii fuit.*

ORATIO, when we say, *prosa*, which cometh from *prorsa* for *recta*, the contrary of which is *versa*. For *prorsus* heretofore signified *rectus*, from whence comes *prorsi limites*, in Festus; *Prorsa Dea*, that presided over women in labour.

OSTIUM, when we say, *posticum*, a back door.

OVES, when we say, *hidentes*; hence it is generally feminine in this sense. But if we join it with *verres*, it will be masculine, as in Non. *bidenti verre.*

PARS, when we say, *Antica, postica, decima, quadragesima, primas, secundas*, &c. *Non posteriores feram*, Ter. *Et secundas defert*, Quint. sup. *partes.* In like manner, *pro ruâ, pro virili*, sup. *parte.*

PASSUS, when we say, *Ire duo millia*, Mart. *Latitudo septingentorum millium*, Cæs.

PRÆDIUM, when we say, *suburbanum, Tusculanum*, &c.

PUER or PUELLA, when we say *infans*; for this word is an adjective: hence it is, that in Valerius Maximus we find *puerum infantem*, that could not speak.

RASTER, when we say, *bidens, tridens*, &c.

RATIO, when we say, *expensa, impensa, summa*; just as we understand *rationes*, when we say *conturbare*, to confound one's accounts, and to use some fraud, either towards the master or towards the creditors, to make them lose their turn, and to pay the last before the first.

REM FAMILIAREM, when we say, *decoquere*, to squander away his estate, to turn bankrupt; whence also we have *decoctor*, a bankrupt.

SERMO, those familiar phrases, of Cicero, *Brevi dicam. Complecti brevi. Brevi respondere. Circumscribi & definiri brevi*, sup. *sermone.* And when he says, *Brevibus agere, brevibus aliquid dicere*, sup. *sermonibus* or *verbis*, in short, in a few words.

SERVUS or MINISTER, when we say, *Est illi à pedibus, or circum pedes, à manu*, or *ad manum, à secretis, à libellis*, &c.

SESTERTIUM, (for *sestertiorum*) when we say *centum millia.* And both are understood when we reckon by the adverb, as *debet mihi decies*, and the like. See the chapter on Sesterces in the next book.

SIGNUM, when we say, *bellicum* or *classicum canere.*

SINGULI, when we say, *in naves, in annos, in horas*, &c.

SOLUM, when we say, *Terræ defigitur arbor*, Virg. sup. *in solo.* Hence in Sallust, *Arbores quæ humi aridoque atque arenoso nascuntur*, that is, *in solo humi aridoque*, &c.

TABELLÆ, when we say, *in eboreis, laureatis*, &c. For heretofore the tablets or table-books took their name either from the matter they were made of, or from the number of leaves. As *eboreæ, citreæ, duplices, triplices*, &c. *Laureatæ*, were those which the emperors used to send to the senate after obtaining a victory.

TABERNA, when we say, *medicina, sutrina, textrina, tonstrina, fabrica, salina, laniana,* &c. which are all adjectives. See *pistrinum* in the Heter. vol. 1. p. 137.

TABULIS, when we say *in duodecim.* For the twelve tables were the fundamental laws of the Roman republic.

TEMPUS, when we say *ex eo, ex quo, ex illo: Ex illo fluere res Danaûm,* Virg. *Tertio, quarto, extremo,* &c. *Optato, brevi, sero,* &c. *Tertium consul, postremum ad me venit,* &c. *Hoc noctis, id ætatis,* &c. *Antehac, posthac, (hac* is here taken for *hæc.) Antea, postea, præterea, post illa,* sup. *tempora.* Cicero hath even expressed it, *Post illa tempora quicunque remp. agitavere,* &c. *Non licebat nisi præfinito loqui,* sup. *tempore. Prope adest cùm alieno more vivendum est mihi,* Ter. sup. *tempus. Erit cùm feciase nolles,* sup. *tempus.* And an infinite number of the like sort.

TERRA, when we say, *pa* coll*continens.* Likewise when we say *humi,* instead of *in terrâ humi.* For the earth is divided *in aquam et humum,* according to Varro. In like manner, when we say, *Natus est Ægypti,* sup. *in terrâ.* See r. 25. p. 50.

VADA, when we say, *brevia,* shallows, flats.

VASA, when we say, *fictilia, vitrea, chrystallina.* Just as

VAS, when we say, *atramentarium, salinum.*

VERBA. *Docere paucis,* Virg. sup. *verbis. Responsum paucis reddere,* Id. *Pro re pauca loquar,* Id. *paucis te volo,* Ter. sup. *verbis alloqui.* As also, *Paucis est quod te volo,* for. *Est negotium propter quod paucis te verbis alloqui volo. Dicere pauca,* sup. *verba. Respondere pauca,* Hor. &c.

VIA, when we say, *hac, illac, istac, quâ, eâ, rectâ,* &c. *Appia, Aurelia,* &c. As also *viam,* when we say, *ire, ingredi.* Virgil has even expressed it, *Itque reditque viam,* &c.

VINUM, when we say, *mustum, merum, Falernum, Massicum,* &c. which are nouns adjective.

VIR, UXOR, or FEMINA, when we say, *conjux, maritus,* or *marita.* And in the plural, *optimates, magnates, primates, majores,* &c. sup. *viri* or *feminæ.*

VINCA, when we say, *rudem accipere,* that is, to be discharged from further business. For one of the ways of discharging was by the prætor's putting a rod or wand on the head of the person whom he discharged or released, and this rod was called *rudis,* from its being rough and unwrought. It had also the name of *festuca,* as likewise of *vindicta,* because by this method, *servi vindicabantur in libertatem.* Hence cometh *rude donatus,* discharged from all exercise or business, because when a gladiator came to be excused from fighting any more, they used to give him one of those rods.

URBS, when we say, *natus Romæ* for *in urbe Romæ.* See rule 25. p. 50.

UTILE or COMMODUM, when we say *consulo tibi; prospicio mihi,* &c.

It may likewise be observed on this occasion, that it is a kind of Ellipsis, at least according to Sanctius and Scioppius, when we do not follow the gender of the termination in particular nouns, but only the gender of the signification in regard to the common and general term. As,

In names of trees, *Delphica laurus, patula fagus, tarda morus,* &c. sup. *arbor.*

In the names of herbs, *Dictamnum pota sagittas pellit,* Plin. *Centunculus trita accto,* sup. *herba,* Idem.

In the names of provinces, islands, towns, and others, concerning which see what has been said when treating of genders, rule 3, 4, 5, and 6.

But then with the Ellipsis, there is also a Syllepsis, as we shall shew hereafter, p. 189.

XIII. SECOND LIST.

Of several Verbs understood.

ADSPICIO or VIDEO, when we say, *En quatuor ædes, Ecce hominem, En Priamum.* But if we put the nominative, *Ecce homo, en Priamus*, we are to understand *adest* or *venit*, or the like.

AMET or ADJUVET, when we say, *Mehercule, Mecastor, Medius fidius*, (heathen forms of swearing, which Christians ought not to make use of) that is, *Me Hercules, Me Deus Fidius amet* or *adjuvet*. And Cicero himself informs us, that *mehercule* was said for *Me Hercules*.

Thus *Edepol* is composed of three words, that is of *e* for *me*, *de* for *Deus*, and *pol* for *Pollux*, sup. *adjuvet*. But we likewise say *epol*, that is, *me Pollux*, sup. *adjuvet*. So that it is a mistake to write *ædepol* with an *æ*, as practised by those who pretend that it means, *quasi per ædem Pollucis*, which is not true.

CANERE, when we say, *scit fidibus.*

CŒPIT, when we say, *Ire prior Pallas*, and the like. See the Syntax, p. 34, and the Figurative Syntax, p. 170.

DICI, when we say, *Malè audit*, he has a bad character. For it signifies *malè audit de se*, or *in se*, or *sibi dici*; so that *malè* does not refer to *audit*, but to *dici*, which is understood. In like manner, when we say, *Audit bonus, audit doctus*, it implies, *audit dici esse bonus*, according to the Greek construction which we explained in the 5th rule, p. 14.

DICO, when we say, *Bona verba quæso*, sup. *dic*. *Nugas*, sup. *dicis*. *Sed hæc hactenus, de his hactenus*, sup. *dixerimus*, or *dictum sit*. *Quid multa?* sup. *dico verba*.

ESSE, or FUISSE, or FORE, when we say, *Factum illi volo. Ne dicas non prædictum. Promiti ultorem*, sup. *me fore*, &c.

ESTO, or FAC, DA, or PONE, when we say, *Hæc negotia, ut ego absim, confici possunt*, that is, *ponito ut ego absim*, or *esto*, or *fac ut*, &c. *Bono sis animo*, or *in animo*.

FACIO, when we say, *Dii meliora*, sup. *faciant*. *Studes, an piscaris, an venaris, an omnia simul?* sup. *facis*. *Illâ nocte nihil præterquam vigilatum est in urbe*, that is, *nihil factum est præterquam*, &c.

IRE, when we say, *In Pompeianum cogito. Rhodum volo, inde Athenas*, &c.

LOQUI, when we say, *Scit Latinè, Græcè*, &c. See p. 34.

MONEO, or FAC UT, when we say *ames, legas; ametis, legatis; Istud ne dicas; Illud cogites tecum; Nihil rescribas.*

OBSECRO, IMPLORO, or NUNCUPO, when we say, *Proh Deûm atque hominum fidem.* See the Syntax, rule 35. p. 74.

OBO UT, or PRECOR UT, when we say, *Dii meliora ferant. Ut te perdat Jupiter. Quî illi Dei irati sint*, where *quî* signifies *ut*, or rather *quo*, sup. *modo*. See the remarks on the pronouns, ch. 1. n. 5. p. 93. and remarks on the Adverbs, n. 2. p. 145.

PARO, INVENIO, or the like, when we say, *Unde mihi lapidem? Martis signum, quo mihi pacis auctori?* &c.

SUM, ES, EST, is frequently understood: *Quid mihi tecum?* sup. *est*. *Haud mora* (sup. *est*) *festinant jussi. Hei mihi, væ tibi*, sup. *est*. See r. 35. p. 74. *Quænam (malum) ista servitus voluntaria*, sup. *est*.

TIMEO, *cave, vide*, or the like when we say, *Ah te ne frigora lædant. Ut ut satis contemplata sis. Verùm ne quid illa titubet*, &c.

XIV. THIRD LIST.

Of Prepositions that are to be understood.

A, AB, AD, IN, ought to be understood with the names of large places or provinces, where they are not expressed, as *Ægypto remeans*, Tac. sup. *ab*. *Degit Carthagine*, sup. *in*. See the Syntax, rule 25. p. 48.

A, AB, are also understood with nouns signifying cause, instrument, trouble, &c. as, *Culpâ pallescere, Ense perforatus, Plectere capite*, &c. See the Syntax, rule 32. p. 70. With nouns of time, when they signify *after*, as *Rediit hoste superato*, after having overcome the enemy, which is what we call the ABLATIVE ABSOLUTE. See the 34th rule, p. 72.

With nouns signifying difference, or distance, as *Stulto intelligens quid interest; Abest virtute illius.* See the 30th rule, p. 66.

When we would signify only a part;

part; *animo otiosus*, for *ab animo*, in regard to the mind. *Multis rebus melior*, for *à multis rebus*. See the 32d rule, p. 69.

AD, is understood in expressing measure or space. *Latus quinque pedes*. See the 26th rule, p. 53.

In expressing the end one aims at. *Quid frustrà laboramus?* for *ad quid*. *Eamus visum* or *visere*, for *ad visum*, or *ad visere*. See the remarks on the Supines, n. 3. p. 132.

Also when we say *Cætera lætus*, for *quoad cætera*, and the like. See the annotation to the 24th rule, p. 45.

ANTE, with nouns signifying time, *Pridie Kalendas*, sup. *ante*. *Multos abhinc annos*, sup. *ante*. See the 26th rule, p. 53, and following.

CIRCA, when speaking of time, as *Tu homo id ætatis*, that is, *circa id ætatis*.

CUM, when speaking of instruments, *Sagittâ saucius*. See the 32d rule, p. 70.

When we say, *officio, honore, odio persequi*, and the like, &c. For it is the same signification as when Cicero saith, *Cum equis persecuti sunt*.

To express time, *cras, primâ luce*. Instead of which Terence hath, *Cras cum primo luci*. But with time we may likewise understand *in*. See the 26th rule, p. 53.

DE, E, EX, with nouns that express plenty, or want, or the subject, as *Nugis referti libri*. *Plenus vino*. *Equus ligno fabrefactus*. *Sacrificare tauro vel agno*, &c. See the 28th rule, p. 62.

With the names of place that express departure, *Exire Româ, Italiâ cedere*. See the 25th rule, p. 48.

With nouns signifying time, as *noctu* or *nocte*. *Horâ primâ, Tertiâ vigiliâ*. See the 26th rule, p. 53.

With nouns that denote the cause or manner, *Flere alicujus obitu; victitare lolio; quare* for *qua de re*, &c. See the 32d rule, p. 70.

In like manner, *labore dolore*, for *à dolore*. *Amoris abundantiâ hoc feci*. *Virtute clarus*, &c.

Also, *Lege agere cum aliquo*. *Vocare aliquem nomine*, &c.

IN, with nouns signifying place, whether in the ablative or the accusative, as *Domo me contineo*, Cic. *Sardiniam venit*, Cic. See the 25th rule, p. 48.

With nouns signifying time, whether in the ablative or the accusative. See the 26th rule, p. 53. and following.

With nouns that denote the subject or object, as *Opus est mihi libris*, for *in libris*. See the annotation to the 28th rule, p. 63.

With nouns that denote the cause, *Accusat me eo quod*, &c. for *in eo quod*.

With nouns that express the state or condition, *Sum magno timore*, for *in magno timore*. *Magnâ est apud omnes gloriâ*. *De pace nec nullâ, nec magnâ spe sumus*, &c.

With nouns that denote the means to attain the end, as *Libris me oblecto*. *Ludis delectari*, &c.

With nouns that denote order and arrangement, as *Ordine aliquid facere* or *collocare*.

With nouns that denote a particular thing. *Non armis præstantior quàm togâ*.

OB or PROPTER is oftentimes understood, when an infinitive supplieth the place of an accusative, that denotes the cause or end, as *Accipio dolorem mihi illum irasci*, that is, *ob irasci*. See the remarks on the Verbs, chap. 2. n. 10. p. 113, 114.

Quod is frequently governed by the same prepositions, when we say, *Quod ego te per hanc dexteram oro*, Cic. that is, *propter quod*. *Quod utinam minùs vitæ cupidus fuissem*, for *quam-ob-rem*. See the remarks on the Adverbs, n. 3. p. 146.

PER is frequently understood with nouns signifying time or distance, *Vixit centum annos*. *Distat quinque milliaria*. See the 26th rule, p. 53.

Also with nouns signifying a part, *hirsutus brachia*, for *per brachia*, and the like, of which we have taken notice, in the annotation to the 24th rule, p. 45. and shall take further notice hereafter when we come to treat of the figure of Hellenism.

PRÆ in comparisons, *Doctior cæteris*, for *præ cæteris*, &c. See the 27th rule, p. 55. and following.

To express the cause, *Homini lacrymæ cadunt gaudio*, Ter. that is, *præ gaudio*.

PRO, with nouns signifying price, *Emi magno*, that is, *pro magno pretio*. *Aureus unus valet decem argenteis*, that is, *pro decem*. See the 29th rule, p. 66.

SUB, with the ablative called absolute, especially when it denotes some post, condition, dignity, or pre-eminence, as *Te consule, Ipso teste, Aristotele autore, sole ardente*, &c. See the 34th rule, p. 72.

CHAP

CHAPTER II.

Of the second sort of Ellipsis, called ZEUGMA.

HITHERTO we have treated of the first sort of ellipsis, where we are obliged to understand some word which is not at all mentioned in the sentence. The second sort is, when the word has been already mentioned, and yet is again understood once or oftener. This is called

ZEUGMA, a Greek word that signifieth *connection* or *assemblage*, because under a single word are comprized several other nouns that depend thereon: and of this there are three sorts.

I. *A word understood as it was expressed before.*

The first is, when we repeat the noun or verb, in the same manner it has been already expressed. Donatus gives the following example hereof from the 3d book of the Æneid:

Trojugena interpres Divûm, qui numina Phœbi,
Qui tripodas, Clarii lauros, qui sydera sentis,
Et volucrum linguas, & præpetis omina pennæ.

For *sentis* is expressed but once, and ought to be understood five times.

It is however to be observed, that when we do not repeat the word that has been expressed, but understand a new one, it is not merely a Zeugma, but an Ellipsis, as already hath been observed, p. 168.

II. *A word understood otherwise than it was expressed before.*

The second sort of *Zeugma*, is when the word expressed cannot be repeated without receiving some alteration.

1. Either in gender, *Et genus, & virtus nisi cum re vilior algâ est*, Hor. *Utinam aut hic surdus, aut hæc mutâ facta sit*, Ter.

2. Or in case, *Quid ille fecerit quem neque pudet quicquam, nec metuit quemquam, nec legem se putat tenere ullam?* Ter. for *qui nec metuit*, &c.

3. Or in number, *Sociis & rege recepto*, Virg. *Hic illius arma, hic currus fuit*, Id. *Tulatur favor Euryalum lacrymæque decoræ*, Id.

4. Or in person, *Ille timoro, ego risu corrui*, Cic. *Quamvis ille niger, quamvis tu candidus esses*, Virg.

III. *A word understood in the enumeration of parts.*

The third is, when after a word which includes the whole, a distribution of the parts is made without repeating the verb, as *Aquilæ volârunt, hæc ab oriente, illa ab occidente*, Cic. *Consules profecti, Valerius in Campaniam, Cornelius in Samnium*, Liv. *Bestiæ aliæ marcæ, aliæ fœminæ*, Cic. Where we may observe how wrong it is to say, that on such occasions we are always obliged to use the genitive of partition, as *bestiarum aliæ*, &c.

IV.

IV. *Elegance to be observed in regard to the Zeugma.*

It is sometimes extremely elegant to understand the same word under a different meaning; as *Tu colis barbam, ille patrem. Nero sustulit matrem, Æneas patrem*, &c.

Chapter III.

Of the second figure, called Pleonasm.

A PLEONASM is when there happens to be a word more than is necessary, as *magis majores nugas agere.* Plaut. where *magis* is superfluous. *Se ab omnibus desertos potiùs, quàm abs te defensos esse malunt*, Cic. Where *potiùs* is superfluous, because of the force of the word *malo.*

In the same manner in Cicero, *Omnia quæcunque.* In Terence, *Nihil quicquam*, where *omnia* and *quicquam* are superfluous.

Likewise when a noun is joined to a pronoun, in the same period, *Sed urbana plebs, ea verò præceps erat multis de causis*, Sall. *Posthumius autem, de quo nominatim senatus decrevit ut statim in Ciliciam iret, Fusanoque succederet, is negat se iturum sine Catone*, Cic. ad Att. for *is* is altogether redundant in this passage, unless it be to render the sentence more elegant and perspicuous. For which reason those pronouns are often repeated in French.

Also when there are two particles in a period, that have the same force, as *Oportuit præscisse me ante*, Ter. *Nosmetipsos*, Cic. *Nullam esse alteram*, Plaut. *Quis alter, quis quisquam*, &c. or two negatives that make but one, as *neque nescio*, and others, of which we have taken notice already, p. 155.

In a word, whatever is inserted in a sentence without any dependence on the sense or government, is called a Pleonasm.

But it is to be observed that sometimes what we look upon as abundant, was inserted by the antients for the sake of elegance, strength, or perspicuity; and therefore is not really abundant.

We must likewise take notice that some grammarians happening not to understand sufficiently the real causes of government, give us as a Pleonasm what is indeed a most simple and natural expression; as when Linacer says that *Venit ad Messenam*, in Cicero, *Ab Româ abire*, in Sallust and the like, are pleonasms; whereas the construction depends entirely on the preposition, as we have shewn in the 25th rule and following, and when it is not expressed, it is an Ellipsis.

Thus *vivere vitam, gaudere gaudium, furere furorem, servire servitutem*, and the like, may indeed be called Pleonasms, in regard to the use of authors and to the sense, because the verb by itself signifies as much as when joined with those other words: though with respect to the construction, it is rather an Ellipsis, when they are not expressed, as we have already observed, chap. 2. n. 3. But when an adjective is added, as *longam vivere vitam, duram servire servitutem*, it is then no longer a Pleonasm even according to the sense, because the verbs *vivere* and *servire* do not by themselves imply this meaning.

In

In like manner the pronouns, *mihi*, *tibi*, *sibi*, are oftentimes taken for a Pleonasm, when they are only the real dative of relation; as *me*, *se*, *te*, the real accusative, necessary in construction, *Qui mihi, tum fiunt senes*, Ter. *Mihi*, that is, *in respect to me*. *Me id facere studeo*, Plaut. *me facere* is only the real construction of the infinitive; and if it were simply *studeo facere*, it would be an Ellipsis, where we should be obliged to understand *me*; and in like manner the rest.

CHAPTER IV.

Of the third figure, called SYLLEPSIS,

SYLLEPSIS or conception, is when we conceive the sense different from the import of the words, and thus the construction is formed according to the meaning, and not to the words. This figure is of very great use for the right understanding of authors, and may be divided into two sorts according to Scioppius, one simple or absolute, and the other relative.

1. *The simple Syllepsis.*

The simple Syllepsis is when the words in a sentence differ either in gender, or number, or both.

1. In gender, as when Livy saith, *Samnitium duo millia cæsi*, and not *cæsa*, because he refers it to *homines*. There were two thousand Samnites slain. *Duo millia crucibus affixi*, Curt. *Duo millia electi qui mori juberentur*, Flor. and such like; where we may see that L. Valla had no foundation to find fault with these Scriptural phrases, *Duo millia signati*, &c.

And when Horace saith, *Daret ut catenis fatale monstrum, quæ generosiùs perire quærens*, &c. he put *quæ*, because by *monstrum* he meaneth Cleopatra. Thus it is we find *Duco importuna prodigia, quos egestas*, &c. Cic. *Potiùs quàm istam à me operam impetres, quod postulas*, Plaut. *Ubi est scelus qui me perdidit?* Ter. And in one of the hymns of advent,

VERBUM *supernum prodiens,*
A patre olim exiens,
QUI *natus orbi subvenis;*
Cursu declivi temporis.

Verbum qui, because *Verbum* is the same as *Filius Dei*; especially, after having mentioned the Father. Hence it is when Urban VIII. set about revising the hymns, he did not choose to alter this expression, but only corrected the second verse, where the measure was not observed, and put *E patris æterni sinu*. And I remember this gave occasion to a person to find fault with that Pope for leaving a solecism in this hymn; so dangerous is it to be only a smatterer in learning, and have but a slender knowledge of the real principles of the Latin tongue.

2. In number. There is also a disagreement in number, as *turba ruunt*, Virg. because the word *turba*, though a singular, includes a multitude. And in like manner, *Alterum in alterius mactatos*

mactatos sanguine cernam, Virg. *Ut alter alterum nec opinato viderimus*, Cic. *Missi magnis de rebus uterque legati*, Hor.

Propterea quod, for *propter id quod*. In the same manner as Plautus said, *amor amara dat tibi satis quod ægrè sit*. And Cic. *Si tempus est ullum jure hominis necandi quæ multa sunt.' Quid enim fuit in illis literis, præter querelam temporum, quæ non animum meum magis sollicitum haberent quàm tuum?* Cic. *Quæ* for *quod*, referring to *quid*. *Servitia repudiabat cujus initio ad eum magnæ copiæ concurrebant*, Sall. in Catil. that is *cujus servitii*, for *servitium* is taken there for slaves, as Cicero hath put it, *cœptum esse in Siciliâ moveri servitium*.

In like manner Terence says, *Aperite aliquis ostium*, which agrees very well with the French language, *ouvrez la porte quelqu'un*, that is, *ouvrez la porte* (speaking to them all) *& que quelqu'un de vous l'ouvre*. It is likewise by this figure that the same poet saith, according to Ramus and Scioppius, *absente nobis*, and Plautus, *præsente nobis*.

3. In gender and number, as *Pars in carcerem acti, pars bestiis objecti*, Sall. *Pars mersi tenuere ratem*, Virg. *Alterum in alterius mactatos sanguine cernam*, Virg. *Mars & Venus capti*, Ovid.

But that which is formed with the Preposition *cum*, seemeth somewhat bolder, and is tolerated rather in the writings of poets than of orators: *Ilia cum Niso de Numitore sati*, Ovid. *Syrus cum illo vestro susurrant*. Ter. *Divellimur inde Iphitus & Pelias mecum*, Virg. *Remo cum fratre Quirinus—jura dabunt*, Id. Yet Cicero has also made use of it, *Dicæarchum verò cum Aristoxeno æquali & condiscipulo suo, doctos sanè homines relinquamus.* And Q. Curtius, *Pharnabasus cum Appollonide & Athenagorâ vincti traduntur*, lib. 4. In like manner an excellent author has wrote thus in French, *laissant sa mere avec sa femme & ses enfans prisonniers.*

II. *The relative Syllepsis.*

The relative Syllepsis, is when we refer the relative to an antecedent that has not been expressed, but of which we form an idea by the meaning of the whole sentence. *Inter alia prodigia etiam carne pluit, quem imbrem aves feruntur rapuisse*, Liv. The reference is here made to *imber*, which has not been expressed, but is included in the word *pluit*, as if it were *carnis imber pluit*. In like manner, *Per literas me consolatus sum, quem librum ad te mittam*, Cic. Where *per literas* is taken for the composition or work which he promises to send. *Mithridaticum verò bellum, magnum atque difficile, & in multâ varietate terrâ marique versatum, totum ab hoc expressum est, qui libri non modò L. Lucullum fortissimum & clarissimum virum, verùm populi Romani nomen illustrant*, Cic. where *qui libri* refers to his work, which is included in these terms, *bellum expressum est*.

De Prætianâ hereditate, quæ quidem mihi magno dolori est (valdè enim illum amavi,) hoc velim cures, Cic. here *illum* refers to Pretius his friend, whom he has not mentioned, but who is included in these words, *Prætianâ hæreditate. Sed antea conjuravere pauci contra rempublic. in quibus Catilina fuit, de quâ quambrevissimè potero dicam*, Sall.

That

That is, *de qua conjuratione*, says Sanctius.

——*Et laudare fortunas meas,*
Qui gnatum haberem tali ingenio præditum, Ter.

That is, *meas hominis qui*, &c.

Nam Sextianus dum volo esse conviva,
Orationem in Attium petitorem
Plenam veneni & pestilentiæ legit, Catul. Carm. 45.

Where we must understand *ille*, that is *Sextius*, for the nominative of *legit*. For this nominative is included in the adjective *Sextianus*; and it is just as if it were, *Nam Sextii ipse dum volo esse conviva*, &c. *Deinde Philenorum aræ, quem locum habuere Carthaginenses*, Sall. where we must understand *locus* by apposition, as if it were *Aræ locus, quem locum*, &c. Likewise in Virgil,

Interea socios, inhumatâque corpora terræ
Mandemus, qui solus honos Acheronte sub imo est.

Where *honos* is the apposition of *mandare corpora terræ*. Again,

——*Hortamur fari quo sanguine cretus,*
Quídve ferat memoret, quæ sit fiducia capto, Æn. 2.

That is, *quæ hortatio sit fiducia capto*, in order to encourage him to speak. And in Cicero, *Atque in hoc genere illa quoque est infinita silva, quod oratori plerique duo genera ad dicendum dederunt*, 2. de Orat. where *quod* supposeth *negotium*. For the meaning is, *Quod negotium*, nempe *silvam* illam *infinitam, plerique dederunt oratori*, tanquam *duo genera ad dicendum*.

To this relative Syllepsis we must likewise refer these modes of speaking by short parentheses, which are so graceful in the Latin language, and include a relative that has no other antecedent but the very thing expressed before; as *quare quoniam hæc à me sic petis, ut (quæ tua potestas est) id neges me invito usurum*, Cic. ad Attic. *Tamen (quæ tua suavitas est; quique in me amor) nolles à me hoc tempore æstimationem accipere*, Id. ad Rufum: that is, τὸ *nolle accipere quæ tua suavitas est*, &c. Where we see that the relative, being between two nouns of different genders, agrees here with the latter, according to what was observed in the rule of the relative, p. 6.

To this figure also we must refer a great many obscure passages of the Vulgate, where the pronoun relatives do not refer to the nearest noun, but to some other more distant, or which is understood; as *Præcipiens* JESUS *duodecim apostolis suis, transiit inde ut docaret & prædicaret in civitatibus eorum*, Matt. 11. where *eorum* refers to *Judæorum*, and not to the apostles who are mentioned immediately before. *Cùm loquitur mendacium* (Diabolus) *ex propriis loquitur, quia mendax est, & pater ejus*, (sup. *mendacii*) Joan. 8. *Et erant Pharisæi & legis doctores*, &c. *& virtus Domini erat ad sanandum eos*, Luc. 5. that is, the great multitudes mentioned before, and not the Pharisees. You may likewise see S. Matt. c. 12. v. 9. S. Luke c. 4. v. 15. and the 98th psalm v. 8.

The relative adverb is sometimes resolved by the same figure, as in this passage of Job in the Vulgate, *Nudus egressus sum de utero matris meæ, & nudus revertar illuc*. Where *illuc* does not refer to the preceding word, which is *uterus*, but to another understood, which is the earth, or the dust.

CHAP.

Chapter V.

That the Syllepsis is frequently joined with another figure, and of some difficult passages which ought to be referred thereto.

WE are also to observe that the Syllepsis is frequently joined with other figures, as with the Zeugma, the Ellipsis, and the Hyperbaton; and this is what renders it more strange and difficult. Hereto we might refer some of the passages cited in the precedent chapter: but we must illustrate the matter further by more particular examples.

I. *Syllepsis with a Zeugma.*

It is joined with a Zeugma, when the adjective or relative does not refer to the gender of the nearest substantive, but to some other that precedeth; as *Amor tuus ac judicium de me, utrùm mihi plus dignitatis in perpetuum, an voluptatis quotidie sit allaturus, non facilè dixerim*, Plancus Ciceroni, where *allaturus* refers only to *amor tuus*, so that we must understand *allaturum* once more, along with *judicium*. In like manner, *Gens cui natura corpora animósque magis magna quàm firma dedit*, Liv. *Pedes ejus præcisos & caput & manus in cistam chlamyde opertos pro munere natalitio matri misit*, Valer. Max. *Ne fando quidem auditum est crocodilum aut ibim aut felem violatum ab Ægyptio*, Cic. 1. de natur. where he makes the construction in the masculine, though *feles*, which is the latter word, be of the feminine, as we have already shewn when treating of the Heteroclites, vol. 1. p. 142. col. 2. *Quin etiam vites à caulibus brassicísque si propè sati sint, ut à pestiferis & nocentibus refugere dicuntur, nec eos ullâ ex parte contingere*, 2. de natur. where he likewise makes the construction in the masculine, because of *caulis*, masc. though *brassica*, the latter, be feminine. *Cœlum ac terra ardere visum*, Jul. Obsequens. *Philippi vim atque arma toti Græciæ cavendam metuendámque esse*, Gell. as H. Stephen reads it, and as it is quoted by Saturnius and Sanctius. And in Virgil,

Me puer Ascanius, capitísque injuria cari,
Quem regno Hesperiæ fraudo.

Where he puts *quem*, though *caput*, the latter word, be of the neuter gender.

Thus in the 2. *de Natur. Deor.* by the same figure Cicero saith, *Ex æthere igitur innumerabiles* FLAMMÆ *siderum existunt, quorum est princeps sol*, &c. *Deinde reliqua* SIDERA *magnitudinibus immensis. Atque hi tanti* IGNES *támque multi, non modò nihil nocent terris, rebúsque terrestribus; sed ita prosunt, ut si* MOTA *loco sint, conflagrare terras necesse sit à tantis ardoribus.* Where *mota*, which we find in the best copies, refers to *sidera*, and not to *ignes*, which is the latter word. But if we read *motæ* in the feminine, according to Lambinus, we must needs refer it to *flammæ*, which is only in the beginning of the precedent period, and then this figure will be still more extraordinary.

And

And it may further be observed that this same figure is also practised in regard to the verb, when after two different nouns, it is not put in the plural so as to follow the noblest person, nor made to agree with the latter person, though it be put in the singular, as *Ego & populus Rom. bellum indico faciòque*, Liv. not *indicit* nor *indicimus*, &c.

II. *With an entire Ellipsis.*

And though these constructions seem very extraordinary, yet there are others still more surprizing, when this figure is joined with an entire Ellipsis, that is, when we must understand a word that has not been at all expressed, which happens particularly on two occasions.

1. When we make the construction and the reference in the worthiest gender, pursuant to what hath been explained, in the 4th rule, p. 9. though departing entirely from the gender of the noun expressed, as when Virgil saith, *Timidi Damæ, Talpæ oculis capti*, which he could not say without understanding *masculi*, with those epicenes of the feminine.

Thus Cicero saith, *Quòd si hæc apparent in bestiis volucribus, agrestibus, natantibus, suibus, cicuribus, feris, primùm ut se ipsi diligant*, &c. Where it is remarkable that he has put *ipsi* in the masculine, though there is nothing before it to which it can be referred but to *bestiæ*, since all the other nouns refer to it, either as adjectives, or as substantives of the common gender, put by apposition. And Virgil:

Hinc pecudes, armenta, viros, genus omne ferarum,
QUEMQUE *sibi tenues nascentem arcessere vitas.*

We might mention a great many other examples of the same sort: and it may likewise be observed, that when we take the common and general noun to refer to, rather than to the particular noun which has been expressed, this is also a Syllepsis joined with an Ellipsis: as *in suam Eunuchum*, sup. *fabulam. Centauro invehitur magnâ*, sup. *navi*, &c. Which is sufficient to shew that the Latin tongue hath its irregularities, or rather its figures in gender and construction, as well as the Greek; and that no expression is used in either without some grounds, or reason.

2. The second case where the Syllepsis is joined with an Ellipsis, is, says Scioppius, when understanding the attribute or subject of a preposition, we take the gender of the word expressed, for that of the other understood, to which it refers notwithstanding; as if holding a diamond in my hand, I were to say, *Hæc est gemma*, where *hæc* without doubt would refer to *adamas*, though masculine. And this construction occurs quite at length in Virgil, where he says:

——— *Facilis descensus Averni,*
Sed revocare gradum, superásque evadere ad auras,
Hoc opus, hic labor est.

Where *hic labor*, as well as *hoc opus*, refers to τὸ *revocare* and τὸ *evadere*. And Cicero has used it in the same manner, where he says, *Solum igitur quod se movet . . . . . hic fons, hoc principium est movendi*,

movendi, in Somn. Where *quod se movet*, (which is self-moved) is the subject to which *hic fons*, and *hoc principium* refers. Thus it is elegant to say, *Hic error est, non scelus*, that is, *hoc negotium est error, & non est scelus.* We say, *Hic est panis qui de cœlo descendit*, that is, *hæc res est panis qui*, &c. And in like manner addeth Scioppius, *Hic est sanguis meus; hoc est corpus meum*, for *hæc res est sanguis meus; hæc res est corpus meum*, &c.

But this relative Syllepsis occurreth also in regard to the attribute, when it is evidently understood, and yet without being referred to, as when we say, *Leo est animalium fortissimus; homo animalium divinissimus*, it seems that we ought necessarily to understand *animal: leo*, or *homo est animal*, &c. So that we conceive the neuter gender, which would require us to put *fortissimum, divinissimum*, &c. though we oftener use the masculine, that is, the gender of the substantive expressed, according to what has been observed in the rule of the Partitive, p. 59.

III. *With an Hyperbaton.*

The Syllepsis is joined with an Hyperbaton (of which we shall treat presently) when in a sense bordering on that above explained, there is likewise an inversion of the order of words. As in the passage of Tertullian, of which the Protestants have attempted to avail themselves, where he says, *Acceptum panem & distributum discipulis corpus suum illum fecit, hoc est corpus meum, dicendo, id est figura corporis mei: figura autem*, &c. where it is plain that *figura corporis mei*, is only the explication of the subject of the preposition, as Cardinal du Perron proveth admirably well in his book on the Eucharist. For it means, *hoc* or *hæc res, id est figura corporis mei*, this thing which is the legal figure of my body, *est corpus meum*, is my body. For it is certain that otherwise there would be no sense or meaning in what follows.

Chapter VI.

Of the fourth figure, called Hyperbaton.

An Hyperbaton is the mixture or inversion of the order of words, which order ought to be common to all languages, according to the natural idea we have of construction. But the Romans were so fond of figurative discourse, that they hardly ever used any other, and Horace is the most obscure of all in this way of writing.

The figure hath five species.

1. Anastrophe, which is the inversion of words, as *mecum* for *cum me. Quamobrem*, for *ob quam rem. Quâ de re*, for *de qua re. His accensa super*, Virg. *Ore pedes tetigitque crura*, Hor. and in like manner *Quàm potiùs* for *potiùs quàm; quamprius* for *priusquam.*

Illum sæpe suis decedens fovit in ulnis,
Quàm priùs abjunctos sedula tavit equos, Prop.

Which is borrowed from the Attics, according to Scaliger, who say ἢ περὶ, instead of περὶ ἢ.

2. Tmesis, when a word is cut in two, as *Septem subjecta trioni.*

Virg.

Virg. for *septentrioni.* *Garrulus hunc quando consumet cunque,* Hor. for *quandocunque,* &c. *Quo me cunque rapit tempestas:* and the like.

3. PARENTHESIS, when the sense is interrupted by parenthesis; as *Tityre dum redeo (brevis est via) pasce capellas,* Virg.

4. SYNCHISIS, when the whole order of natural construction is confounded, as

Saxa vocant Itali mediis quæ in fluctibus, aras, Virg.

That is, *Itali vocant aras saxa illa, quæ sunt in mediis fluctibus.*

——Donec regina sacerdos
Marte gravis geminam partu dabit Ilia prolem, Id.

That is, *Donec Ilia sacerdos regina, gravis Marte, dabit partu prolem geminam.*

Si mala condiderit, in quem quis carmina, jus est
Judiciúmque. Esto, si quis mala: sed bona si quis
Judice condiderit laudatur Cæsare, Hor.

That is, *Si quis bona carmina condiderit, laudatur judice Cæsare.*

Æstates peraget qui nigris prandia moris
Ille salubres finiet, &c.

That is, *Ille qui finiet prandia nigris moris, peraget æstates salubres.* He who will finish the meal called *prandium,* with mulberries, shall enjoy good health all the summer.

Et malè laxus——In pede calceus hæret, Id. for *malè hæret.*
Contra Lævinum Valeri genus, unde Superbus
Tarquinius regno pulsus fuit, unius assis
Non unquam pretio pluris licuisse, notante
Judice, quem nôsti, populo, &c. Id.

That is, *Lævinum qui est genus Valeri, & à quo Tarquinius Superbus pulsus fuit regno suo, aliquando licuisse non pluris pretio unius assis, judice populo notante, quem tu nôsti.*

Habet gladium; sed duos quibus altero te occisurum, aït, altero villicum, Plaut. in Cassin. that is, *quibus ait se occisurum, altero quidem te, altero verò villicum.*

To this same figure Linacer would have us refer these modes of speaking, where a construction is used in a sense that seems quite inverted, as in Virgil, *Ibant obscuri solâ sub nocte,* Æn. 6. for *soli sub obscurâ nocte. Sceleratam intorserit hastam,* Ibid. for *ipse sceleratus. Dare classibus austros,* Æn. 2. for *dare austris,* or *committere austris classes.* To expose them to the winds, which is generally called an HYPALLAGE. Nevertheless, to be ingenuous, these modes of speaking are not a figure of grammar. For either they subsist in a plain and natural construction, as the latter example, *dare classibus austros;* it being indifferent in regard to construction to say, *dare classibus austros,* or *austris classes,* to expose them to the wind, or to make them receive the wind: or else it is a trope, or a figure of rhetoric, as *solâ sub nocte,* where the night is called *sola,* just as death is called *pallida,* because it makes us pale.

But to this figure of Hyperbaton we may very well refer the following elegant and useful phrases of Cicero's, where the relative is always before the demonstrative, which serves for its antecedent, as, *Sed hoc non concedo, ut quibus rebus gloriemini in vobis,*

easdem

easdem in aliis reprehendatis, Cic. *Quarum enim tu rerum cogitatione nos levare ægritudine voluisti, earum etiam commemoratione lenimur*, Id. for *earum rerum quarum*, &c.

Hereto we must also refer these other phrases, where the relative being placed first, it is followed by an entire period which serves for its antecedent: as in Livy, *Quod bonum, faustum, felixque sit, Quirites, regem create.* And the like.

5. ANACOLUTHON, when there is hardly any connexion or construction in the sentence, as in Terence, *Nam omnes nos quibus est alicunde aliquis objectus labor, omne quod est interea tempus priusquam id rescitum est, lucro est.* And in Varro, *Me in Arcadiâ scio spectatum suem* for *spectâsse.* Likewise in Cicero, *Prætor interea, ne pulchrum se ac beatum putaret, atque aliquid suâ sponte loqueretur, ei quoque carmen compositum est.* Cic. pro Muræna. *Et enim si orationes, quas nos multitudinis judicio probari volebamus (popularis est enim illa facultas, & effectus eloquentiæ est audientium approbatio) sed si reperiantur nonnulli, qui nihil laudarent, nisi quod se imitari posse confiderent*, Cic. 2. Tusc. *Quæ qui in utramque partem excelso animo magnóque despiciunt, cúmque aliqua his ampla & honesta res objecta est, totos ad se convertit & rapit: tum quis non admiretur splendorem pulchritudinémque virtutis?* Off. 1. Where we see there is no sort of connexion in those periods. But this figure is oftentimes only a specious term to make us overlook several things in antient authors, which seem rather to have dropped from them inadvertently, than to be rationally accounted for.

CHAPTER VII.

Of HELLENISM, *or Greek Phrase.*

BESIDES the figures above mentioned, it is proper also to observe, that there are several phrases whose construction is borrowed from the Greeks, which way of speaking is included under the general term of Hellenism.

Linacer extends this figure to an infinite variety of expressions, merely because they are more common among the Greeks than among the Latins. But we shall be satisfied with referring to this figure whatever particularly belongs to the Greek tongue, having treated of the other things by principles which are applicable to both languages.

I. *Hellenism by* ATTRACTION.

Now in order rightly to understand the expressions borrowed from the Greek, and even to comprehend the Greek authors, we must always distinguish in the Greek phrase between attraction and government; that is to say, when one case is rather attracted by another preceding case, than governed by the verb to which it refers. This is what Budæus transiently has observed in several parts of his Commentaries, and what Sanctius has made a very considerable point of; *Græci*, says he, *ἀ duobus casibus (si se mutuò respiciant) alterum tantùm regunt, alterum illi adjungunt, ita ut alter*

ad

ab altero trahatur, ut περὶ λόγον ὧν ἔλεξα, de verbis quibus dixi, for *quæ dixi.*

Thus we find in St. Paul, τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματός ἐστιν, ὃ ἔχετε ἀπὸ Θεοῦ, i. Cor. 6. 19. *Corpus vestrum templum est Spiritûs sancti, in vobis existentis, cujus* (for *quem*) *habetis à Deo.* And in Demosthenes, ἐκ τῶν ἐπιστολῶν τῶν ἐκείνου μαθήσεσθε ὧν εἰς Πελοπόννησον ἔπεμψε. *Ex epistolis ejus cognoscetis, quibus* (for *quas*) *in Peloponnesum misit.* And this the Latins have often imitated, as when we find, *Quum scribas & aliquid agas quorum consuevisti,* Lucceius Ciceroni, for *quæ consuevisti. Sed istum, quem quæris, ego sum,* Plaut. for *ego sum quem quæris. Occurrunt animæ, quales nec candidiores terra tulit,* for *qualibus,* which Lambinus seems not to have rightly understood.

It is by this same figure they say, *Non licet mihi esse securo; cupio esse clemens. Uxor invicti Jovis esse nescis,* Hor. *Sensit medios delapsus in hostes,* Virg. and the like. Which very few have comprehended; see what has been said already in regard to this matter in the 5th rule, p. 14.

By this also it is, that a case being betwixt two verbs, shall be sometimes attracted by the verb that it does not refer to, *Illum, ut vivat, optant,* Ter. *Hæc me, ut confidam, faciunt,* Cic. Where the accusative seems to be put for the nominative, *Optant ut ille vivat.* In like manner, *Metuo lenonem ne quid suo suat capiti,* for *metuo ne leno,* &c. in Phorm. *Atque istud quidquid est fac me ut sciam,* in Heaut. for *fac ut ego sciam.*

Hence it is that one gender is sometimes attracted by another, as

Saxum antiquum, ingens, campo qui fortè jacebat
Limes agro positus, Virg.

Whereto we must refer what hath been said concerning the relative betwixt two nouns of different gender, p. 6.

II. *Hellenism of the Preposition* ΚΑΤΑ.

But the Latins have imitated the Greeks in no one article so much as in those phrases, where understanding their preposition κατὰ or περὶ they put what Budeus calls an accusative absolute, as in Theognis.

Οὐδεὶς ἀνθρώπων ἐστὶν ἅπαντα σοφός.
Mortalis sapiens omnia nemo datur.

that is κατὰ πάντα, *secundùm omnia.* And in Isocr. περιῶ τὸ μὲν σῶμα εἶναι φιλόπονος, τὴν δὲ ψυχὴν φιλόσοφος. *Studeo corpus quidem esse amans laboris, animum autem amans sapientiæ,* that is, *secundùm corpus, secundùm animum,* κατὰ σῶμα, as it is in the ancient epigram.

Ὃς κατὰ σῶμα καλὸς, κατὰ νοῦν δ' οὐ ἐστιν ἄμορφος,
Αἰσχρὸς δὴ πλεῖόν μοι δοκεῖ ἢ καλός.

Qui quod ad corpus pulcher est, he says, *quod ad mentem deformis, deformis magis mihi videtur quàm pulcher.*

Thus Aristophanes says γνώμην ἐμὴν, where Plato often useth κατὰ τὴν ἐμὴν, *juxta meam,* sup. *sententiam.* Thus they say τὸν πρώτην, *primò;* τὴν ἀρχὴν, *principio;* τὸ τέλος, *tandem.* And thus in imitation of them the Latins say, *Explori mentem nequit. Fractus membra.*

membra. Os humerosque deo similis. Pacem te poscimus. Doceo te artes, and other such phrases, which may be seen in the annotation to the 24th rule, p. 45. Thus it is that they say indifferently *primum* for *primò*, *tertium* for *tertió*: that they say *tantum*, *quantum*, *nimium*, *principium*: in regard to which see the chapter on the Adverbs, p. 145.

III. *Hellenism of the Preposition* EK.

It is so usual likewise with the Greeks to understand this preposition, which with them governs the genitive, or some other word of the same government, that for this very reason grammarians imagined there were a great many verbs which governed a genitive. Whereas, according to what hath been above observed, the whole government is included in the preposition understood. And hence the Latins have taken, *Abstine irarum, desine lachrymarum, regnavit populorum*, and others; concerning which see the 9th and 10th rules.

They said likewise, *Imperti me divitiarum, arripuit illum pedis, gustavit mellis, audivit musicæ*, and an infinite number of others. Hence it is that Vitruvius hath even joined the Latin preposition *ex* in this government, *Descriptio ex duodecim signorum cœlestium*, &c. which deserves more to be remarked than imitated.

IV. *Other more Particular Expressions, which depend on the figure of Hellenism.*

It is likewise to the figure of Hellenism that we are to refer these phrases, where the nominative is put for the vocative, as hath been observed already, p. 83. *Da mens ocellus, da anime mi*, Plaut. which is an imitation of the Attics, or even of the Æolians, whom the Latins have always endeavoured to follow.

Thus it is in imitation of the Greeks that Ovid says,

Seu genus Adrasti, seu furtis aptus Ulysses,
Seu pius Æneas eripuisse ferunt.

Because they may indifferently put either the nominative or the accusative before the infinitive, as we have made appear in the New Method of learning the Greek tongue; whereas the Latin construction admits only of the accusative on this occasion.

It is likewise by this figure that an infinitive is put after a noun, understanding some particle by which it is governed, and which answers to their ὥστε, as in Persius,

———*Et pectore lævo*
Excutias guttas, lætari prætrepidum cor:

for *usque ad lætari*. And in Virgil,

Pestis acerba boum pecorique aspergere virus,

that is, *acerba usque ad aspergere*.

Hence it is that the Latins on this occasion have sometimes put an *ut*, as Horace, lib. 1. od. 11.

———*Nec Babylonios*
Tentaris numeros, ut melius quicquid erit pati.

That is, ὥστε ϕέρειν, *ut melius patiaris*, according as Sursin and Vossius explain it. And the same expression occurreth likewise

in

in Ulpian, l. 62. as Scipio Gentilis observeth, *In lege faciendâ, Julianus ait:* UT, *si duo rei promittendi fuerint, vel si duo stipulandi, siquidem socii sint, in eâ re* DIVIDI *inter eos* DEBERE *obligationem*, where according to this author, whom Vossius hath followed, *ut* ought to refer to *dividi debere*, as if it were *ut dividi debeat*, &c.

CHAPTER VII.

Of Antiptosis and Enallage.

I. *Whether we ought to join Antiptosis and Enallage to the foregoing figures, and what the grammarians understand by these two words.*

BESIDE the above given figures of construction, there are who pretend that we ought at least to admit of Antiptosis and Enallage.

They give the name of Enallage to every change which they fancy in speech, and for which, as they think, there is no foundation or reason, as of one mood for another, one tense for another, one gender for another, &c. And in particular they distinguish by the name of Antiptosis the change of one case for another, which may happen, says Despauter, as many ways as there are particular cases, because according to him, there are none but what may be interchanged for another, by virtue of this beautiful figure.

But who does not see that if those changes were so arbitrary and unaccountable, the rules of grammar would be of no sort of use, or at least we should have no right to censure a person for any transgression whatsoever against them? Hence this figure is indeed the most idle thing that can be imagined, says Sanctius, *Antiptosi grammaticorum nihil imperitius, quod figmentum si esset verum, frustrà quæreretur, quem casum verba regerent*, lib. 4.

And only to touch lightly on the principal examples which Despauter hath given of this figure, it is an easy matter to shew they have other foundations than he imagined, and that the rules of grammar present nothing to us but what is supported by reason; though in such a multitude, we are ever to make a judicious choice, and to pick out only what is most pure and elegant, that is, what is most received and established by the use of good authors. For though we may sometimes make use of particular turns of expression without being guilty of error, yet it is true what Quintilian says, that ALIUD EST GRAMMATICE, ALIUD LATINE LOQUI.

II. *Examples of the Antiptosis taken particularly from Despauter.*

Thus when Despauter saith that in this example from Livy, *Quando duo consules ejus anni, alter morbo, alter ferro periisset*, &c. the nominative is there for the genitive, *duo consules* for *duorum consulum*; it is evident that this is only an Ellipsis or rather a

Zeugma, where the verb which is expressed but once, ought to be understood three times, *duo consules periissent, alter morbo periisset, & alter ferro periisset.*

When he says that *fortiora horum* is a genitive for an ablative, *horum* for *his*, this is only a partition, by virtue of which the genitive may be put after the comparative or even after the positive, as we have observed, p. 59.

When he says that *Saltui & velocitati certare*, in Sisen. according to Nonius, is a dative instead of an ablative; I say, either it is an ablative, because formerly the dative was every where like the ablative, pursuant to what hath been already demonstrated: or even that the construction by the dative may be defended, this being only the case of *relation*, which may be put every where, as hath been observed, p. 25. The same may be said of the other examples which he produces, *Vino modo cupidæ estis*, Plaut. *Moderari orationi*, Cic. *Alienis rebus curas*, Plaut. where it is only a simple government of the dative. See the 12th rule, p. 25.

When he says that *ferax oleo* in Virgil is for *olei*, this may be an ablative of the manner, abounding *in olive trees*. Just as Ovid says,

Terra ferax Cereri, multóque feracior uvis.

But we may farther observe that most editions, as those of Holland, Robert Stephen, Ascensius, Erithreus, Farnaby, and others, have *ferax oleæ;* though Pierius owns he found *oleo* in some manuscripts.

When he says that in the example from Pomponius, quoted by Nonius, ch. 9, *Quot lætitias insperatas modò mihi irrepsere in sinum*, it is an accusative for a nominative: I say, either that the passage is corrupted, having shewn elsewhere, that this author hath frequently made use of bad editions, in the examples he produces; or that in the above passage Pomponius hath taken *irrepsere* for a verb active, which hath its nominative understood, and which really governeth *lætitias;* for it is very common, as we have seen already in the list of the verbs absolute and active, p. 99. and we shall further demonstrate in the following list by various examples of verbs of different governments; that those which are called neuters, do govern the accusative as real verbs active. Were it not for this, I should have no scruple to say that *lætitias irrepsere* for *lætitiæ*, is a downright solecism, and that neither an Antiptosis, nor Nonius, nor Despauter, can justify this mode of expression. And it is evident that Nonius did not understand this example when he quoted it, since he refers to the same figure, *Urbem quam statuo vestra est*, which is quite a different expression, and a construction authorized by the use of poets, as we have already shewn in the annotation to the second rule, p. 5.

When he says that in Nevius, *Quot res hunc vis privari pulchras, quas uti solet*, this *quas* is an accusative for an ablative: it is only the natural government, and the accusative to which the action of the verb passeth. For *utor* governeth also sometimes the accusative, though it be more usual with the ablative. But *privari res pulchras*, is an Hellenism, which supposeth κατὰ, just as *lector hunc ram*, and the like, of which we have made mention already, p. 203. and in the 24th rule, p. 44.

When

When he says that in Virgil——*Hæret pede pes, densúsque viro vir*, Æn. 10. it is an ablative for a dative: it is only a real dative; but this is because the dative heretofore was always like the ablative; as we have made appear in the 2d chapter of the remarks on the Nouns, n. 2. p. 83. and elsewhere.

And in regard to what Despauter addeth further, that in the same poet,

Fortè ratis celsi conjuncta crepidine saxi
Expositis stabat scalis, & ponte parato:

crepidine is likewise an ablative for the dative *crepidini*: I say, that the construction of the ablative in this passage with the verb *conjungo*, is as natural as that of the dative, let Servius say what he will, who insists on the same Antiptosis. This we might demonstrate by an infinite number of passages even out of Cicero, *Declarat enim summam benevolentiam conjunctam pari prudentiâ*, lib. 5. ep. 13. *Ea summa miseria est summo dolore conjuncta*, contra Verr. *Fannii ætate conjunctus Antipater*, 1. de Leg. And the reason hereof is, this word being compounded of the preposition *cum* it preserveth its government also; so that it is just as if we were to say *cum summo dolore conjuncta; cum ætate conjunctus*, &c. This is so true, that sometimes they repeated the preposition, *Varro cum Sicinio ætate conjunctus*, lib. de claris Orat. This much may be also sufficient to prove that the ancients as well as modern grammarians, have oftentimes committed blunders, for want of having rightly comprehended the real causes of construction and government.

III. *Other examples taken from those who wrote upon Despauter.*

Behourt and others who wrote upon Despauter, have even given a further extent to the use of this figure. For they say that

Uxor invicti Jovis esse nescis, Hor.

is a nominative for an accusative, *uxor* for *uxorem*. Whereas it is only an Hellenism, as hath been shewn in the preceding chapter.

They say that in Virgil,

Projice tela manu, sanguis meus,

is a nominative for a vocative. Whereas it is only an Hellenism, as we have above demonstrated.

They say that in Pliny, *Canum degeneres*, is a genitive for the nominative *canes*. Whereas it is only a partition; for every noun in the quality of a partitive may govern the genitive, as we have shewn in the 27th rule, p. 55.

They say that *abstineo irarum* is a genitive for an ablative; whereas it is only a Greek phrase, as may be seen in the preceding chapter.

They say *Quod mihi lateat*, in Cic. is for *me lateat*, a dative instead of an accusative; which is without any manner of reason, since the verb *latet* can govern only a dative in the Latin construction, and is never used otherwise in Cicero, as hath been shewn in the 16th rule, p. 31.

They say that in Plautus, *Curatio hanc rem*, is an accusative for a genitive, *hujus rei*. But we have demonstrated that this phrase

 was

was very common in Plautus's time, and that it is only a natural construction, because as the noun verbal generally denotes the action of the verb, it may likewise preserve the government thereof, since it is only by virtue of this action that the verb governeth an accusative.

IV. *Examples of the Enallage.*

But these authors go further. For whereas Despauter speaks only of the Antiptosis, or interchanging of cases, as appears in the edition of Robert Stephen, which I have made use of; they have added four verses to this rule, to mark the same change in gender, person, tense, mood, and number.

1. In gender, they say that this happeneth both to nouns and verbs. To nouns, as

Tamen vel virtus tua me, vel vicinitas,
Quod ego in propinquâ parte amicitiæ puto,
Facit ——— Ter.

Where *quod*, say they, is for *quæ*. Whereas *quod* supposeth *negotium* for its substantive, *which thing*. And is a mode of speaking, that ought to be referred to the figure of Syllepsis, which hath been explained already, p. 185.

To verbs, as *bellantur* for *bellant*.

——— *Et pictis bellantur Amazones armis*, Virg.

But you may see other examples above quoted, in the list of verbs deponent, p. 101. Which is owing entirely to this, that heretofore there were more verbs common than at present.

1. In person, as in Terence *in Phorm. act.* 1. *sc.* 2.

GET. *Si quis me quæret rufus.* DAV. *Præsto est, desine.*

Where *præsto est*, say they, is for *præsto sum*, because Davus speaks of himself. But if there be any figure in this, it is rather of rhetoric than of grammar, because he answers to what the other had said of him in the third person, *Si quis me quæret rufus.* And it is the same figure, as when in the 4th scene Geta says of himself in the second person,

Nullus es Geta, nisi jam aliquod tibi consilium celere reppereris, &c.

Which is only a turn of expression where one person is introduced for another; a thing common to all languages.

3. In tense, *vicimus* for *vincemus*; as *Huic si esse in orbe tuto liceat, vicimus*, Cic. Attic. But again if this be a figure, it belongs to rhetoric, and not to grammar; as it is very common in narratives to make use of the present in recounting past transactions. For the anticipating or combining of tenses is very common in rhetoric; but this does not relate to grammar, which one way or other finds its government.

4. In mood, as *valebis* for *vale*, Cic. But we have made appear above, p. 109, that the imperative was only a real future; and therefore we ought not to be surprised if they were frequently put one for the other.

Romani festinare, parare, &c. for *festinabant, parabant*, say they. But this is only an ellipsis of a verb understood, as *cæperunt*, or some other which governs this infinitive, according to what we have shewn, p. 170.

5. In number. But here it can only be a figure of rhetoric, as when they give for instance, *dedimus operam*, Cic. for *dedi*, which is very common; or they must be things referrible to the precedent figures; as *Nominandi istorum tibi erit magis quàm edendi copia*, Cic. Where they will have it that *edendi* is the singular for the plural *edendorum*; whereas it is but an Ellipsis of τὸ *edere* understood, as we have shewn in the chapter of Gerunds, p. 125. *Si tempus est ullum jure hominis necandi, quæ multa sunt*, Cic. This is only a Syllepsis, of which we have made mention above, p. 186. and the like may be said of the rest. Whence we conclude that all that can be said of the figures of grammar, may be reduced to the four above laid down, or to Hellenism.

Therefore I am of opinion that upon a careful perusal of what hath been said in the Syntax, and in these remarks, very few difficulties will arise in regard to government that may not easily be solved, and that hardly any pasage will occur in ancient authors, but what may be accounted for. But as the chief foundation of all languages depends on practice, I have endeavoured to collect here a multitude of verbs of different governments, which perhaps will be the more useful, as some of them are not to be found even in the most copious dictionaries. They are comprised in the following list, which is only an abridgment of a more extensive work, wherein we intended to include every remark that could be made on the elegance of this language, for the service of those who endeavour to write pure Latin; and perhaps some day or other we may publish a separate work on this subject for the use of learners, if ever we find that they have derived any benefit from this abridgment.

LIST OF VERBS

OF

DIFFERENT GOVERNMENTS.

A.

ABALIENARE aliquid, *or* aliquid alicujus, *Cic. to alienate.* Aliquem ab altero, se ab alio, alium à se, voluntatem alicujus ab aliquo, *id.*

ADDERE se litteris & in litteras: se in tenebris, *id. to hide or bury one's self.*

ADDICARE, *simply, or* magistratum, *or* se magistratu, *id. to abdicate, or to resign.*

ADDICARE aliquem, *Tac. to renounce him.*

ADDUCERE à consuetudine, *Cic. to break off, or wean from a custom.* Ab omni reip. curâ, *id. to retire, to resign.* Vi & per vim, *id. to carry off by main force.* In aliquem locum, *id.* Ex acie, *id.* A fide, *id.* Ad nequitiam, *Ter.*

Me convivam abducebat sibi, *Cic.*

Equitatum ad se adducere, *id. to draw the cavalry to himself.*

ABERRARE proposito, & à proposito, *id. to wander from his subject.*

Nihil equidem levor, sed tamen aberro, *id. but at least I divert myself.*

Aberratio à dolore, *id. any diversion that gives an allay to grief.*

Aberrat ad actionem oratio, *id. digressed.*

Aberrant inter se orationes, *Liv. do not agree.*

Artificem ne in melius quidem sinas aberrare, *Plin. do not suffer him to depart from his model, even though he were to mend it.*

ABESSE urbe, domo, & ab urbe, ab domo, *Cic. to be absent.* Alicui abesse, *id. to be wanting towards him, to forsake him.* In altercationibus abesse, *id. not to be there.*

ABHORRET facinus ab illo, *id. he is far from committing such a wicked action.*

Parum abhorrens famam, *Liv. not at all afraid of defamation.*

Illud abhorret à fide, *Cic. that is altogether incredible.*

Ab ducendâ uxore abhorret, *id. he has an aversion to matrimony.*

ADJICERE se alicui ad pedes, & ad pedes alicujus, *Cic. to throw himself at his feet.*

Abjicere se & prosternere, *id.* Consilium ædificandi abjicere, *id. to lay aside all thoughts of building.*

Abjicere ad terram, *id.* in herbam, *id.* humi, *Plin. to throw upon the ground.*

Cogitationes in rem humilem abjicere, *Cic. to apply his thoughts to it.*

Abjicere animum, *id. to despond.*

ABIRE magistratu, *id. to finish his office.*

Ab emptione, *id. to depart from his bargain.* Ad vulgi opinionem, *id. to be led away by vulgar opinion.*

Abire, à, ab, de, è, ex, loco, *id. to be gone, to go out, to retire.*

Non hoc sic tibi abibit, *Ter. you shall not escape thus.*

Abi in malam crucem, *Ter. go and hang yourself.*

ABJUDICARE sibi libertatem, *Cic. to shew himself unworthy of liberty.* Se vitâ, *Plaut. to part with life.*

ABNUERE aliquid alicui, *Cic.* Alicui de re aliquâ, *Sal. to refuse him something.*

ABROGARE legem *or* legi, *Liv.* the former more usual, *to demand the repeal of a law.*

ABSTINERE sese dedecore, animum à scelere, *Cic. to abstain.* Ignem ab ædc, *Liv. not to set fire to it.* Ægrum à cibo, *Cels.*

Abstinere jus belli ab aliquo, *Liv. not to treat him with the full severity of the rights of war.*

Abstinere maledictis & à maledictis, *Cic.*

Abstinere irarum, *Hor.* Placidis bonis, *Ovid.*

Abstine isti hanc tu manum, *Plaut.*

ABSTRUDERE in fundo, in silvam, *Cic. to hide.*

ABUTI studiis, *id. to make a wrong use of his studies.* Operam abutitur, *Ter. he loseth his labour.*

ACCEDERE alicui proximè, *Cic. Virg.* Deo ad similitudinem, *Cic. to resemble.* Ad aliquem, *Cic. to draw near*

near him. Alicui ad aurem, *id.*

Quos accedam? *Sall. sup.* ad. *to whom shall I apply?* Quas vento accesserit oras, *Virg. sup.* in. *to what coast the winds will drive him.*

Accedit quod, *Cic. there is this besides;* or simply, *besides, moreover.*

ACCIDERE. Omnia enim secundissima nobis, adversissima illis accidisse, *id. to have happened.* Where we see that this verb is taken either for good or bad fortune.

ACCIPERE ab aliquo, *Ter.* De aliquo, *Cic.* Ex aliquo, *Plaut. to receive* or *to learn from a person.*

Accipere in contumeliam, *Ter. to take in bad part.*

Acceptum plebi, *Cæs.* Apud plebem, *Plaut.* In plebem, *Tac. agreeable to the people.*

Acceptum, or in acceptum referre, *Cic. to be obliged;* properly, *it is to place to your account.*

ACQUIESCERE lecto, *Catul. to rest upon the bed.* Alicui rei, *Sen. to set one's heart upon a thing, to fix upon it.*

In tuo vultu acquiesco, *Cic. your presence gives me comfort.*

ADÆQUARE cum virtute fortunam, *id. to be no less successful than brave.* Aliquem sibi, *id. to render him equal to one's self.*

Judices adæquârunt, *id. the judges were divided.*

ADDICERE morti, *id.* In servitutem, *Liv. to condemn to.*

Addicere liberum, *Cic. to declare one free.*

Ni aves addixissent, *id. If the augural birds had not approved it by their signs.* The contrary is ADDICERE.

ADESSE omnibus pugnis, *id. to be present at every battle.* Ad exercitum, *Plaut.* Ad portam, *Cic.* In causâ, in aliquo loco, ad tempus, *id.*

Adesse alicui, *id. to favour him, to assist him with one's credit, or presence.*

ADHÆRERE castris, *Appul.* In re aliquâ, *Ovid.* Ad rem aliquam, *Plaut.* In rem aliquam, *Cic. to stick to, to adhere, or keep close to.*

ADHIBERE severitatem in aliquo, *or* in aliquem, *id. to use severity.* Reverentiam adversùs, *or* erga aliquem, *id.*

Adhibere vinum ægrotis, *id. to give them wine.*

ADIGERE jusjurandum, *or* aliquem jurejurando, *or* aliquem ad jusjurandum, *Liv.* Per jusjurandum, *Cæs. to oblige by oath.*

ADIRE aliquem, ad aliquem, in jus, *Cic. to go to see, to go, &c.* Illa pericula adeuntur prælio, *id. they run those risks in battle.*

ADJUNGERE aliquem alteri & ad amicitiam alterius, *id. to make him his friend.* In societatem adjungere, *Liv.*

ADMISCERE aliquid in aliud, *Plin.* Alicui, *or* cum aliquo, *Cic. to mingle with.*

Admisceri ad aliquod concilium, *id. to be admitted to it.*

ADMONERE, *See* Monere.

ADOLEVIT ætas, ratio, cupiditas, *id. Virg. grows, waxes strong.*

Adolescere ad aliquam ætatem, *Plin.* Annos tersenos, *Ovid.* In partum, *Colum.*

Adolescunt ignibus aræ, *Virg. are covered with the fire of the sacrifices.*

Flammis adolere penates, *id.*

ADOPTARE sibi filium, *Cic.* Aliquem pro filio, *Plaut. to adopt him.* Aliquem in divitias, *Plin. to make him his heir.* Aliquem ab aliquo, *Cic.* Se aliqui ordini, *Plin.*

ADSCRIBERE civitati, in civitatem, *or* in civitate, *Cic. to make him free of the city.*

ADVERSARI alicui, *id.* Aliquem, *Liv.* Contra & adversùs aliquem, *Plaut. to resist, to contradict.*

Ambitionem scriptoris adversari, *Tac.*

Adversari quominus aliquid fiat, *Cic. to hinder.*

ADVERTERE, *simply, Ter.* Animum, *Liv.* Animo, *Plin. to give attention.*

Advertere urbi agmen, *Virg. to make it draw near, to make it take the road towards the city.*

Scythias adverteret oras, *Ovid, was arrived.*

Advertere in aliquem, *Tacit. to punish him.*

ADULARE. Pinnatâ caudâ nostrum adulat sanguinem, *Cic. Ex. veteri poetâ.*

Si Dionysium non adularer, *Val. Max. from thence cometh* ADULOR, *passive.* Cavendum est ne assentationibus patefaciamus aures ne adulari nos sinamus, *Cic.* Tribunus militum adulatus erat, *Val. Max.*

ADULARI *deponent.* Adulari aliquem, *Cic.* Alicui, *Su. to flatter a person.* The former is preferable even according to Quintilian.

ÆMULARI alicui, *Cic. to bear envy to a person.* Aliquem, *id. to endeavour to surpass him.*

Æmulari instituta alicujus, *id. to equal, to surpass.*

Æmulari cum aliquo, *Liv. to rival a person.*

Invicem æmulari, *Quint. to rival one another.*

ÆSTIMARE aliquem, *Plaut.* De aliquo, *Cic. to esteem him.*

Æstimare magni, *or* magno, *id.*

Æstimare litem capitis, *id. to judge*

a person deserving of death, or of banishment.

Aggredi aliquem dictis, *Virg.* aliquem de re aliquâ, *Plaut. to speak to him about something.* Aliquid, *Cic. to begin.* Ad injuriam faciendam, *id.*

Agere rem, *or* de re, *id.* aliquem, *or* partes alicujus, *id.* Cum populo, *id.* Lege *or* ex lege, *id. to treat, to act, to do.*

Agere se pro equite, *Suet. to act as a knight.* Agere gratias de re, in re, pro re, in res singulas, *Cic. to thank.*

Agitare animo, *Liv.* Cum animo, *Sall.* Mente, *Sall.* In mente, *Cic.* Secum, *Ter. to revolve a thing in one's mind.*

Allatrare magnitudinem alicujus, *Liv. to exclaim against.*

Allatrant maria oram maritimam, *Plin. to beat against.*

Allatrare alicui has not the authority of pure writers. It is true that the following passage is quoted from the book *de Viris illust.* attributed to Pliny: *In Capitolium intempestâ nocte euntî, canes allatraverant.* But besides that one might perhaps read *nocte eunte*, Vossius also observeth that the author of this book was not Pliny, but Sextus Aurelius Victor, who lived about two hundred years later, when the language was greatly corrup ed.

Allegare alicui, *or* ad aliquem, *Cic. to send towards a person.* Hominem alicui rei, *Plaut. to send him to treat about something.*

Allegare senem, *Ter. to depute an old man.*

Ambulare pedibus, *Cic. to walk.* Foro transverso, *id. to walk across the market.* In jus, *id.* In littore, *id.*

Ambulat hoc caput per omnes leges, *Plin. to occur every where.*

Ambulare maria, *Cic.*

Ambulantur stadia bina, *Plin.*

From the last two examples it appeareth that this verb may be active, and that Quintilian, lib. 1. c. 5. had no reason to say that *ambulare viam* was a solecism, since at the most it is only a ploonasm, and every verb, as we have demonstrated in the Syntax, rule 14. p. 29. and in the Remarks, p. 98. may govern the accusative of a noun derived from itself, or of nearly the same signification.

Angere sese animi, *Plaut.* aliquem inconmodis, *id.* Angit animum quotidiana cura, *Ter.*

Angi animo, *Cic.* Re aliquâ, *or* de re, *id. to be vexed.*

Anhelare scelus, *id. to think of nothing but villainy.*

Amnis anhelat vapore, *Plin. throws out vapours.*

Verba inflata et anhelata, *Cic. pronounced with great exertion of voice, and that put us out of breath.*

Animadverto aliquid, *Ter. I look at it and consider it.* In aliquem, *Cic. I punish.*

Annuere cœptis, *Virg. to favour.* Victoriam, *Virg. to promise.* Aliquos, *Cic. to shew.*

Anquirere aliquid, *id. to inform.* Capitis, *or* de capite, *Liv.*

Antecedere alteri, *or* alterum ætate, *Cic. to surpass him in years.*

Antecello tibi hac re, *id.* Illum hac re, *id.* aliis in re aliquâ, *id.* Qui cæteris omnibus rebus his antecellunt ur, *Ad Heren.*

Anteire alicui, *Plaut.* Aliquem, *Sall.*

Antestare alicui, *or* aliquem, *Gell. to excel or surpass a person in something.*

Antevenire alicui, *Plaut. to go to meet him.* Aliquem, *id. to prevent him.* Omnibus rebus, *id. to surpass him in every thing.* Nobilitatem, *Sall. to surpass the nobility.*

Antevertere alicui, *Ter. to outstrip, to be beforehand with, to prevent.*

Fannius id ipsum antevertit, *Cic. Fannius was beforehand with me in that.*

Appellare aliquem sapientem, *id. to call him wise.* Suo nomine, *id. to call him by his name.*

Appellare tribunos, *id.* Ad tribunos, *id. to appeal to the tribunes.*

Appellari pecuniâ, *Quint.* de pecuniâ, *Cic. to be dunned.*

Cæsar appellatus ab Æduis, *Cæs.* that is, *the Æduі being come to beg his assistance.* And this verb is very remarkable in this signification.

Appellere ad aliquem, *Cic. to bring to land.* Aliquem alicui loco, *id.*

Animum ad philosophiam, *id. Ter. to apply.*

Appellere classe in Italiam, *Virg.* appellere classem, *Cic.* ad villam nostram navis appellitur, *id. is brought to land.*

We say therefore *navis*, or *classis appellitur*, just as we say *navem*, or *classem appellere*, but not *navis* or *classis appulit*, says Schotus. Yet *navis appulit* occurs in Suetonius' Life of Galba; which should not be imitated without great caution.

Appropinquare portus, *or* ad portas, *Hirt.* Britanniæ, *Cæs. to approach.*

Ardere,

ARDERE, or FLAGRARE ODIO, are said actively for the hatred we bear to others, and passively for the hatred others bear to us. Examples hereof are very common.

Ardebat Sirius Indos, *Virg. for* Adurebat. Ardebat Alexim, *Virg. was passionately fond of him.*

Ardeo te videre, *Plin. Jun. I am impatient to see you.*

Ardere in arma, *Virg.* Avaritiâ, *Cic.* Amore, *id.*

ARRIDERE alicui, *Cic. to smile at him, and to please him.*

Arrident ædes, *Plaut. do please me, do suit me.* Flavius id arrisit, *Gell. seemed to approve of that.*

Arrideri, *Passive, the contrary of* Derideri, *Cic.*

ASPERGERE labem alicui, *or* dignitati alicujus, *id. to blacken him, to speak ill of him.*

Maculis vitam aspergere, *id.*

ASPIRARE in curiam, *id.* ad aliquem, *id. to endeavour to reach to, or to obtain.*

Aspirat primo fortuna labori, *Virg. favoureth.*

Vento aspirat eunti, *Virg. Æn.* 5.

Et modicis fenestellis Aquilonibus aspirentur, *Colum. for* inspirentur

ASSENTIRE *or* IRI alicui, *simply, or else* alicui aliquid, *or* de re aliquâ, *or* in re aliquâ, *to grant something to a person.* Instances hereof occur frequently.

But this verb ought not to be confounded with CONSENTIO, which signifieth *rather the agreement of the will,* whereas ASSENTIO is *to submit or to agree to another's judgment.*

ASSERVARE in carcerem, *Liv.* Domi suæ, *Cic. to keep.*

ASSUEFACERE and ASSUESCERE, ad aliquid, *or* in aliquo, *are not Latin, says Scholus.* I own they occur but seldom; yet the latter is in Quintilian.

But Scholus was still more mistaken, when he fancied that this verb could be joined with the ablative only, *Assuescere aliquâ re.* Whereas its proper construction is to put a dative, as Robert Stephen observeth. For which reason Muretus and the best writers of *variæ lectiones,* have restored the dative wherever the ablative was put before, as in the 2. *Catil.* Assuefactus frigori & fami & sitı & vigiliis perferendis, *inured to.*

There are even some passages where this government cannot be at all doubted of, *Caritas soli, cui longo tempore assuescito, Liv.* So that if there be sometimes an ablative used on this occasion, it cannot be any other than the ablative of the manner.

ASSERERE aliquid, *Cic. to affirm it.* Aliquem manu, *Liv. to set him at liberty.* In libertatem, *Id.* Asserere se, *Ovid, to assert or recover his liberty.* Aliquem cœlo, *Ovid, to canonize.* A mortalitate, *Plin. Jun.* Sibi aliquid, *Plin.* Se studiis, *Plin.*

ASTARE in conspectu, *Cic. to present himself.* In tumulum, *id. to be near.*

Astitit mihi contrà, *Plaut. he opposed me strongly.*

ASSURGERE ex morbo, *Liv. to recover from sickness.* Alicui, *Cic. to rise up to one, to do him reverence.* In arborem, *Plin to grow up to a tree.*

Assurgi, *Passive, Cic. to be done reverence to*

ATTENDERE aliquem, *id. to listen to him.* Primum versum legis, *id. to consider it.* Animum, *or* animum ad aliquid, *id. to apply one's self.* Alicui rei, *id. to take notice of it.*

ATTINERE aliquem, *Tac. to retain one.* Ad aliquid, *or* ad aliquem, *Cic. to concern him, to belong to him.* Nunc jam cultros attinet, *Plaut. he has them already.*

Attineri studiis, *Tac. to be fond of study.*

AUSCULTARE alicui, *Plaut. Cic. to obey him.* Aliquem, *Plaut. to listen to him.*

B.

BELLARE alicui, *Stat.* Cum aliquo, *Cic. to fight against him.*

Take notice that all verbs of fighting, quarrelling, resisting, contesting, and the like, are more elegantly joined with the preposition *cum* and its ablative, than with the dative.

C.

CADERE altè, *or* ab alto, *Cic.* In plano, *Ovid.* In terram, *Luc.* In unius potestatem, *Cic. to fall.*

Cadere formulâ, *Quint. to be cast in law, to lose the suit.*

Non cadit in virum bonum mentiri, *Cic. an honest man is incapable of telling a lie.*

Nihil est quod in ejusmodi mulierem non cadere videatur, *id. there is nothing but what suits her very well.*

Honesta et jucunda ceciderunt mihi à te, *id. happened to me on your part.*

CÆLARE argentum argento, & in argento, *Cic. to chase or emboss.*

Cælare flumina et bestias in vasis, *Ovid.*

Ovid. Opus cælatum novem musis, *Hor. where the whole force of human art and industry hath been exerted.*

Calere. Thuré calent aræ, *Virg.* Aures nostræ calent illius criminibus, *Cic. our ears ring with.*

Cùm caletur maximé. *Plaut.* sup. *Calor.* For then it is passive, whence we may infer that it has also its active. For which reason Sanctius maintaineth that we may say, Calere rem aliquam, *or* re aliquâ, *to have a passion for a thing.* And it is in this sense, according to him, that we say, Illius sensum pulchrè calleo, *Ter. I know him well.* Calere jura, *Cic. to know.*

I am not ignorant that all the dictionaries make a distinction between these two verbs, *calco* and *calleo*, and that Cicero seems to derive the latter from *callum.* But one would think that *callum* rather comes from *caleo*, since a callosity proceeds from action often repeated, which first engenders heat, and afterwards the hardness of skin. And indeed, *callere ad suum quæstum*, in Plautus, seems rather to imply a particular attention and warmth of the mind, than an inveterate habit or custom.

Canere aliquem, *Cic.* Super aliquo, *id. to sing the praises of a person.* Sibi intus canere, *id. to care for no body but himself, to praise himself.*

Carere commodis, *id. not to have the conveniencies.*

Præterquam tui carendum quod erat, *Ter.*

In quod amo, careo, *Plaut.*

Carnit te febris, *Plaut. the fever did not seize you.*

Cavere aliquid, *Cic. Hor. to avoid, to take care of.* Alicui, *Cic. to watch over his preservation.* Ab aliquo, *id. to guard against him.* Malo, *for* à malo, *Petron.* De verbis alicujus, *Plaut.* Cavere obsidibus de pecuniâ, *Cæs. to give security by hostages* Sibi obsidibus ab aliquo, *id. to take security by hostages.*

Quod nihil de iis Augustus testamento cavisset, *Suet.*

We say Cavere aliquo, *or* por aliquem, *Cic. to take bail or security of a person.*

Cætera quæ quidem provideri potuerunt, cavebantur, *id.*

Cedere locum, *Stat.* Loco, *Cic. Cæs. to quit.* Ad locum, *Liv. to go thither.* E vitâ, *Cic. to die.* Exitio, *Ovid, to turn out to one's destruction.* In proverbium, *to become a proverb.* Intra finem juris, *Liv. to abide within the limits of his right.*

Cedere alicui, *Virg. to comply with a person.*

Cessit mihi, *id. it has happened to me.*

Honori non cedere, *Virg. to deserve no less honour than is done us.*

Hæreditas alicui cedit, *Virg. remains to him.*

Pro pulmentario cedit, *Colum. is taken for nourishment.*

Cedit dies, *Ulp. when the day of payment begins to draw near.*

Celare. See the Syntax, rule 24, p. 43.

Certare laudibus alicujus, *Virg. to oppose his greatness.* Cum aliquo, *Cic. to fight.* Bello de re aliquâ, *Liv.* Secum, *Cic. to endeavour to surpass him.*

Certat vincere, *Virg. he strives to overcome.*

Certare aliquid, *Hor. to strive to do a thing.*

Si res certabitur, *Hor. if the thing comes to be disputed.*

The latter examples shew that this is really an active verb, and therefore Regius had no reason to find fault with Ovid for saying

Certatam lite Deorum Ambraciam.

Circumdare oppidum castris, *Cæs.* Oppido mœnia, *to surround* or *invest.*

Cogitare animo, *id.* In animo, *Ter.* Cum animo, *Plaut.* Secum, *Ter. to think.*

Aliquid, *or* de re aliquâ, *Cic.*

Coire in unum, *Virg. to assemble together.* Societatem cum aliquo, *Cic. to make an alliance.*

Societas coitur, *id.*

Immitia placidis coeunt, *Hor. are mixed with.*

Milites coeunt inter se, *Cæs. to join battle, to rally.*

Colloqui alicui & aliquem, *Plaut.* Cum aliquo, *Cic. to speak.*

Inter se colloqui, *Cic. Cæs. to converse with one another.*

Committere se alicui, *Cic.* Se in fidem alicujus, *Ter. to put one's self under his protection.* Aliquem cum alio, *Mart.* Inter se omnes, *Suet. to set them all together by the ears.* Lacum mari, *Plin. to join it.*

Commodare aurum, *Cic. to lend gold.* Alicui, *simply, or* se alicui, *id. to assist him.* In rebus alicui, *id.* De loco alicui, *id.*

Complere armato milite, *Virg.* Completus mercatorum carcer, *Cic.*

Com-

COMPONERE aliquid alicui, *or* cum aliquo, *Virg. to compare, to confront, to join together.*

Componere se ad exemplum, *Quint. to conform to example.*

CONCEDERE, *Plaut. to die.* Petitioni alicujus, *Cic. to condescend, to grant.* De jure suo, *id.* Injurias reipub. *id.*

Concedere in aliquem locum, &c. *See* Cedere.

CONCILIARE aliquem, *Cic.* Ad alterum, *Plaut.* Homines inter se, *Cic.* Animos aliquorum ad benevolentiam erga alios, *id.* Conjunctionem cum aliquo, *id.* Pacem ab aliquo, *Plaut. for* cum aliquo.

CONCLUDERE se in cellam, *Ter.* In caveâ, *Plaut. to shut one's self up.* Res multas in unum, *Ter. to put them together.*

CONCURRERE cum aliquo, *Sil.* Alicui, *Virg. to fight.* See *Bellare* here above.

CONDEMNARE crimine, criminis, *or* de crimine, *Cic. to condemn for.* Omnes de consilii sententiâ, *id. with the opinion of the whole council.*

Condemnare alicui, *Ulp.*

CONDERE in sepulchro, *Cic.* Humo *et* in humo, *Ovid. to bury.* In furnum, *Plaut. to put into the oven.* Mœnia, *Virg. to build.*

CONDICERE cœnam alicui. *Suet.* Ad cœnam aliquem, *Plaut. to invite to supper.*

Condicere alicui, *simply, Cic. to promise to sup with him.*

CONDUCERE virgines in unum locum, *id. to bring them together.* Aliquem, *Plaut. to hire him to do something.* De censoribus, *Cic. to take a lease of the censors.*

Conducit hoc tuæ laudi, *id. is conducive to.* In rem, *Plaut.* Ad rem aliquam, *Cic.*

CONFERRE tributa, *id. to pay.* Novissima primis, *id. to compare.* Se in *or* ad urbem, *id. to go to town.* Omne studium ad rem aliquam, *id. to apply one's self entirely to it.* Crimen in aliquem, *id. to throw the blame upon him.* Seria cum aliquo, *Ovid. to confer.* Capita, *Cic. to have a private meeting, to speak tête-à-tête.*

Pestem hominibus conferunt, *Colum. do give them the plague.*

Neminem cum illo conferendum pietate puto, *Cic.* Conferunt ad temperandos calores, *Colum. contribute to.* Hæc oratori futuro conferunt, *Quint. are of service.*

CONFIDERE virtuti, *Cæs. to confide in his strength.* Animo et spe, *id.* In aliquo, *Hirt.* Aliquâ re. Multum natura loci confidebant, *Cæs.*

Confiteri crimen, *Cæs. to confess.* De maleficio, *id. to acknowledge it.* Ut de me confitear, *id. to speak ingenuously of what regards me.*

CONFLICTARE & RI. Conflictati tempestatibus & sentinæ vitiis, *Cæs. incommoded to the highest degree,* &c.

Qui cum ingeniis conflictatur ejusmodi, *Ter. who haunts, who converses.*

Rempublicam conflictare, *Tac. to afflict.*

CONGERERE titulos alicui, *Sen. to load him with titles.* Crimen in aliquem, *Cic.*

CONGREDI alicui, *Cæs.* Aliquem, *Plaut. to draw near him.* Cum hoste & contra hostem, *Cic. to attack him.*

CONGRUERE. Congruunt literæ literis aliorum, *id. do agree.*

Congruunt inter se, *Ter. agree together.* Congruit sermo tibi cum illâ, *Plaut.*

CONJUNGERE. Conjuncta virtuti fortuna, *Cic. joined.*

Conjuncta & sociata cum alterâ, *id.*

Conjuncta mihi cura de rep. cum illo, *id.*

Conjungi hospitio & amicitiâ, *id. to be joined by the ties of hospitality and friendship.*

CONQUERI rem aliquam, *or* de re aliquâ, *id.* Ob rem aliquam, *Suet. to complain.* Cum aliquo, *Cic.* Pro aliquo, *id.*

CONQUIESCERE à re aliquâ, *id. to leave off, to be respited.* In re aliquâ, *id. to take a delight in it.*

Hieme bella conquiescunt, *id. do cease.* Nisi perfectâ re, de me non conquiêsti, *id.*

CONSCENDERE navem, *id.* in navem, *Lent. Cic. to embarke*

CONSENTIRE sibi *or* secum, *id. to be consistent with one's self.* Alicui, *or* cum aliquo, *id. to agree with him.* Aliquid *or* de aliquo, *or* ad aliquid, *id. to agree about something.* In aliquem, *Ulp. to agree to take him for an arbitrator.*

In eum omnes illud consentiunt elogium, *Cic. they agree with one voice to bestow this encomium on him.*

Astrum nostrum consentit incredibili modo, *Hor.*

CONSEQUI aliquem itinere, *vel* in itinere, *Cic. to overtake him.*

Aliquid consequi, *id. to obtain it, to gain his end.*

CONSERERE manum *or* manu cum hoste,

hoste, *id. the former more usual, to fight hand to hand, to come to handy strokes.* Diem nocti, *Ovid. to join night with day upon an affair.* Artes belli inter se, *Liv.* Baccho aliquem locum, *Virg. to plant vines.*

Considere aliquo loco, *vel* in aliquo loco, *Cic. to stop there.*

Constare per ipsum, *id. to depend only upon himself.* Sibi, *Cic. Hor. to be consistent with himself.* Ex multis, *Cic. to be compounded of.*

Agri constant campis & vineis, *Plin. consist of fields and vineyards.*

Constat gratis tibi navis, *Cic. costs you nothing.* Auri ratio, *id. the sum is entire.*

Non constat ei color neque vultus, *Liv. his colour and countenance changes.*

Mente vix constat, *Cic. he is hardly in his senses.*

Hoc constat, *or* constat inter omnes, *id. it is beyond all doubt.*

Constat hæc de re, *Quint. Plin.*

Constat hoc mihi tecum, *Ad Heren.*

Consuescere alicui, *Ter.* Cum aliquo, *Plaut. to frequent his company.*

Consuescere pronuntiare, *Cic. to accustom one's self to.* Adeò in teneris consuescere multum est, *Virg.* Plaustro & aratro juvencum consuescere, *Colum.* Omnia pericula à puericiâ consuecta habeo, *Sall.*

Consulere boni, *Quint. Plaut. to take in good part.* Alicui, *Cic. to do him service.* Aliquem, *id. to ask counsel.* Consuli quidem te à Cæsare scribis, sed ego tibi ab illo consuli mallem, *id. but to signify, I give you counsel or advice, we say rather,* Autor tibi sum.

Consulo te hanc rem, *or* de hac re, *id.*

Consulo in te, *Ter. I am contriving something for you, or against you.*

Consulere in commune, *Ter. to consult the public good.*

Contendere alicui, *Hor.* Cum aliquo, *Cic.* Contra aliquem, *id. to dispute, to maintain a thing against another.*

Contendere aliquid ab aliquo, *id.*

Contendere animum, *Ovid.* Animo, *Cic. to bend one's mind.* Cursum, *Virg. Plaut. to run swiftly.* In aliquem locum, *Cic. to make all expedition to a place.*

Contendere rem cum aliâ re, *id.* Alicui rei, *Hor. to compare it.*

Contingere se inter se, *or* inter sese, *Plaut. Colum. to touch one another, to be allied.*

Atque in magnis ingeniis id plerumque contigit, *Cic. hath often happened.*

Contigit mihi, *id. it has happened to me.*

Contingit mihi, *id. it relates to me, it belongs to me.*

Contingere funem, *Virg. to touch.*

Convenire cum aliquo, *Cic. to agree very well with a person.* Sibi, *id. to preserve always an evenness of temper.* Ad aliquem, *id. to go to meet one.* Aliquem, *Plaut. to talk with him.* In jus, *Plaut. to sue him.*

Convenit inter utrumque, *Cic. they are both agreed.* Mihi cum illo, *id. I am of his opinion.* Ad eum hæc contumelia, *id. concerns him.*

Aliam ætatem aliud factum, *Plaut. becomes better.*

Hæc fratri mecum non conveniunt, *Ter. does not agree with me in this.*

De hoc parum convenit, *Quint. they are not well agreed about this.*

Hoc maledictum in illam ætatem non convenit, *Cic. does not suit or become.*

Cupere alicui, *Cic. Cæs.* Alicujus causâ, *Cic. to favour him.*

Aliquem, *Ter. Cic. to seek and desire his company.*

Cupit te videre, *Plaut.* Te conventum, *id.*

D.

Damnare sceleris, *or* nomine sceleris aliquem, *Cic.* De vi, de majestate, *id. to condemn.* Ad pœnam in opus, in metallum, *Plin. Jun.*

Dare literas alicui, *Cic. to give or to put them into his hands.*

Litteras ad aliquem, *id. to send or direct letters to him.* Se fugæ & in fugam, *id. to run away.* Se ad lenitatem, *id. to be extremely mild.* Gemitum & se gemitui, *Cic. Virg. to moan.* Operam, *et* operam alicui rei, in rem aliquam, ad rem aliquam faciendam, *Cic. to be employed about a thing.* Mandata alicui, *id.* Aliquid in mandatis, *Plaut. to give in charge.* Se in viam, *Cic.* In manum & in manu, *Ter. Cic.*

Dederit comas diffundere ventis, *Virg. have was her hair, and wantoned in the wind.* Dare manum alicui, *Plaut. to shake hands.*

Dare manus, *Cic. to give up, to yield.* Cibo dare, *Plin. to give to eat.* Dare vitio, *Cic. to blame.*

Da Tityre nobis, *Virg. tell us.*

Dare oblivioni, *Liv. to forget.* The contrary is Mandari memoriæ, *Cic. to transmit to posterity, to commit to memory, to retain, to learn by heart.* But oblivioni mandare, which several moderns make use of, is not Latin, for it cannot be found in any good writer.

Debere

Debeo amorem et omnia in aliquem, *id.* tibi debemus, *id. we are indebted to you.*

Tibi video hoc non posse deberi, *id.*

Decedere alicui, *to give way to him, Plaut. to shun one's company, Cæs.*

Decedere, *Cic. (sup.* è vitâ) *to die.*

De suo jure, *or* jure suo, *id. to relinquish his right.*

De summâ nihil decedet, *Ter. the sum shall be untouched.*

Decernere aliquid, *or* de re aliquâ, *Cic. to ordain, to decree.* Armis, *id. to fight.* Pugnam, *Liv.* Pugnâ, *Val. Max.* Suo capite, *Cic. to expose one's self to danger.*

Decere, see the Syntax, rule 15.

Decidere *(from* cado) à spe, *or* de spe, *Liv.* Spe, *Ter. to fall from.* In laqueos, *Ovid, to fall into.*

Decidere *(from* cædo) caput, *Vellei. to behead.* Quæstionem, *Papin. to decide.* Damnum, *Ulp. to determine.* Cum aliquo, *Cic. to transact.* De aliquo negotio, *id.* Prælio cum aliquo, *id. to decide a dispute by the sword.*

Pro re, *id.* Pro libertate, *Sen. to compound for its liberty.*

Decidere jugera singula ternis medimnis, *Cic. to tax them at three minæ.*

Decisa negotia, *Hor. finished, put an end to.*

Declinare loco, à loco, *or* de loco, *Cic. to turn from.* Se extra viam, *Plaut.* Ictum, *Liv. to avoid the blow.* Agmen aliquo, *Liv. to remove his camp.* Nomina & verba, *Quint. to decline and conjugate.*

Dedere se hostibus, *Cæs.* In ditionem & arbitrium hostium, *Plaut. to surrender himself.* Aliquem in pistrinum, *Ter. to condemn him to hard labour.*

Ad scribendum se dedere, *Cic. to apply himself entirely.* Deditâ operâ, *id. on purpose.*

Deferre studium suum et laborem ad aliquem, *id. to offer one's service to him.* Opes ad aliquod negotium deferre alicui, *id.* Deferre aliquid in beneficii loco, *id. to present a thing to a person in order to oblige him.* In beneficiis delatus, *id. one that has a pension from the state.*

Deferre aliquem, *id. to inform against him.*

Defendere aliquem contra iniquos, *id.* Aliquem ab injuriâ, *id.* Injuriam alicujus, *id. to avenge the wrong done to him.* Injuriam alicui, *Plaut. to take care that no harm is done him.*

Defendere & obsistere injuriæ, *Cic.*

Defendere ac propulsare injuriam, *id.*

Defendere civem à periculo, *id.* Myrtos à frigore, *Virg. to preserve them.* Ætatem capellis, *Hor.* Solstitium pecori, *Virg. to shelter them from the heat.*

Deficere ab aliquo, *Cic. Liv. to desert his party.* Animo *vel* animis, *Cic.* Animum, *Varr. to lose courage.*

Dies & latera & vox me deficiunt, *Cic. begin to fail me.*

Deficiunt mihi tela, *Cæs. do fail me.*

Animus si te non deficit æquus, *Hor. has not left you.*

Si memoria deficitur, *Col. if it comes to fail you.*

Deficio à te ad hunc, *Suet. I leave you to go to him.*

Mulier abundat audaciâ; consilio et ratione deficitur, *Cic.*

Deficiórque prudens artis, ab arte meâ, *Ovid.*

Defigere oculos in rem aliquam, *Cic.* Mentem in aliquo, *id. to fix one's mind on a thing.*

Defigere furta alicujus in oculis populi, *id. to expose them.*

Definire aliquid alicui, *id. to shew him,* or *to lay down to him.* Imperium terminis, *id. to limit.* Magnitudinem alicujus rei, *id. to define,* or *mention precisely.*

Certus & definitus locus, *id. a particular and determined place.*

Deflectere iter, *Lucan.* Ex itinere, *Plin. Cic. to turn out of one's road.*

Declinare proposito & deflectere sententiam, *id.*

Amnes in alium cursum deflectere, *id. to turn or divert their bed.*

Degenerare à gravitate paternâ, *id. to degenerate.*

A familiâ superbissimâ, *Liv. to degenerate, to be unlike.*

In feritatem, *Plin.*

Hoc animos degenerat, *Colum. enervates, weakens.*

Delinquere aliquid & in aliquâ re, *Cic.* In aliquem, *Ovid. to fail, to do wrong.*

Deplere loco, *Cæs.* De loco, *Cic. to drive away.*

Suspicionem à se, *id. to remove.*

Deferire aliquem, *or* aliquem amore, *Plaut.* Amore alicujus, *Liv. to be passionately in love with.*

Naves deperierunt, *Cæs. are lost.*

Deplorare vitam, *Cic. to deplore, or lament.*

De suis miseriis, *id. to lament.*

Deponere in gremio, *Plin. Cic.* Stratis, *Ovid.* Sub ramis, *Virg.* In terram, *Colum.* In silvas, *Cæs. to put in, upon, or under something.*

Deponere

Deponere ædificationem, *Cic. to lay aside the design of building.*

Ægrum, *id. to despair of a sick person.*

Aliquid, *Virg. to pledge or pawn, to stake.*

Deponere aliquid in alicujus fide, *Cic.* In fidem, *Liv.* Apud fidem, *Trajan. Plin. to entrust him with.*

Deprecari aliquid ab altero, *Cic. to ask him for a thing.* Aliquem pro re aliquâ, *id.* Alicui ne vapulet, *Plaut. to intercede for him.*

Calamitatem abs se, *Cic. to avert and keep off by prayer.*

Derogare fidem alicui, *or* de fide alicujus, *id.*

Sibi derogare, *id. to derogate from himself.*

Desinere artem, *id. to quit a profession.*

Desistere à sententiâ, *or* de sententiâ, *id. to cease, to desist.*

Desperare salutem, saluti, *or* de salute, *id. to despair of.* Ab aliquo, *id. to have no further expectation from him.* Sibi, *Cæs.* De se, *Plaut. Cic. to abandon one's self to despair.*

Non despero ista esse vera, *Cic.* Sive restituimur, sive desperamur, *in the passive, id.*

Despondere filiam alicui, *id. to promise in marriage.* Sibi domum alicujus, *id. to promise it to one's self, to be sure of it.*

Despondere animis, *Liv. to think one's self secure of.* Animum, *id. to fall into despair.*

Detrahere alicui, *Ovid.* De aliquo, *Cic. to backbite.* Aliquid alteri, *id. to lessen or abate.* Laudem, *or* de laudibus, *id. to diminish his reputation.* In judicium, *id. to sue one at law.*

Deturbari spe, de spe, *vel* ex spe, *Cic. to fall from his hopes.*

Differre famam aliquam alicui, *Plaut. to spread a report.* Rumorem, *Ter.* Aliquid rumoribus, *Tac.*

Differre aliquem, *to put him off, and make him wait,* Mart. *to teaze and vex him,* Ter. Rationem sperat invenisse se qui differat te, *Ter.*

Differri doloribus, *Tac. to feel violent pains.* Amore, cupiditate, lætitiâ, &c. *Plaut. to be transported with.*

Differre vestitu ab aliquo, *Cic.* In candore, *Plin.* Differt ab hoc, *Cic.* Huic, *Hor.*

Differunt inter se, *Cic.*

Ad aliquod tempus aliquid differre, *id.* In annum, *Hor. to defer, to put off.*

Dimicare de re, *Cic.* Pro re, *Liv. to fight, to dispute about or for a thing.*

Dimicant inter se, *Plin.*

Dimicandum omni ratione, ut, &c. *Cic. we must use all our endeavours to obtain it.*

Disceptare aliquid justè, *Cic. to judge, to decide, to dispute.* Damni, *Callistr.* Eodem foro, *Plaut. to come and plead in the same court.*

Disceptant inter se de negotiis, *Sall.*

Discrepare rei alicui, *Hor.* A re aliquâ, *Cic.* the latter more usual, *to vary, to disagree.* Sibi, *id. not to be always one's self.* In re aliquâ, *id. in something.*

Discrepant inter se, *id.*

Discrucior animi, *Plaut.* animo & animum, *from Diomedes, who gives no authority for it.*

Disputare aliquid & de aliquo, *Plaut. Cic.* Circa aliquid, *Quint. to treat about something.* Multa disputat quamobrem is qui torqueatur, beatus esse non possit, *Cic.*

Dissentire de veritate ab aliquo, *id.* In re aliquâ ab altero, *id.* Cum aliquo de re aliquâ, *id.* Alicui opinioni, *Quint. Colum. to disagree about.*

Ne orationi vita dissentiat, *Sen.*

Dissentiunt inter se, *Cic.*

Dissidere capitali odio ab aliquo, *id. to hate him mortally.* Dissidere à seipso, secúmque discordare, *id.*

Inter se dissident & discordant, *id.*

Si toga dissidet impar, *Hor. if it be of different length, or uneven.*

Dividere nummos viris, *Cic.* In viros, *Plaut. to distribute, to divide.* Factum cum aliquo, *Plaut.*

Dividere sententiam, *Cic. to ask to divide the judge's opinion, in order to follow one part, without being obliged to follow the other.*

Docere de re aliquâ, *Cic. to give advice of it.* Rem aliquam aliquem, *Ter. to teach it him.*

Dolere ab animo, ex animo, *Plaut.* Successu alicujus, *Ovid.* Dolore alicujus, *Virg. to be deeply afflicted.*

Dolet mihi cor, *Plaut.* Hoc cordi meo, *id.* Caput à sole, *id.*

Doleo me, *Plaut.* Vicem alterius, *Cic.* Casum aliorum, *Cic.* Propter aliquem, *Quint.* De aliquo, *Ovid.*

Donare aliquem re, *vel* rem alicui, *Cic. to make him a present of a thing.*

Dubitare de fide alicujus, *Ad Herenn. to doubt of his fidelity.*

Hæc dum dubitas, *Ter. while you are considering it.*

Dominari alicui, *Cic.* in aliquem, *Ovid.* In re aliquâ, *Sall. Cic.* Inter aliquos, *Cæs. to domineer.*

Omne

Omne pecus indomitum curari ac dominari potest, *Nigid. may be tamed.*

O domus antiqua, heu quàm dispari dominare domino, *Cic. 1. Off. ex veteri poëtâ.*

Ducere agmen, *id. to lead.* Sibi alapam gravem, *Phæd. to give one's self a box on the ear,* Ilia, *Hor. to be broken winded, to be out of breath.* Æra, *Hor. to cast in brass.* Aliquem ex ære, *Plin.* Rationem salutis, *Cic. to have a regard.* Versum, *Ovid. to write verses.* Uxorem, *Cic. to marry.* Usuras, *id. to continue the payment of usury.*

Ducere laudi, *Ter. to esteem it an honour.* In gloriâ, *Plin.* In hostium numero, *Cic.* Infra se, *id. to esteem beneath one.* Pro nihilo, *id.*

Duci despicatui, *id. to be despised.*

E.

Efferre pedem domo vel portâ, *Cic. to go abroad.* Pedem aliquo, *id. to go some where.* De nave in terram, *id. to unload.*

Efferre laudibus, *id. to extol greatly.*

Efferre fruges, *id. to bear fruit.*

Efferri funere & cum funere, *id.* Pedibus, *Plin. to be interred.*

Efferri studia in re aliquâ, *Cic. to have a strong passion for.*

Efferri in amorem, *Plin. to be beloved.*

Egere consilii *et* consilio, *Cic. to have need.*

Egere multa, *active, Censorinus apud Gellium.* Hence Plautus useth *egetur* in the passive. And hereby Sanctius sheweth that one may elegantly say, *Turpem egere egestatem.*

Nihil indigere, *Varr. See* Indigeo.

Egredi ab aliquo, *Ter. to go out of a person's house.* Ex provinciâ, *Cic.* Extra fines & terminos, *id.* Urbe, *id.* Officio, *id.* A proposito, *id.*

Elabi de, è, ex manibus, *id. to slip away.* Inter tela et gladios, *Liv. to escape.* Pugnam aut vincula, *Tac.*

Paulatim elapsus Bacchidi, *Ter. weaning himself of her by degrees.*

Elaborare in literis, *Cic.* In aliquid, *Quint.* Aliquid, *Plin.* Orationem eámque instruere, *Cic.* Ad judicium alterius, *id. to endeavour to please him, and to merit his approbation.*

Emergere ex malis, *Cic. Ter.* Incommodâ valetudine, *Cic.* Extra terram, *Plin.* Super terram, *Colum, to rise out of.*

Se vel sese emergere, *Colum.*

Unde emergi non potest, *Ter.*

Eminere inter omnes, *Cic.* In novo populo, *Liv. to appear on high, to be conspicuous.*

Eminebat ex ore crudelitas, *Cic.* In voce sceleris atrocitas, *Curt.*

Moles aquam eminebat, *Curt. appeared above the water.*

Emungere aliquem argento, *Ter. to cheat one of his money.* Alicui oculos, *Plaut. to pluck out his eyes.*

Enuntiare consilia amicorum adversariis, *Cic.* Apud homines quod tacitum erat, *id. to divulge.*

Eripere à morte aliquem, *id. to save him from dying.* Morti aliquem, *Virg.* Mortem alicui, *Sen.* Ex periculo aliquem, *Cic.*

Erubescere in re aliquâ, *id.* Ora alicujus, *id. to blush to be in his presence.* Preces, *Claud.* Loqui, *Cic.* Fortunæ, *2. Curt. to be ashamed of his condition of life.*

Epistola non erubescit, *Cic. does not blush.*

Genis erubuit, *Ovid.*

Malis alterius erubescere, *Ovid, to blush at another's misfortunes.*

Erumpere ex tenebris, *Cic.* In aliquam regionem, *id.* In hoc tempus, *id.* In actum, *id.* In effectum, *Quint.* Portis, *Virg.* Per castra, *Plin.*

Loco aliquo, *Cæs.* Subito clamore, *Virg.*

Erumpunt sese radii, *Virg.* Sese portis foras, *Cæs.* Stomachum in aliquem, *Cic.* Gaudium, *Ter.*

Vereor ne isthæc fortitudo in nervum erumpat denique, *Ter. lest you bend the bow so as to endanger the string.*

Evadere manus alicujus, *Virg.* E manibus, *Liv.* Pugnâ, *Virg. to make his escape.* Omnem viam, *Virg.* Ante oculos, *Virg. to come before one.* Ad summi fastigia tecti, *Virg. to climb.*

In aliquod magnum malum, *Ter. to become very destructive.*

Exardere & -escere irâ, indignatione, *Liv.* In iras, *Mart. to be inflamed.*

Dolor exarsit imis ossibus, *Virg.*

Exarsit in id quod nunquam viderat, *Cic.* Exarsere ignes animo, *Virg.*

Excellere super alios, *Liv.* Longè aliis, *Cic.* Inter alios, *id.*

Præter ceteros, *id. to excel, to surpass.*

Excusare se alicui & apud aliquem, *id. to excuse himself.* Valetudinem alicui, *to allege his indisposition as an excuse.*

——Ille Philippo

Excusare laborem & mercenaria vincla, *Hor.*

Excusare se de re aliquâ, *Cæs.*

Exigere aliquem è civitate, *Cic. to drive him out.* Honoribus, *Plin. to deprive him of honours.* Aliquid acerbiùs, *Cic. to demand it with menaces.* Columnas ad perpendiculum, *id. to try with the plummet whether they be straight.* Ævum in sylvis, *Virg.* vitam cum aliquo, *id. to pass his life.* Ensem per medium juvenem, *Virg. to run him through the body.*

Sues pastum, *Varr. to drive.*

Exigere de re aliquâ, *Plin. Jun. to dispute about a thing, to discuss it.*

Eximere è vinclis, *Cic.* Vinclis, *Plaut.* Metu, *id. to deliver.* In libertatem, *Liv. to set at liberty.* Aliquid de dolio, *Cic. to draw out.*

Eximere diem, *id. to waste the time.*

Eximi noxæ, *Liv. to be discharged or forgiven.*

Exorare, expetere et exposcere aliquid Deos *et* à Diis, *Cic. & alii, to ask.* See the 24th rule, p. 43.

Expectare alicujus adventum in aliquem locum *&* in aliquo loco, *Cæs. to wait for a person's arrival at a place.*

Expellere, expedire, ejicere, exterminare, extrudere, exturbare, urbe, *vel* ex urbe, *Cic. to drive out, to put out.*

Explere aliquem, *Cic. Ter.* Animum alicujus, *Liv.* Animum alicui, *Ter. to content, to satisfy him.*

Explicare rem aliquam, *vel* de re aliquâ, *Cic. to explain something.*

Expostulare cum altero injuriam, *id.* De injuriâ, *Ter. to expostulate.*

Exprimere vocem alicujus, *Cæs. to make him speak.* Risum alicui, *Plin. Jun.* Pecuniam ab aliquo, *Cic.*

Exprimere effigiem, *id. to draw to the life.* Verbum verbo, de verbo, è verbo, exprimere, *id. to translate word for word.*

Exprimere ad verbum de Græcis, *id.* Vim Græcorum poëtarum, *id.*

Exprobrare vitia adversariis *vel* in adversarios, *id. to reproach.*

Excutere jugum *&* se jugo, *Liv. to shake off the yoke.* Vestem alicui, *Sen. to strip him.* Hominem ex homine, *Cic. to divest one's self of all humanity.*

Exulare Romæ, *id. to live in exile at Rome.* Domo, *Ter. to be banished from home.*

A patriâ, *Plaut.*

Per externos profugus pater exulat oras, *Ovid.*

Respubl. discessu alicujus exulat, *Cic.* Exulatum abiit res patris, *Plaut.*

F.

Facere ab aliquo, *Cic.* Cum aliquo, *id. to be on his side.* Bona alicui *et* in aliquem, *Plaut. to do good.*

Consilio alicujus, *or* de consilio, *Plin. Cic. with his advice.*

Cùm pro populo fieret, *id. as they were offering sacrifice for the people.*

Flocci non facere, *id.* Floccum facere, *Plaut. not to value a rush.*

Facis ex tuâ dignitate, *Cic. you act up to your dignity.*

Hoc facit ad difficultatem urinæ, *Plin. is a remedy against the strangury.* Non facere ad Corensem pulverem, *Quintil.*

But *facere alicui rei*, signifying *to serve for that use*, or *to be profitable*, is not good Latin. Some however have attempted to defend it by this passage of Pliny, book 23. chap. 1. *Mustum capitis doloribus facit.* Which is repugnant not only to the rules of physic, but to the purity of the Latin tongue. Therefore the manuscript copies, and all the best editions, have *Capitis dolores facit*, causeth headachs, and not, is good against headachs.

Facite hoc meum consilium, legiones novas non improbare, *Cic. suppose that.* Non faciam ut enumerem miserias omnes in quas incidi, *id.*

Facere is likewise put with the accusative an infinite number of ways, as

Nos magnum fecissemus, *id. we should have struck a great blow.*

Facere gratiam alicui, *Liv. to shew him favour.* Facere posse, *Plaut.*

Facere stipendium, *Liv. to serve a campaign, or to follow the army.*

Facere nomine, *Cic. to borrow money.*

Facere rebellionem, *Cæs. to raise a rebellion.* And the like.

Fastidire aliquem, *Cic. Virg. Hor.* Alicujus, *Plaut. to despise him.*

A me fastidit animi, *Ovid.*

Fateri scelus *et* de sceleri, *Cic. Hor. to confess, to acknowledge.*

Fœnerari aliquid alicui, *Cic. to lend out at usury.*

Fœnerare (*and not* fœnerari) ab aliquo, *Appul. & Juriscons. to borrow at interest.*

Hæc sapit, hæc omnes fœnerat una Deos, *Mart.*

Fidere nocti, *Virg.* terrâ, *id.*

Moliri

Moliri jam tecta videt, jam fidere terrâ, *Æn.* 8.

FORMIDARE alicui, *Plaut. to be afraid lest some harm befal him.* Ab aliquo, *or* aliquem, *Cicero, to fear and to dread him.*

FRAUDARE aliquem pecuniâ, *Cic. to cheat him.* Militum stipendium, *Cæs. to keep back their pay.* Genium suum, *Plaut. to pinch his belly.*

FUGERE conspectum alicujus, *Cic.* E conspectu, *Ter.* Oppido, *Cæs.* De civitate, *Quintil. to run away.* De illo fugit me ad te scribere, *Cic. I forgot.*

FUNGI officio, *Cic. Ter.* Officium, *Ter. to discharge his office.* Vice, *Hor.* Vicem alterius, *Liv. Suet. to perform the office of another.* Fungi munere, *to exercise an employment, Cic. Cæs. Hor. and sometimes to make a present, Cic.*

G.

GAUDERE gaudio, *Plaut.* Gaudium, *Ter. to rejoice.* De aliquo, propter aliquem, *Cic.*

Furit homines gavisos suum dolorem, *id.* Mihi gaudeo, *id.*

GIGNI capite *vel* in caput, *Plin.*

GLACIARE. Positas ut glaciet nives Jupiter, *Hor. to congeal.*

Humor glaciatur in gemmas, *Plin.*

GLORIARI aliquid, de re aliquâ, in re aliquâ, ob rem aliquam, *Cic. to boast.*

GRATULARI adventu, *or* de adventu, *id. to congratulate him upon his arrival.*

Gratulari victoriam alicui, *id. to congratulate him upon his victory.*

Gratulor tibi in hoc, *or* de hac re, *or* pro hac re, *id.*

GRAVARE & RI, *Ovid, to burden, or weigh down.*

Gravari dominos, *Lucan. to bear no subjection.*

Cætera tanquam supervacua gravari solet, *Quint. he is loth to see them.*

Ne gravere exædificare id opus quod instituisti, *Cic.*

Gravatus somno, *Ovid.*

Pluviâ cùm fortè gravantur, *Virg.*

II.

HABERE rem certam, *vel* pro certo, *Cic. to know for certain.* Aliquid certi, *id.*

Habeo quædam dubia, *id.* In dubiis, *Quint.* Pro dubio, *Liv. to doubt.*

Habere aliquem despicatui, *vel* despicatum, *Ter. to despise.*

Habere aliquem præcipuo honore, *Cæs.* In honore, *Cic.* Honores alicui, *id.* De aliquo, *Ter. to praise, to honour.*

Habere aliquem loco patris, *Brutus.* In loco patris, *Cic.* Pro patre, *Liv. to esteem him as a father.*

Pro stercore habere, *Plaut. to look upon as dirt.*

Habere aliquid odio, *Plaut.* In odium, *Cic. to hate it.*

Habere in numero & in numerum sapientum, *id.*

Habere orationem apud aliquem, *Quint.* Ad aliquem, *Cic.* Cum aliquo, *Cæs. to speak to,* or *before a person.*

Habere in potestate & in potestatem, *Cæs. to have in one's power.*

Bellè habere & bellè se habere, *Cic.*

Habere usum alicujus rei, *Cic. Cæs.* Ex re aliquâ, *Cic.* In re aliquâ, *Cæs. to have experience, to be practised.*

Habet se erga ædem, *Plaut. she dwells.*

HABITARE in plateâ, *Ter.* Vallibus imis, *Virg.* sylvas, *id.*

HÆRERE. Hæret peccatum illi & in illo, *Cic. sticks to him, falls upon him.*

Obtutu hæret defixus in uno, *Virg. continues fixed.*

In multis nominibus hærebitis, *Cic.*

Si hic terminus hæret, *Virg. if this remains fixed and settled.*

HORRERE divinum numen, *Cic. to fear and to respect.* Omnium conspectum, *id. to dread.*

Frigoribus hyemis intolerabiliter horrent, *Colum. to shiver.*

Horruerunt comæ, *Ovid, his hair stood an end.*

Horrebant densis aspera crura pilis, *Ovid.*

I.

JACTARE se in re aliquâ, & de re aliquâ, *Cic.* Ob rem aliquam, *to boast.*

Jactare rem aliquam, *Virg.*

ILLABI. Illabitur urbi, *Virg. to slip into the town.*

Animis illabere nostris, *Virg.*

Pernicies illapsa civium animos, *Cic.*

Medios illapsus in hostes, *or* delapsus, *Virg.*

Ad eos cum suavitate illabitur, *Cic.*

ILLUDERE alicui, aliquem, in aliquem, in aliquo, *Virg. Ter. Cic. to mock, to deride.*

Vestes auro illusæ, *Virg. embroidered.*

IMMINERE in occasionem opprimendi ducis, *Liv. to seek the occasion.*

Imminent duo reges toti Asiæ, *Cic.*

Homo ad cædem imminens, *id.*

Imminenti avaritiâ esse, *id. to be extremely avaricious.*

Gestus imminens, *id.*

Impendere. Impendebat mons altissimus, *Cæs. hung over, commanded.*

Contentio impendet inter illos, *Cic.*

Impendet nobis malum, *id.* Nos mala, *Ter. threaten us.*

Impertire & ri. Impertire alicui salutem, *Cic.* Aliquem salute, *Ter. to salute.*

Fortunas aliis impertiri, *Cic. to impart.*

Alteri de re aliquâ impertire, *id.*

Collegæ meo laus impertitur, *id.*

Implere veteris Bacchi, *Virg.* Mero pateram, *id.* De re aliquâ, *Mart. to fill.*

Implicare ossibus ignem, *Virg. to throw into.*

Implicari morbo *et* in morbum, *Liv. to be taken ill.*

Vim suam cum naturis hominum implicant Dii, *Cic.* Implicat ad speculum caput, *Plaut. to trim or dress.*

Imponere arces montibus, *Virg. to build.* In collum, in manum, in navim, *Plaut. to put upon,* or *in.*

Summam manum alicui operi, *Virg.* In aliquâ re, *Quint.*

Imponere alicui, *Cic. to impose upon him, to deceive him.* See Clitellas in the first list of Ellipses, p. 177.

Imponere vim alicui, *id. to constrain him.* Vulnera, *id. to wound him.* Nomen alicui, *id. to name him.* Regem regioni, *id. to appoint.* Partes alicui, *id. to give a charge.* Improbam personam alicui, *id. to make him pass for a villain.* Leges alicui, *id. to enjoin him.* Exercitum Brundusii, *id. to garrison.* Ita Stephan.

Imponere onus alicui, *id.* In aliquem, *Plaut.*

Frumentum imponere, *Cic. to tax at a certain quantity of corn.*

Imponere servitutem fundo, *id. to subject to certain duties.*

Hujus amicitia me in hanc perditam causam imposuit, *id. has thrown me into this unfortunate party.*

Imprimere aliquid animo, *Plin. Jun.* In animo & in animum, *Cic.*

Incessere hostes jaculis et saxis aut pilis, *Liv. to assault or set upon.* Incesvore aliquem dolis, *Plaut.* Incessit eum cupido, *Liv. Curt.* Illi, *Sall. Liv. Curt. Val. Max.* In te religio nova, *Ter. Virg.* Morbus in castra, *Liv. has crept into.*

Incidere *(taken from* cædere) saxis, *Plin. Jun. to cut, engrave.* In æs, *Liv.* In ære, *Cic. Plin. in Paneggr.* Ludum incidere, *Hor. to break off play.*

Inclinare omnem culpam in aliquem, *Liv. to throw the whole blame upon him.*

Hos ut sequar inclinat animus, *Liv. my mind inclines to.*

Inclinat acies *vel* inclinatur, *Liv. the army gives way.*

Se fortuna inclinaverat ut, *Cæs. fortune has taken such a turn that.*

Includere in carcerem *et* in carcere, *Cic.* Orationi suæ, *id. to shut up, to include.*

Vocem includit dolor, *id.*

Smaragdi auro includuntur, *Luc.*

Incubare ova *et* ovis, *Colum. to brood upon.*

Quòd si una natura omnes incubaret, *Plin.*

Incumbere gladio, *Ad Heren.* Lecto, aratro, toro, *Virg. Ovid.* In gladium, *Cic. to lean upon.* In aliquem, *id. to fall upon him.*

In *or* ad aliquid, *Cic. Cæs.* Alicui rei, *Sil. Plin. to apply one's self to something.*

Venti incubuere mari, *Virg.* In mare, *Quint.* Incumbit in ejus perniciem, *Cic. to endeavour to ruin him.*

Verbo incumbit illam rem, *Sall.*

Incumbit illi spes successionis, *Suet. he is considered as next heir.*

Incursare aliquem pugnis, calcibus, &c. *Plaut. to assault with blows, &c.*

Incursare in aliquem, *Liv. to run upon him.*

Lana cui nullus color incursaverit, *Plin. that has not been dyed.*

Indicare conjurationem, *Cic.* de conjuratione, *Sall. to discover or give information of a conspiracy.*

Indicare in vulgus, *Cic. to divulge.* Se alicui, *id. to discover one's self to a person.*

Postulabat ut sibi fundus indicaretur, *id. that they would tell him the price.*

Inducere animum ad aliquid, *or* aliquid in animum, *Ter. to apply one's self to something.*

Inducere aliquid, *Cic. to introduce,* and likewise *to raze or strike out.* Aliquem, *id. to deceive him, to cajole, or draw him in.*

Inducere animum, *simply, or* animum ut, *or* ne, *or* ut ne, *Ter. to persuade himself.*

Inducere scuta pellibus, *Cæs. to cover with skins.* Inducere colorem picturæ, *Plin. to varnish.*

Induere

INDUERE se veste, *Ter.* Sibi vestem, *Plaut. to dress himself.*

Cùm in nubem se induerint anhelitus terræ, *Cic. will be converted into clouds.*

Induere se in laqueos, *id. to entangle himself.* Induit se in florem, *Virg. blossoms.*

INDULGERE alicui, *Cæs.* In aliquem, *Liv. to treat him gently.*

Nimis me indulgeo, *Ter.* Indulgent patientiam flagello, *Mart.*

Qui malis moribus nomen oratoris indulgent, *Quint. who grant the name of orator to a person of a bad life.*

Jus trium liberorum mihi princeps indulsit, *Plin. Jun. has granted me.*

Quando animus eorum laxari, indulgerique potuisset, *Gell.*

INFERRE litem capitis in aliquem, *Cic.* Periculum capitis alicui, *id. to draw up an indictment against him.*

In periculum capitis se inferre, *id. to bring himself into danger of his life.*

Inferre rationibus, *id. to charge to account.*

INFUNDERE in naribus & per nares, *Colum.* In nares, *Cic.* Cribro, *Sen. to pour.*

Infundere venenum alicui, *Cic.*

Ceris opus infundite, *Phæd. do your work in wax.*

INGERERE convicia alicui, *Hor.* In aliquem, *Plaut. to load a person with abusive language.*

Pugnos in ventrem ingerere, *Ter.*

INGREDI orationem & in orationem, *to begin to speak.*

Vestigiis patris ingredi, *Cic. to follow his father's footsteps.*

INGURGITARE se cibis, *id. to cram one's self with victuals.* Se in flagitia, *id. to plunge into debauchery.*

INHIARE hæreditatem, *Plaut. to gape after.* Uberibus, *Suet. the dative is most usual.*

INIRE gratiam ab aliquo & cum aliquo, *Cic. to curry favour.*

INSANIRE amore, *Plin.* Amoribus, *Hor.*

Hilarem insaniam, *Plaut. Sen.*

INSCENDERE currum, *Plaut.* In arborem, *id.* Supra pilam, *Cato, to mount, to climb up.*

INSERVIRE suis commodis, *Cic. to study his own interest.* Honoribus, *id. to study to obtain.*

Matronæ est, unum inservire amanti, *Plaut.* Nihil est à me inservitum temporis causâ, *Cic.*

INSILIRE defessos, *Suet. to leap in, or upon.* In equum, *Liv.* In scapham, *Plaut.*

INSISTERE viis, *Cic.* Viam, iter, *Virg. to proceed and hold on.* Hastæ, *Plin. Jun. to lean upon.* Ignibus, *Cic. to stop, or stand still.* In rem aliquam, *Plaut. Cæs.* In re aliquâ, *Quint.*

Alicui rei, *Plin. Tibull. to apply himself.*

Insistebat in manu dextrâ Cereris simulachrum victoriæ, *Cic. there was in the right hand.*

INSTITIO. Stellarum cursus, progressus, institiones, *id. their course, and their resting.*

INSPUTARE aliquem, & alicui, *Plaut. to spit upon.*

INSTARE aliquem, *Plaut. to urge, to press him.* Currum *for* in currum, *Virg. to run upon.* Operi, *Virg. to make haste with.*

INSTERNERE. Pelle leonis insternor, *Virg. to cover one's self.*

Tabulâsque super instravit, *Virg.*

Terræ insterni, *Stat.*

Tori instrati super pelle leonis, *Silius.*

INSULTARE, *simply, Virg.* Solo, *Virg. to rebound.* Alicui & in aliquem, *Virg. Cic. to insult, to deride.* Multos, *Sall. apud Serv.*

Insultare fores calceis, *Ter. to bounce at the door with his heels.*

INTENDERE arcum, *Plin. to bend,* or *stretch.*

Animum studiis, *Hor. to apply one's self.*

Animum in or ad rem aliquam, *Liv.*

Intendere alicui rei, *or* curam alicui rei, *Plin. to employ his care about it.*

Intendi animo in rem aliquam, *Liv.*

Pergin' scelestè intendere? *Plaut.*

Repudio consilium quod primum intenderam, *Ter. I alter my resolution.*

INTERCLUDERE aditus ad aliquem, *Cic. to stop up the passage.* Commeatum inimicis, *Plaut.* Inimicos commeatibus, *Plaut. & Cæs.*

INTERDICERE histrionibus scenam, *Suet.* Feminis usum purpuræ, *Liv. to prohibit, to hinder.*

Omni Gallià Romanis interdixit, *Cæs. forbade them to set foot in France.*

Malè rem gerentibus bonis paternis interdici solet, *Cic.*

Interdico tibi domo meâ, *Liv.*

We may therefore say, *interdico tibi hanc rem* (which is more rare), or *tibi hac re* (which is usual), but we do not meet with *interdico tibi hac re*, says Vossius. Yet we may use it, since

WE

we find in the passive, interdicor aquâ & igni, *as well as* ignis & aqua mihi interdicuntur, *Cic. Suet. I am forbid, I am deprived.*

Cui nemo interdicere possit, *Cic. whom none could withstand.*

Interdicere vestigiis, *Plin.*

Interdico ne hoc facias, *Ter. sup.* tibi.

Prætor interdixit de vi hominibus armatis, *Cic. decreed that those who had forcibly ejected their antagonists out of their share of the estate, should be obliged to make a reparation.*

INTERESSE conviviis & in convivio, *id.* In cædem, *id. to be present.*

Inter belluam & hominem hoc maximè interest, quod, *id. the greatest difference betwixt man and beast is that,* &c.

Nihil interest hoc & illa, nisi divisim legas, *Senec.* Hoc morari victoriam, quòd interesset annis, *Liv.*

Hoc pater ac dominus interest, *Ter. this is the difference betwixt a father and a master.*

Stulto intelligens quid interest? *Ter.*

Quoniam πρᾶσαν interest τοῦ φθονεῖν, *Cic.*

Seri radices illitas fimo interest, *Colum.*

Interest regis, *Lic. it behoves.*

Interest omnium rectè agere, *Cic.*

Magni mea interesse putavi, *id.*

Ad nostram laudem non multum interesse video, *id.*

INTERJACERE. Planicies Capuam Tipharúmque interjacet, *Liv. lies between.*

Spatium quod sulcis interjacet, *Colum.*

Interjacet hæc inter eam, *Plin.*

INTUERI aliquem & in aliquem, *Cic. to look at.*

INVADERE aliquem & in aliquem, urbem & in urbem, *Cic. Virg. to invade, to seize.*

In pecunias alienis inorum hominum invadere, *Cic.*

Invasit cupiditas plerisque & plerósque, *Varro, Sall.* Furor invaserat improbis, *Cic. ad Tiron.*

Invasuudine invaserunt huic in genua flumina, *Plaut. he was troubled with the falling down of bloud to the ankles, by reason of overmuch walking.*

INVEHERE per mare, *Plin. to transport.*

Invehi ex alto in portum, *Cic.*

Portum, urbem, *Plin. to be imported,* in aliquem, *to inveigh or speak bitterly against.*

INVIDERE laudes alicui, *Liv. Hor. Cic.* Laudibus alicujus, *Cic. to envy a person's praise.*

Invidere alicui, *Ter.* Aliquem, *Ovid, to bear him envy.* Alicujus, *Plaut.* In hac re tibi invideo, *Cic.*

Invideat Hermogenes quod ego canto, *Hor.*

The accusative only, without the dative of relation, after this verb, is more rare. Yet Cicero, in the third book of his Tusculan questions, observeth, that as we say *videre florem,* so *invidere florem* would be better than *flori,* if the custom was not against it. Hence Quin. lib. 9. c. 3. enumerates among the incorrect phrases of his time, HUIC REI INVIDERE, *pro quo,* adds he, *omnes veteres, & Cicero ipse* HANC REM. Whereby we see that the custom has varied.

But the accusative with the dative is common enough.

Ut nobis optimam naturam invidisse videantur qui, &c. *Cic.*

Jampridem nobis cœli te regia, Cæsar, invidet, *Virg.*

INVITARE hospitio & in hospitium, *Liv. Cic.* Ad legendum, *Cic.* Domum, *Liv.* Tecto ac domo, *Cic. to invite, to desire to come.*

INVOCARE subsidium, *id. to ask for succours.* In auxilium aliquem, *Quint.*

IRE viam, *Virg. to go.* Itineribus alicujus, *Cic. to keep the same road.* Subsidio, *Cæs.* In subsidium, *Cic.*

Accersitum, *Ter. to go to fetch.*

Si porrò ire pergant, *Liv. if they have a mind to go further.*

Eamus visere, *Ter.*

JUDICARE. See the annotation to the 12th rule.

JUNGERE prudentiam cum eloquentiâ, *Cic.* Dextram dextræ, *Virg.* Leones ad currum, *Virg. to put to.*

Rhedam equis, *Cic.* Res inter se, *id.*

JURARE alicui, *Plin. Jun.* per sidera, *Virg.*

In leges, *Cic.* In verba aliqua, *Cæs.*

Maria aspera, *Virg.* Pulcherrimum jusjurandum, *Cic.*

Qui denegat & juravit morbum, *id.*

Bellum ingens juratur, *Stat.*

Jurandáque tuum per nomen ponimus ara, *Hor.*

The latter examples shew plainly that this verb may govern the accusative of itself, and that Vossius had very little ground to affirm that it never did govern this case but by virtue of the preposition *per.* For besides its being hard to say that *jurare jusjurandum,* or *morbum,* is *jurare per jusjurandum,*

randum, or *per morbum*; it is moreover evident that since we say *jurandas aras* in a passive sense, we might likewise say *jurare aras* in a real active sense. And adding *per tuum nomen*, he plainly intimates that the force of the verb and the preposition are two different things, which ought therefore to be distinguished. So that when we say *per sidera juro*, we are to understand *juramentum per sidera*, just as *jurandas aras per tuum nomen*, &c.

L.

LABORARE invidiâ *vel* ex invidiâ, *Cic. to be envied and hated.* Ex pedibus, *id.* De verbo, non de re, *id. to trouble himself about terms.* A veritate, *Liv. to be examined for not telling the truth.*

Laborare arma, *Stat. to work*, or *make.* Ad rem aliquam, *Cic.*

Ambitiosè circa aliquid, *Quint. to take great care.*

Ad quid laboramus res Romanas, *Cic.* Laborantur vehementer, *id. they are in great pain*, or *concern.*

LATERE alicui, *id.* Aliquem, *Virg.* See the Syntax, rule 15. p. 31.

LEGARE ad aliquem, *Cic. to send an ambassador to.* Alicui, *id. to bequeath.* Ab aliquo, *id.*

Sibi aliquem legare, *id. to make him his deputy.*

LEVARE metum alicui, *vel* aliquem metu, *id. to ease him of*, or *to remove his fear.*

LIBERARE aliquem metu, *Ter.* Aliquem culpæ, *Liv. to acquit.* Fidem suam, *Cic. to fulfil his word.* Aliquem à creditoribus, *Sen. to set him free.*

LOQUI alicui, *Ter.* De aliquo, *Cic.* Apud aliquem, *id.* Cum aliquo, *id. to speak.*

LUDERE pilâ, *id.* Ludum, *Ter.* Aleâ & aleam, *Suet.* In numerum, *Virg.*

LUERE ea alienum, *Curt. to pay his debts.* Pœnas, *Cic. to be punished.* Se, *Ulp. to pay a ransom.*

Oblatum stuprum voluntariâ morte luit Lucretia, *Cic. expiated.*

M.

MALEDICERE alicui, *Cic. & alii.* Aliquem, *Tertul. Petron.*

MANARE. Mella manant ex ilice, *Hor. sino.*

Manat picem hæc arbor, *Plin.*

Manat cruore culter, *Liv.*

MANERE ad urbem, ad exercitum, *Liv.*

In urbe, in exercitu, *Cic. to stay* or *abide there.* Aliquem, *Plaut. Hor. Virg. to wait for him.*

In proposito, *Cic.* Statu suo, *id.*

Sententia manet, *vel* in sententiâ maneo, *Cic.* Manere promissis, *Virg. to keep his word.*

Manent ingenia senibus, *Cic.*

Ad te pœna manet, *Tibul.*

Manent ergo istud, *Cic. let this stand good.*

Maneat ea cura nepotes, *Virg. let our posterity take care for that.*

MEDERI alicui rei, *Cic. to remedy.*

Quas minùs mederi possis, *Ter.*

Contra serpentium ictus medentur, *Plin.*

Hæc mederi voluerunt, *Cic.*

MEDICARE capillos, *Ovid.* Semina, *Virg. to give an artificial preparation* or *tincture to a thing.* Alicui, *Ter.* Cuspidis ictum, *Virg. to dress a wound.*

MEDITARI rem aliquam, *aut* de re aliquâ, *Cic. to meditate* or *think on a thing.*

MEMINI me videre & vidisse, *id.*

Rem aliquam & rei alicujus, *id.*

De alicujus periculo, *id. to recollect.* Ciceronis & Ciceronem. *See the Annotation to the 17th rule.*

MEMORON, which Valla denies to be ever found with the genitive in classic authors, occurreth in Cicero, *Sui oblitus, alii memoretur*, for *alius*, in 4 *Catil.* which shews the little foundation this author had to censure the following passage of the Vulgate, *Memorari testamenti sui sancti.*

MERERE & RI bene vel malè de aliquo, *Cic. to deserve well or ill of a person.* Apud aliquem, *Liv. to serve or to bear arms under him.* Sub aliquo, *id.*

Stipendium in aliquo bello, *Cic.* Equo, pedibus, *Liv. to serve on foot*, or *on horseback.* Alicui, *Stat. Lucan, to serve to the profit of any one.*

Mereri laudem, *Cæs.* Offensam, *Quint.*

Scio hanc meritum esse ut memor esses sui, *Ter. she deserved a place in your memory.*

Sæpe quod vellem meritam scio, *Ter. that she often did whatever I would have her.*

MERGERE aliquem Æquore, *or* sub Æquore, *Virg.* Undâ *vel* in undis, *Ovid, to put under water, to sink.*

MERERI alicui, *Plaut.* Pro aliquibus, *Cels.* Propter aliquos, *Plaut.* Aliquem, *Cic.* Ab aliquo, *id.* De vitâ, *id. to fear.* Metuo ut & metuo ne. *See* p. 159.

MINISTRARE vires alicui, *id. to furnish,*

nish, to afford. Furor arma ministrat, *Virg.*

Mirari aliquem, *Cic.* De aliquo, *id.* In aliquo, *id.* Justitiæne priùs mirer, belline laborum, *Virg. to be surprised.* Mirari se, *Mart. to value* or *esteem himself.*

Miscere vinum aquâ & aquam vino, *Plin. to mix.*

Miscere in aciem, *Liv.* Mistos in sanguine dentes, *Virg.*

Miscere ad, *Colum.* Cum, *Cic. Colum.*

Miscere sacra profanis, *Hor.*

Miserere & ri, *or* Miserescere. Laborum misereri, *Virg. to have compassion, or pity.* Mei miseret nemo, *Plin. nobody pities me.* Miseret me tui, *Ter.* Atque inopis nunc te miseresca unei, *Ter.*

Sanctius pretends that those verbs govern also the dative. And it must be allowed that examples hereof are to be found in authors of the latter ages, as in Boethius.

Dilige jure bonos & miserere malis.

But there is no authority for this from writers of pure Latinity, if we believe Vossius. Hence in Seneca, lib. 1. contr. 4. where some read, *Ego misereor tibi puella*, the best editions have *tui.* And in regard to that passage which Linacer quotes from the 2d Tusc. it is to be observed that those are verses translated from Socrates, and they are to be pointed thus,

Perge aude nate, illacryma patris pestibus:
Miserere, gentes nostras flebunt miserias.

For we find likewise in another place that Cicero has joined the dative with *illacrymo. Quid dicam de Socrate? Cujus morti illacrymari soleo, Platonem legens,* 3. de Nat. And Livy also, *Meo infelici errori unus illacrymásti,* lib. 10.

Moderari animo, orationi, *Cic.*

Cantus numerósque, *id. to regulate.*

Mœrere mortem filii, *id.* Incommodo suo, *to grieve.*

Monere aliquem rem, *Cic. Ter.* Alicui rem, *Plaut.* Terentiam de testamento, *Cic.* Aliquem alicujus rei, *Sall.* See the 24th rule, p. 43.

Morari in re confectâ, *Plin.* Circa aliquid, *Hor.* Apud aliquem, *Cæs.* Cum aliquo, *Pompon.* In urbe, *Ovid.* Sub dio, *Hor. to stay, to dwell.*

Iter alicujus moræri, *Cic. to delay him.* Quid moror? *Virg. What do I stay for?*

Purpuram nihil moror, *Plaut. I do not value.*

Movere se loco *vel* ex loco, *Cæs.* De convivio, *Cic.* Ab urbe, *Liv. to be gone, to move.*

Movere aliquem senatu, *vel* è senatu, *Cic. to depose him, to degrade him.* A se moram, *Plaut. to make no delay.* Risum & jocum movere alicui, *Hor. to make him laugh.*

Ego isthæc moveo aut curo? *Ter. Is it I that am the cause of this bustle?*

Mutare rem aliâ re, *Hor.* Bellum pro pace, *Sall.* Aliquid cum aliquo, *Ter. to change with him.*

Mutare locum, *Cic. to change place.* Mutari civitate, *id. to be removed from one town to another.*

Mutuari auxilia ad rem aliquam, *Cæs.* In sumptum, *Cic. to ask, to borrow.*

A viris virtus nomen est mutuata, *id. has borrowed its name.*

N.

Narrare aliquid, *or* de re aliquâ, *Cic. to tell,* or *to relate.*

Natare aquas, *Virg.* Unda natatur piscibus, *Ovid.* Pars multa natat, *Hor. the generality of mankind are inconstant and wavering.* Natabant pavimenta vino, *Cic. swam with wine.*

Niti sub pondere, *Virg.* In adversum, *Ovid.* Ad sidera, *Virg. to tend towards.* Gradibus, *Virg. to mount.* Hastâ, *Virg. to lean upon.* Humi, *Virg. to walk upon the ground.* Contra honorem alicujus, *Cic. to oppose.* Pro aliquo, *Liv.* De æquitate, *id. to defend and maintain.*

Cujus in vitâ nitebatur salus civitatis, *id. was supported, depended.*

Alternos longâ nitentem cuspide gressus, *Virg.*

Tantum quantum quisque potest nitatur, *Cic. let him do what he can.*

Nocere alicui, *id.* Aliquem, *Plaut. Sen. to hurt.* Qui Deorum quemquam nocuerit, *Liv.*

Nubere alicui *or* cum aliquo, *Cic.* the former more usual. The second occurs in *the 3d epistle of the 15th book.* Quocum nupta regis Armeniorum soror. *And against Verres.* Virorum quibuscum illo nupta ornat.

Now *nubere,* as we have observed p. 30, signifieth properly *velare,* to cover or to veil. *Mulier nubit,* says Caper in his orthography, *quia pallio obnubit caput suum & genas.* Hence *nubere alicui,* is to hide and to reserve herself for him. And *nubere cum aliquo,* is *tegere & operire se uno cubiculo cum illo,* according to Donatus, on Terence's Hecyra. So that the accusative is always understood.

This verb is never used but of the woman, for which reason we use only *nupta sum* in the participle. It is true Plautus said, *Novum nuptum*, but it was only through theatrical buffoonery, when a man appeared upon the stage in woman's apparel.

But it is observable that in Pliny *nubere* is applicable also to trees and vines, when they are joined together.

O.

Obambulare muris, *Liv. to walk round the walls.* Ante portas, *Liv.*

Obequitare stationibus hostium, *Liv.* Agmen, *Curt. to ride round about.*

Objicere feris, *Cic. to expose to wild beasts.* Ad omnes casus, *id.* Se in impetus hominum, *id.* Aliquid criminis, *Plin.* Loco criminis, *id. & Cic.*

Oblivisci aliquem, *Virg.* Suæ dignitatis, *Cic. to forget.*

Artificium obliviscatur licebit, *id.*

Obrepere ad magistratum, *id. to steal by degrees, to creep in privately.* Adolescentiæ senectus obrepit, *id. succeeds immediately.* Nullæ imagines obrepunt in animos dormientium extrinsecus, *id.*

Statim te obrepet fames, *id.*

Obruere telis, *id. to oppress with darts.* Terrâ, *Cato.* In terrâ, *Ovid, to bury.* Se vino, *Cic. to get drunk.*

Nox terram obruit umbris, *Luc. covers it.*

Obstrepere portis, *Liv. to make a noise.* Litteris alicui, *Cic. to importune him by letters.* Hinc illi geminas vox avium obstrepit aures, *Virg.* Clamore obstrepi, *Cic. to be stunned with noise.*

Obtrectare laudibus & laudes alicujus, *Liv. to backbite.*

Obtrectare legi, *Cic. to oppose it.*

Obversari oculis, *Liv.* Ante oculos, *Cic.* In somnis, *Liv. to present itself before us.*

Obvertere signa in hostem, *Liv. to turn against the enemy.* Terga alicui, *Virg. to run away.*

Obumbrare. Oleaster obumbrat vestibulum, *Virg. overshadows.*

Sibi ipsa non obumbrat, *Plin.*

Occumbere morti, *Virg.* Morte, *Cic.* Mortem, *Liv. Suet. to die.*

Ferro occumbere, *Ovid, to be killed.*

Occupare aliquem, *Cic. Curt. to be beforehand with him, to surprise him.* Se in aliquo negotio, *Cic. Ter.* Ad aliquod negotium, *Plaut. to busy or employ one's self.* Occupare pecuniam alicui, *vel* apud aliquem, *Cic. to put money out at use.*

Quorum magnæ res agantur in vestris vectigalibus occupatæ, *id.*

Offendere aliquem, *id.* Apud aliquem, *id.* Aliquo, *id. to offend a person, to be upon bad terms with him.*

At credo si Cæsarem laudatis, in me offenditis, *Cic. but very likely if you commend Cæsar, you offend me.* Offendere in arrogantiam, *Cicer. to give into pride or arrogance.*

Sin quid offenderit, sibi totum, tibi nihil offenderit, *id. but if he takes any wrong step, it will be all to himself.*

Cecidisse ex equo & latus offendisse, *id. that he fell from his horse and hurt his side.* Si in me aliquid offendistis, *id. if you have found any fault with me; if in aught I have offended you.*

Cùm offendisset populum Atheniensium propè jam desipientem senectute, *id. having found.*

Offendere in scopulis, *Ovid.* Ad stipitem, *Cælum. to run, or hit against.*

Naves in redeundo offenderunt, *Cæs. were unfortunate, fell into the enemy's hands.*

Offendere alicujus existimationem, *Cic to hurt his reputation.* Alicui animum, *id. to shock, or to vex him.*

Olere. Olet unguenta, *Ter. he smells of perfume.* Olet huic aurum meum, *Plaut. he hath got some inkling of my gold.*

Olent illa supercilia malitiam, *Cicer.*

Olentia sulphure, *Ovid, that smells of sulphur.*

Redolentque thymo, *Virg.*

Opponere periculis, *Cic. to expose to danger.* Ad omne periculum, *id.*

Opponere pignori, *Plaut. Ter. to pawn, or to pledge.*

Opponere manum fronti, *or* ante oculos, *Ovid, to put before.*

Oppugnare aliquem clandestinis consiliis, *Cic. to endeavour to ruin him by underhand doings.* Oppugnare consilia alicujus, *Plaut.*

P.

Pallere argenti amore, *Hor. to grow pale.* Pindarici fontis haustus non expalluit, *Hor. he was not afraid of.*

Palpare & ri. Palpare aliquem, munere, *Juv. to caress, to flatter,*

Cui male si palpêre, recalcitrat, *Hor.*

Pectora palpanda manu, *Ovid.*

Parcere labori, *Ter. to spare,* Aliquid alicui, *Ter. to forgive him.* Parcite oves nimiùm procudere, *Virg. do not suffer them to go too far.*

Precantes ut à cædibus, & incendio parceretur, *Liv. that they would abstain from.*

Participare servum consiliis, *Plaut. to impart your secrets to him.*

Suas laudes cum aliquo, *Liv.*

Rem aliquam, *Cic. to partake*, or *have his share.*

Pascere pratum & in prato, *Ovid, to feed.*

Animum picturâ pascit inani, *Virg.*

Hic pascor bibliothecâ Fausti, *Cic. id.* Delector.

Pasci, *deponent.* Apes pascuntur arbuta, *Virg.* Armenta pascuntur per herbas, *Virg. and Ovid.*

Pellere tectis, *Ovid.* A foribus, *Plin.* E foro, *Cic.* Ex aliquâ regione. *Plin.* Domo, regno, civitate, agro, sedibus, &c. *Cic. to drive from.*

Pendere promissis, *id. to depend on promises.* Animi *et* animis, *id. to be in doubt.* Pendet animus, *vel* animus tibi pendet, *Ter. you are in suspense.* Cui spes omnis ex fortunâ pendet, *Cic.* De te pendentis, te respicientis amici, *Hor.* Pendent opera interrupta, *Virg. remain imperfect.* Casu pendemus ab uno, *Lucan. we depend on.* Ad sua vota pendentes, *Sen.* In sententiis civium fortunam nostram pendere, Cic.

Dumosâ pendere de rupe, *Cic. to be at the top of a rock.*

Hi summo in fluctu pendent, *Virg. are tossed to the top of the waves.*

Illisâque prora pependit, *Virg. stuck there.*

Scopuli pendentes, *Virg. hanging as it were in the middle of the air, and leaning over us.* Nubila pendentia, *Virg.*

Pendere pœnas temeritatis, *Cic.* Pœnas pro scelere, *Lucr. to pay.*

Pater is nihili pendit, *Ter. gives himself no sort of trouble.* Magni pendi, *Lucr. to be greatly esteemed.*

Penetrare in cœlum, *Cic. to enter into heaven.* Atlantem, *Plin. to pass beyond.* Sub terras, *Cic.* Se in fugam, *Plaut. to run away.* Pedem intra ædes, *Plaut. to enter.* Ad Romanos, *Plin. to go towards.*

Penjare una laude crimina, *Plin. to recompense.*

Laudem cum crimine, *Claud.*

Ponderi eâdem trutinâ, *Hor. to be weighed in the same balance.*

Pronunciari aliquem, *Quint. Hor.*

Ab aliquo, *Cic.* Aliquid, aliquem, *Plaut.*

Aliquid ex alio, *id.* & Cic. Aliquem de re aliquâ, *id. to inform one's self, to inquire, to ask.*

Pergo præterita, *id. to wave or pass over in silence.*

Perge facere, *Ter. to go on.*

Permittere se in fidem *vel* fidei alicujus, *Cæs. to put one's self under his protection.* Equum in hostem, *Liv. to put on, to ride full speed against.* Vela ventis, *Quint. to set sail.*

Persequi vestigia alicujus, *Cic.* Aliquem vestigiis ipsius, *id. to follow his footsteps.* Artem aliquam, *id.*

Personare æquora conchâ, *Virg. to make the sea resound.*

Est mihi purgatam crebrò qui personet aurem, *Hor.* Personabat domus cantu tibiarum. *Cic. echoed.* Ululatus personant totâ urbe, *Liv. nothing else is heard.*

Pertædere thalami, *Virg.* Ignaviam suam, *Cæs.* Morum perversitatem, *Suet.*

Pervadere. Pervasit murmur totam concionem, *Liv. was spread every where.* Incendium per agros, *Cic.* Pars belli in Italiam, *id.* Consul ad castra, *Liv.*

Petere ab aliquo, *Cic. to ask.* Aliquem, *Virg. to supplicate.* Auxilium sibi ab aliquo, per aliquem, *Cic.* Pœnas ab aliquo, *id. to have him punished.* Veniam errati & errato, *id.* Aliquem gladio, lapide, &c. *to strive to hit him.* Locum, *id. to go to a place*, and *make to it.*

Pignerare & ri. Ex aure matris detractum unionem pigneravit ad itineris impensas, *Suet. to pawn.*

Mars ipse ex acie fortissimum quemque pignerari solet, *Cic. is used to take them as a pledge.*

Plaudere aliquem, *Stat. to applaud him.* Sibi, *Hor. to applaud himself.* Pedem supplaudere, *Cic. to stamp on the ground, to knock with the foot.*

Propter vicinum malum non victoria quidem plaudatur, *Cic. Attic.*

Pollere moderatione & constantiâ, *Cic. to be famed for moderation and constancy.* Pollet ejus autoritas, *Sall. is very strong, has a great weight.*

Ponere coronam in caput *vel* in capite, *Gell.* Curam in re aliquâ, *Cic.* Dies multos in rem aliquam, *id.* Fidem pignori, *Plaut. to pawn his word.* Custodias portis, *Hirt.* Insidias alicui *vel* contra aliquem, *Cæs. to lay ambush.* Officium apud aliquem, *id. to oblige a person.* Sibi aliquid in spe optimâ, *id.* Spem in armis, *id.*

Ponere in beneficii loco, *id. to look upon it as a great favour.*

Ponere

Ponere de manibus, *id. to quit.*

Ponúntque ferocia Pœni——Corda volente Deo, *Virg.*

POSCERE munus ab aliquo, *Cic.* Aliquem causam differendi, *id.* Filiam alicujus sibi uxorem, *Plaut. to ask.*

Poscere majoribus poculis, *Cic. to require that one should pledge him in larger glasses.*

POSTULARE aliquem de ambitu, *id. to accuse one,* or *to sue at law.* Servos in quæstionem, *id. to insist that the plaintiff be obliged to expose his slaves to the torture, in order to come at the truth.*

Postulabatur injuriam, *Suet. he was accused of.*

POTIRI præsentibus, *Cic.* Gaudia, *Ter.* Voluptatum, *Cic. to enjoy.*

Potiri hostium, *to have the enemy in his power:* and sometimes (as in Plautus) *to fall into the hands of the enemy.* The reason hereof is, that the ancients, to avoid a bad omen, frequently made use of a favourable expression to denote a bad thing; whence cometh *sacer* for execrable, and *benedicere* in the Scripture for *to curse,* and the like. Hence it is that they have an infinite number of phrases and turns to signify death, without hardly ever naming it.

PRÆBERE strenuum hominem, *Ter. to shew himself brave.* Se æquum, *Cic. to shew himself just or impartial.*

PRÆCAVERE ab insidiis, *Liv.* Peccata, *Cic. to avoid.*

PRÆCEDERE, ut vestræ fortunæ meis præcedunt, *Plaut.* Vinum aliud aliud ætate præcedit, *Colum.*

Præcedere in re aliquâ, *Plin.*

PRÆCURRERE aliquem & alicui, *Cic. to run or make speed before, to outrun.*

PRÆIRE verbis, *Plaut.* Verba, *Liv. to speak before.* De scripto, *Plin. to dictate.*

Præeunt discipulis præceptores, *Qu. to teach them.* But *præire alicui,* to signify *excelling,* is not used. *See præstare.*

PRÆSTARE, PRÆCELLERE, PRÆCUMBERE, PRÆVERTERE, alicui, *vel* aliquem (*but* præire alicui *only,* says Vossius), *to surpass, to excel.*

Homo ceteris animantibus præstat, *Cic.* Virtus præstat ceteris rebus, *id.*

Quantum Galli virtute alios præstarent, *Liv.* Præstat tamen ingenio alius alium, *Quint.*

Vel maximum præstet Achillem, *Virg. even if he were more valiant than Achilles,* or *were he another Achilles.* Præstare alicui scientiâ, ætate, &c. *Cic.*

Inter suos æquales longè præstare, *id. to excel, to be foremost.*

Præstare benevolentiam alicui, *id. to shew him affection.*

Sapientis non est præstare nisi culpam, *id. a wise man ought to answer for (or be sure of) nothing but his own faults.* Sed motos præstat componere fluctus, *Virg. it is better.*

Præstare rempublicam, *Cic. to support the republic.* Se & ministros socios reipub. *id. to answer for himself and his officers to the allies of the republic.* Factum alicujus, *id. to approve of it.*

Aliquem ante ædes, *Plaut. to bring him out.* Hoc finibus his præstabis, *Cic.*

Se incolumem præstare, *id. to preserve his health.*

Principem præstare, *Suet. to act the part of a prince.*

Præsto hæc, *Cæsil. I give this, I bring this.*

Præstare vitium, *Cic. to take it upon himself.*

PRÆSTOLARI aliquem, *Ter.* alicui, *Cic. to wait for a person.*

PRÆVERTERE aliquem præ reipub. *Plaut. to prefer, to set before.* Aliquid alicui rei, *Cic. Plaut. to prefer it,* or *to say it before.*

Huic rei prævertendum existimavit, *Cæs. that it must be prevented.*

Illuc prævertamur, *Hor. let us see this first.*

PROCEDERE in virtute, ad virtutem, ad virtutis aditum, *Cic. to advance in virtue.*

Ætate processit, *id. he is advanced in age.*

Omnia ut spero prosperè procedent, *id. all will go very well.*

PROCUMBERE genibus, *Ovid.* Ad genua, *Div.* Ante pedes alicujus, *Ovid, to prostrate one's self at his feet.* Ad arborem, *Mart. to lean against.*

Procumbit humi bos, *Virg. falls down.*

Procumbere in armis, *Mart.* In caput, *Ovid, to fall upon.*

PRODERE memoriæ, *Cic.* Memoriâ, *Cæs.* Monumentis, *Cic. to commit to posterity.*

Prodere memoriam alicujus festi, *id.*

Prodit memoria, *Colum. we find in writing.*

PROHIBERE vim hostium ab oppidis, *Cæs. to repel, to keep away, to stay.* Aditum alicui *vel* aliquem aditu, *Cic. to debar or hinder him from coming.*

Dolorem

Dolorem dentium, *Plin. to give ease, to keep under.* Aliquem ab injuriâ, *Sall. to defend him.*

Uxorem prohibent mihi, *Plaut. they keep her away from me.*

Properare in campum, *Cic.* Ad exitum, *Brutus.*

Properare proficisci, *Cæs. to make haste to be gone.*

Pecuniam indigno hæredi properare, *Hor. to hoard in a hurry.*

Hoc opus hoc studium parvi properemus & ampli, *Hor.*

Lanæ properabantur, *Hor.*

Propugnare commoda patriæ, *Cic. to defend them against the enemy.* Pro salute alicujus, *id. to fight for.*

Propugnat nugis armatus, *Hor.* that is, *Pro nugis.*

Prospicere sibi, saluti suæ, &c. *Ter. Cic. to take care of.* In posterum, *Cic.* Futura, *id. to foresee.* Senectutem, *Sen. to be near.*

Ni parum prospiciunt oculi, *Ter. if my eyes do not deceive me.*

Nec oculis prospicio satis, *Plaut.*

Villa quæ prospicit Tuscum mare, *Plaud. that has a prospect over the sea.*

Providere in posterum, *Cic.* Alicui contra aliquem, *id. to protect him.* Rei frumentariæ, *vel* rem frumentariam, *vel* de re frumentariâ, *Cæs. to make provision, to look after.*

Hæc si non astu providentur, me aut herum pessumdabunt, *Ter. if they are not looked after,* or *prevented.*

Provisum est rationibus multis ne, &c. *Cic.* A diis immortalibus, &c. *id.*

Pugnare pugnam, *Plaut.* Prælia, *Hor. to fight battles.* Cum hoste, *Cic.* Contra pedites, *Plin.*

Adversùs latrones, *Plin. to fight against.*

Illud video pugnare te ut, &c. *Cic. I plainly see that you pretend.*

Pugnare de re aliquâ, *Cic. Ter.* Pro aliquo, *Cic.*

In aliquo loco, *id.*

Pugnata pugna cum rege, *Liv.*

Pugnata bella sub Ilio, *Hor.*

Quod à vobis hoc pugnari video, *Cic.*

Purgare se apud aliquem *vel* alicui de re aliquâ, *Ter. to clear* or *to justify himself.*

Purgare crimen, *Cic.*

Mores tuos mihi purgatos voluisti, *id.*

Putare nihil, *Ter.* Pro nihilo, *Cic.* Aliquid minimi, *id. to make no account of.*

Rem ipsam putemus, *Ter. let us consider the affair itself.*

Putare rationem cum aliquo, *Cic. to adjust,* or *cast up accounts.*

Putatur prudens, *id. he is esteemed prudent.*

Q.

Quadrare acervum, *Hor. to make square.*

Omnia in istam quadrare aptè videntur, *Cic.* speaking of Clodia, *do suit her very well.*

Visum est mihi hoc ad multa quadrare, *id. may serve for many purposes.*

Quare quoniam tibi ita quadrat, *id. since you judge fit.*

Quærere aliquid ab aliquo, *Cic. Cæs.* De aliquo, *Liv. Cic.* Ex aliquo, *id. to ask or inquire of him.* In aliquem, *Cic. to make inquisition,* or *to inform against him.*

Quærere omnes ad unum exemplum, *id. to want to reduce them all to one model.*

Quærere rem tormentis & per tormenta, *id. to put to the rack.*

Quærere rem mercaturis faciendis, *id. to endeavour to make a fortune by commerce.*

Queri. Multa de meâ sententiâ questus est Cæsari, *id. he complained.*

Acceperam Milonem meum queri per litteras injuriam meam, *id.*

Is mihi queritur quod, *id.*

Quereris super hoc quod, *Hor.*

Apud populum questus est, *Plin. Jun.*

Quiescere totâ nocte, *Cic.* Viginti dies, *id.* Somnum humanum, *Appul. to sleep, to repose.*

Quibus quidem quamfacilè poterat quiesci, si, &c. *Ter. how easy it would have been to have done without them.*

Nunquam per M. Antonium quietus fui, *Cic.*

Quiescat rem adduci ad integrum, *id. let him suffer.*

R.

Recipere alicui, *id. to promise.* Aliquem, *id. to receive him.* Urbem, *id. to take* or *to recover it.* In se omnia, *id. to take upon him.* Se ad *or* in locum, *id. to betake himself to.* Se ex loco, *id. to return.* Se ad aliquem, *Cæs. to retire to.* Se ad frugem, *Cic. to grow better.* Se proximo castello, *Hirtius, to shut himself up, to retire to.*

Recipere tectis, *Cic. to entertain,* or *harbour.* In navem, *id. on board.*

Recipitur in cibum hæc herba, *Plin. is good to eat.*

Recordari alicujus rei, aliquam rem, de re aliquâ, *Cic.* Cum animo

suo

suo vitam alicujus, *id. to call to mind, to remember.*

REDDERE colori aliquid, *vel* colorem alicui rei, *Plin.*

Vitam pro republ. *Cic. to die in the service of the republic.* Spiritum alicui, *Liv. to expose his life for another's service.*

REFERRE alicui, *Ovid, to relate, to tell.* Ad aliquem, *Cic. to ask his opinion, to refer to him.* Omnia ad aliquem finem, *id.*

Aliquem ore referre, *Cic. to resemble him.*

In acceptum referre, *Cic. to acknowledge the receipt of.*

Referre mandata ad aliquem, *Cæs.* Alicui, *Virg.*

In *vel* inter reos referre, *Cic.*

Referre alicui salutem, *id.*

Acceptam salutem alicujus benevolentiæ referre, *id. to think you owe your life to his goodness.*

Referre ensem vaginæ, *Sil. to put it up in the scabbard.* Aliquid in commentarium, *Cic. to write* or *set down.*

Se in gregem suum, *id.*

Retulit ad me pedem, *Plaut. is come back to me.*

Me referunt pedes in Tusculanum, *Cic. I return on foot to Tusculanum.*

Referunt hæc ad rem, *Plaut. This relates to the matter.*

Par pari referre, *Cic. to return like for like.*

Hæc ego illorum defensioni retuli, *id. This I said to obviate what they might allege in their defence.*

Referre cum aliquo, *id. to confer with a person.*

RENUNTIARE alicui *vel* ad aliquem, *id. to advertise,* or *acquaint.*

Renuntiare aliquid, *id.* De re aliquâ, *Plaut. to speak of an affair.*

Renuntiare consulem, *Cic. to proclaim the consul.*

Renuntiare alicui amicitiam, *Suet.* Hospitium, *Cic. to renounce his friendship and alliance.* Repudium, *Ter.*

Renuntiare vitæ, *Suet.* Societati, *Paul. Jurisc.* Matrimonio, *Licin. Jurisc.* Muneri, officio, *Quint. to renounce.*

Prætor renuntiatus est, *Cic. was declared prætor.*

REPONERE in numero & in numerum, *id. to place among the number.* Omnia suo loco, *id. to put in their proper place.*

REPOSCERE aliquid alterum & ab altero, *id. to ask again, to claim.*

Ad pœnas aliquem reposcere, *Virg. to insist on his being brought to justice.*

REPUGNARE alicui rei, *Cic.* Contra veritatem, *id.* Circa aliqua, *Quint. to oppose, to resist.*

REQUIESCERE lecto, *Tibull.* Humo, *Ovid.* In sellâ, *Cic. to rest, to repose.* In miseriis. *id.* A malis, *id. to have some respite.*

Et mutata suos requiescunt flumina cursus, *Virg. do stop.*

RESCRIBERE litteris, *Cic.* Ad litteras, *Brutus ad Cic. to answer.* Argentum alicui, *Ter. to pay money by bill.* Legionem ad equum, *Cæs. to make horse of foot.*

RESIDERE humo, *Ovid, to sit upon the ground.*

Si quid residet amoris in te mei, *Cic. if you have any love for me still left.*

Culpa residet in te, *Brutus ad Cic.* Penès te, *Alphen.*

Pecunia publica apud eum resedit, *Martian.*

Residet spes reliquis, *Cic. the rest have hopes still.*

Quum tumor animi resedisset, *id. being abated.*

Venter guttúrque resident esuriales ferias, *Plaut. cap. act.* 1. that is, *Sedendo agunt,* says Sanctius.

Residentur mortui, *Cic.* 2. *de Leg. when the corpse is watched or attended.*

RESPICERE aliquem & ad aliquem, *Ter. to look,* or *to respect.*

Summa imperii ad nos respicit, *Cæs. belongs to us, regards us.*

RESPONDERE alicui, *Cic. Virg.* Ad aliquem, *Pliny, to answer,* or *to correspond.*

Contrà elata mari respondet Gnosia tellus, *Virg. presents itself, shews itself.*

RESTITUERE sanitatem alicui & aliquem sanitati, *Plin. to heal, to restore to health.*

In possessionem restituere, *Cic.*

Retinere memoriam alicujus rei, & memoriâ retinere aliquid, *id. to remember.*

Pudore & liberalitate retinere pueros, *Ter. to restrain* or *govern.*

RIDERE aliquem, *Cic. Ter. to laugh at one.*

De re aliquâ, *Cic.*

Ridere risum, *id.*

Domus ridet argento, *Hor. shines.*

RORARE. Rorat, *simply,* Colum. *to fall down like dew, to be low.*

Si roraverit quantulumcunque imbrem, *Pliny, if it drops never so little rain.*

Rorare

Rorare aliquem cruore, *Sil. to besprinkle him with blood.*

Lacrimis oculi rorentur obortis, *Ovid.*

Roratæ rosæ, *Ovid, bedewed.*

Ruere ad interitum voluntarium, *Cic.* In ferrum pro libertate, *Virg. to rush upon.*

Ruere illa non possunt, *Cic. cannot fall to the ground.*

Vide ne quid imprudens ruas, *Ter.*

Spumas salis ære ruebant, *Virg.*

Cæteros ruerem, agerem, prosternerem, *Ter.*

S.

Saltare laudes alicujus, *Plin. Jun. to dance singing his praises.*

Pastorem saltaret ut Cyclopa rogabat, *Hor. that he would act the part of Polyphemus in dancing.*

Nemo ferè saltat sobrius, *Cic.*

Sapere. Palatus ei sapit, *id. he has a smack of.*

Mare sapit, *it has the taste of sea-water.*

Si recta saperet, *Cic. if he were wise.*

Ego meam rem sapio, *Plaut. I know my own affairs.*

Satisfacere alicui de visceribus, *Cic. to pay him with his own money.* Alicui de re aliquâ, *Cæs. concerning something.* Alicui in pecuniâ, *Cæl. ad Cic.*

Donicum pecuniam satisfecerit, *Cato de RR. till he has paid his money.*

Satisfactum est promisso nostro, *Cic.*

Saturare. Hæc res me vitæ saturant, *Plaut. give me a surfeit of life.*

Pabulo se saturare, *Varro.*

Scatere medullarum, *Gell.* Ferarum, *Lucr. to be full of, to overflow.*

Pontus scatens belluis, *Hor.*

Sedere in equo, *Cic.* Equo, *Liv. Mart. to ride.* Post equitem, *Hor. to ride behind.* Supra leonem, *Plin.* Ad latus alicujus, *Cic.*

Dum apud hostes sedimus, *Plaut. so long as we were near.*

Si sedet hoc animo, *Virg. if it be your pleasure.*

Memor illius escæ, quæ tibi sederit, *Hor. which agreed with you last.*

Vestis sedet, *Quint. sits well.*

Omnes consurrexisse, & senem illum sessum recepisse, *Cic. rose up, and made room for the old man.*

Sequi vestigiis aliquem, *Liv. to follow his tract.* Sententiam alicujus, *Cic. to be of his opinion.*

Serpere humi, *Hor.* Per humum, *Plin. to creep along the ground.*

Serpit draco subter suprâque revolvens sese, *Cic.*

Servire tempori, valetudini, rei familiari, &c. *id.* Servitutem, *id. Plaut. Liv.*

Æternum servire, *Hor.* Apud aliquem, *Plaut. Servius.*

Liber servibo tibi, *Plaut.* Martis servibo commodis, *Ter.* Ut communi utilitati serviatur, *Cic.*

Non bene crede mihi servo servitur amico, *Mart.*

Sitire sanguinem, *Cic. to thirst after blood.*

Sitiunt agri, *id.* Sitientes loci, *Plin. dry places.*

Quo plus sunt potæ plus sitiuntur aquæ, *Ovid.*

Solvere crimine, *Stat. to absolve, to discharge.* Fidem, *to break his word, Ter. to fulfil his vow, Ovid.* Argumentum, *Quint. to solve.* Pecuniam, *Cic. to pay.* Vitam alicui *vel* aliquem vitâ, *Plaut. to put him to death.* Obsidionem urbis, & urbem obsidione, *Liv. to raise a siege.* Fœdera, *Virg. to break.*

Solvere *simply, or* solvere navem, *or* solvere è portu, *Cic. Cæs. to weigh anchor, to put to sea.*

Solvere ab Alexandriâ, *Cic. to set sail from Alexandria.*

Solvere ab aliquo, *id. to take money from a person in order to pay his debts.*

Nec solvitur in somnos, *Virg. cannot sleep.*

Solvendo non esse, *Cic. to have not wherewithal to pay.*

Soluturus ne sit eos pro bonis, *id. whether he will pay them away as good money.*

Spectare orientem, *Plin.* Ad orientem, *Cæs.* In meridiem, *Cato, to look towards.*

Spectare animum alicujus ex suo, *Tertul. to judge of another person from one's self.*

Spectare aliquem ex censu, *Cic. to respect him according to his income.*

In unum exitum spectantibus, *id. tending to the same end.*

Stare ad cantum, *id. not to stir from the court.* In æquo alicui, *sup.* loco, *Sen. to be upon a level with him.* Autore certo, *Cic. to abide by a particular author.* Ab aliquo, *Cic.* Cum aliquo, *id. and Liv. to be of his side or party.* Contra aliquem, *Cic. Virg. to be against him.* Pro judicio erroris sui, *Plaud. to maintain obstinately.* Animis *Cic. to take courage.* Fide, *Liv.* In

fide.

fide, *Cic. to stand to his word.* Multorum sanguine ac vulneribus, *Liv. to cost the blood of many.*

Quorum statuæ in rostris steterunt, *Cic. were fastened to.*

Cùm in senatu pulcherrimè staremus, *id. being in a very good posture, when our affairs went very well.*

Stant lumina flammâ, *Virg. are full of fire.*

Ubi jus sparso croco steterit, *Hor. will begin to grow thick.*

Qui si steterit idem, *Cic. if he continues resolute.*

Modò stet nobis illud, *id. provided we continue resolute.*

Omnis in Ascanio cari stat cura parentis, *Virg. is fixed on him.*

Per me stat, *Quint. Plin. it depends on me.*

Standum est epistolis Domitiani, *Plin. we must abide by.*

Quid agitur? Statur. *Plaut.*

STATUERE exemplum in hominem & in homine, *Cic. to inflict an exemplary punishment.* Capite aliquem in terram, *Ter. to fling headlong against the ground.*

Statuere in aliquem, *Cæs. to give sentence against him.* Apud animos vel in animum, *Liv. to determine within himself.* Statuam alicui, *Cic. to enact a statue to him.*

Statutum est, *it is decreed.*

STRUERE calamitatem alicui, *id. to contrive some mischief against him.* Odium in aliquem, *id. to endeavour to render him odious.* Mendacium, *Lic. to forge a lye.*

STUDERE alicui, *Cic. to favour,* or *to bear good will and affection to one.* Laudi & dignitati, *id. to aspire to.* Aliquid, *id. Ter. Hor. to have a strong desire for a thing.* In aliquâ re, *Gell. to study or apply the mind to it.* In aliquid, *Quint. to aim only at that.*

Non tui studet, *Cic. he does not trouble his head about you.*

Studet rem ad arma deduci, *Cæs. he endeavours to push things to extremity.*

STUPERE in aliquo, *Val. Max.* Re aliquâ, *Hor.* Ad rem aliquam, *Ovid, to be surprised* or *amazed at a thing.* Rem aliquam, *Virg. to look on with amazement.*

Hæc cùm loquoris nos Varrones stupemus, tu videlicet tecum ipse rides, *Cic.*

SUADERE legem, *id. to persuade the people to accept of a law.*

Pacem & de pace, *Cic. Quint.*

Sursum tectis & ad tecta, *Virg.*

In cœlum, *Plin.* Limina, *Virg. to go, to draw near.* Onus, *Liv. to undergo, to sustain.*

Mihi cunctarum subeunt fastidia, *Ovid. they displease me.*

Humeris subire aliquem, *Virg. to carry on the shoulders.*

Subire animos, *Liv.*

SUBJICERE aliquid oculis, *Plin. Jun. Liv.* Sub oculos, *id. & Quint. to put before one's eyes.* Sensibus, *Cic.*

Subjicere testamenta, *id. to forge.*

SUCCEDERE Penatibus, Muro, *Virg. to come within.* Murum, *Sallust, to draw near.* Sub primam aciem, *Cæs. to move towards the van-guard.* Alicui, *Cic. to succeed him.* Oneri, *Virg. to take it upon his back.* In locum, *Cic.*

SUCCENSERE alicui, *id.* Injuriam alicui, *Gell.*

Si id succenseat nunc, *Ter. if he is vexed at this.*

SUDARE sine causâ, *Cic.* Pro communibus commodis, *id. to work.*

Sanguine multo sudare, *Liv. to sweat blood.*

Et duræ quercus sudabunt roscida mella, *Virg.*

Et vigilandæ noctes & in sudatâ vesta durandum, *Quint.*

Sudatâque ligno ——— Thura ferat, *Cic.*

SUFFICERE omnibus, *Lucan. Cic. to be sufficient for all.*

Nec obniti contrà nec tendere tantum sufficimus, *Virg. we are not able.*

Ad quas nec mens, nec corpus, nec dies ipsa sufficiat, *Quint.*

Ipse Danais animos virésque sufficit, *Virg. furnishes them.* Aliam sufficere prolem, *id. to substitute.* Ardentésque oculos suffecti sanguine & igni, *id. whose eyes were red and inflamed.*

SUPERESSE alicui, *Plaut. to survive.* Suet. *to defend as a patron his client in law.* Labori, *Virg. to overcome and surmount the trouble.* Superest mihi, *Cic. it remains for me.* Populi supersunt auxilio, *Virg. there are more than we want for our assistance.* Tu planè superes nec ades, *Gell. you are one too many, you are not wanted.* Modò vita supersit, *Virg. if I do but live.*

SUSPENDERE arbori, in arbore, & de arbore, *Cic. to hang upon a tree.* In furcas, *Ulp.*

Suspendit pictâ vultum mentémque tabellâ, *Hor.*

T.

TACERE aliquid, *Ter. Cic. Plaut.* De re aliquâ, *Quint. to keep it secret.*

Potest

Potest taceri hoc, *Ter.*
Dicenda, tacenda locutus, *Hor.*
Temperare iras, *Virg. to moderate.*
Cædibus, *Liv. to refrain from.*
A lacrymis, *Virg.* Alicui, *Cic.*
Ætati juvenum temperare, *Plaut. to govern them.*
Sibi temperare, *Cic. to command himself.*
Tendere ad littora, *Liv.* In Latium, *Virg. to go towards.*
Tendit iter velis, *Virg. begins to make sail.*
Rete tenditur accipitri, *Ter.*
Manibus tendit divellere nodos, *Virg. endeavours.*
Tendere adversùs autoritatem senatûs, *Liv. to resist* or *withstand.*
Tendere alicui metum aut spem, *Cic. to shew* or *hold out to him.*
Hic sævus tendebat Achilles, *sup.* pelles, *or* tentoria, *Virg. pitched his tent.*
Timere aliquem, *Ovid, to fear him.* Alicui, *Ter. to fear lest some misfortune happen to him.* Ab aliquo, *Cic. to be afraid of him, to mistrust him.* De republicâ, *id. to be afraid for the republic.* De vitâ, *Cælius Ciceroni, I am afraid of my life.*
Timeo ut, *&* timeo ne, See p. 159.
Tradere in custodiam, *Cic.* Custodiæ, *Colum. to deliver up,* or *send to prison.* Se totum alicui, *Cic. to give one's self up entirely to him.*
Transigere gladio aliquem per pectus, *Liv.* Cum armis corpus alicujus, *Liv. to run through, to stab.*

V.

Vacare morbo *vel* à morbo, *Cels. to be free from illness.* Sibi, *Mart. to work for himself.* Philosophiæ, *Cic. to study philosophy.* In aliquod opus, *Ovid.*
Vacare culpâ, *Cic.* à culpâ, *Senec. to be free from fault.* Ab omni administratione, *Cic. to be exempt from.* Animo, *id. to be at leisure, to have nothing to do.*
Vacat locus, *Cæs. the place is empty.*
Vacat mihi, *Quint. I am at leisure.*
Vacat aures audire, *Virg.*
Tantum huic studii relinquendum, quantum vacat à publicis officiis *Cic.*
Eorum animus ponendi pecuniam nunquam vacavit, *Val. l. 1. c. 3. sup.* vacationem, *ut vult Sanctius, lib. 3. never gave their minds to the amassing of money.*
Vagari passim toto foro, *Cic.* In agris, *id. to wander about.*
Vagatur errore animus, *id.*
Valere. Valet oculis, *Gell.* Valent ejus oculi, *Plaut. his eye-sight is good.*
Autoritate valet, *Cic.* Valet ejus autoritas, *id.*
Valet tanti, valet nimis, *among the civilians.* Denos æris valebant, *Varro.*
Quid igitur? Valetur, *Plaut. we are very well.*
Vapulare. See the Preterites, vol. 1. p. 305. and the Syntax, vol. 2. p. 68.
Vehere amne, *Ovid.* Per maria, *Plin. to convey by water, by sea.*
Vehi curru, *Cic.* In curru, *Ovid.* Equo, *Ovid.* In equo, *Cic. to travel,* or *ride in a coach,* or *on horseback.*
Velle aliquem, *Plaut. to want to speak to him.* Alicui, *Cic. to wish him well.* Alicujus causâ, *id.* Rem volo defensam, *id. I will have it defended.* Quid sibi vult istud? *Cic. What's the meaning of this?*
Venire alicui auxilio, *Liv.* Subsidio, *Cic.* Suppetias, *Hirt. to come to the assistance of.*
Venire alicui adversùm, *Plaut. to go to meet him.* In certamen cum aliquo, *Cic. to fight him.* In consilium alicujus, *id. to come to give him counsel.* Sub jactum telorum, *Liv. to come within shot of.*
Inimicus alicui venire, *Cic. to be his enemy.*
Ad inimicitias res venit, *id.*
Venire viam, *id. to go his own way.*
Ad me ventum est, *id.*
Mihi venit in dubium fides tua, *id. I begin to doubt of.*
De sorte venio in dubium, *Ter. I am in danger of losing the principal.*
Venit mihi in mentem Platonis, *Cic. I call Plato to mind.*
In mentem venit de speculo, *Plaut.*
Venit in mentem P. Romani dignitas, *Cic.*
Vertere aliquid in laudem, *Tac. to turn to praise.* Stultitiæ aliquid alicui, *Plaut. to impute it to his folly.* In rem suam, *Ulp. to turn to his profit.* In privatum, *Liv. to his private use.* Ad se partem alicujus rei, *Cic. to appropriate to himself.*
Vertere Platonem, *Cic. to translate Plato.* Græca in Latinum, *Quint.* De Græcis, *Cic.* Ex Græcis, *Ter.*
Tribus in rebus ferè vertitur omnis virtus, *Cic. consists in, is included*

Intra

Intra fines hòs vertuntur omnia, *Cæl. ad Cic.*

In priorem partem sunt versa & mutata omnia, *id. are changed.*

Jam verterat fortuna, *Liv. was now changed.*

Quæ te genitor sententia vertit? *Virg. has made you change opinion.*

VIGILARE ad multam noctem, & de multâ nocte, *Cic. to sit up very late.*

Noctes vigilare ad ipsum mane, *Hor.*

Vigilare studiis, *Proper.* In scelus, *Stat.*

Noctes vigilantur amaræ, *Ovid.*

VINDICARE se ab aliquo, *Sen.* De aliquo, *Cic. to be revenged of a person.*

Te valdè vindicavi, *Cic. Attico. I have got my full revenge of you.* Ita Man.

Peccatum in altero vindicare, *Cic. to punish.*

In aliquem scelera alterius vindicare, *id.*

Vindicare à labore, *id. to exempt.*

Graiis bis vindicat armis, *Virg.*

Vindicare in libertatem, *Cic. to set at liberty, to restore.* Libertatem, *Cæs. to defend the liberty.* Se ad suos, *Cic. to return safe and sound to them.* Se existimationi hominum, *id. to maintain his reputation.*

* Some write the following examples with an *e*, VENDICARE. But we shall make it appear in the ninth book, of Letters and Orthography, that we ought always to write VINDICARE.

Aliquid pro suo vindicare, *Cic. to claim.*

Sibi assumere & vindicare, *id.*

Dicere suum & vindicare, *id.*

ULULARE. Ululant canes, *Virg. to howl.*

Ædes ululant plangoribus femineis, *Virg. do ring with.*

Tristia ululârunt Galli, *Lucan.*

Centum ululata per urbes, *Lucan.*

UTOR. See the Syntax, rule 33. p. 70.

BOOK VIII.

PARTICULAR OBSERVATIONS.

On the Roman Names. On their Figures or Arithmetical Characters. On their manner of counting the Sesterces. And on the division of Time.

Useful for the understanding of Authors.

CHAPTER I.

Of the Names of the Antient Romans. Taken from VALERIUS MAXIMUS, SIGONIUS, LIPSIUS, and other authors.

THE Greeks had only one name, but the Romans had sometimes three or four, which they called PRÆNOMEN, NOMEN, COGNOMEN, and sometimes also AGNOMEN.

The *prænomen* is that which agreeth to each individual; the *nomen* that which denotes the family from which he is descended; and the *cognomen*, that which agreeth to a particular branch of this family.

I. *Of the Proper Name*, PRÆNOMEN.

The *prænomen* was therefore, as the very word expresseth, what was prefixed to the general name, and amounts to the same thing as our *proper name*, by which we distinguish brothers of the same family, as when we call them, *Peter*, *John*, *James*, &c.

The *prænomen* was not introduced till a long time after the *nomen*. Hence it was customary among the Romans to give the family name to children, of the male sex, the ninth day after their nativity; and of the female the eighth, according to Festus and Plutarch. And those days were called *dies lustrici*, because it was a ceremony whereby they were acknowledged as legitimate, and of such or such a family, whose name was given them. Whereas they did not receive the *prænomen*, till they took the *toga virilis*, that is, about the age of seventeen, as appeareth by the epitome of the 10th book attributed to Valerius Maximus. *Pueris*, says he, *non priusquam togam virilem sumerent, puellis non antequam nuberent, prænomina imponi moris fuisse Q. Scævola autor est.* This is farther confirmed by Tully's epistles, where the children are called *Ciceronis pueri*, till that age, after which they are stiled *Marcus filius*, *Quintus filius*.

And though Cicero in the last epistle of the 6th book to Atticus calleth his nephew, *Quintum Ciceronem puerum*; yet it is very probable

bable that Cicero wresteth the sense of the word *puer*, to distinguish him from his father, who was also called *Quintus*; or perhaps because he had but very lately taken the *toga virilis*. And in regard to what Sigonius mentions from Plutarch and Festus, who, according to him, are of a different opinion from Valerius Maximus, we are to take notice that those authors do not speak of the *prænomen*, but of the *nomen*, which, as hath been above mentioned, was given to children the 8th or 9th day after their nativity. And there is no manner of doubt but this is what led Sigonius into a mistake.

In conferring this *prænomen*, they took care generally to give that of the father to the eldest son, and that of the grandfather and the ancestors of the family to the second, and to all the rest.

Varro observeth that there were thirty of those *prænomina*, in his time, or thereabouts, whereof the most usual may be reduced to eighteen, some of which were marked by a single letter, others by two, and others by three, as we shall here exhibit them, together with their etymology.

1. With a single letter we find eleven.

A. stands for AULUS, so called from the verb *alo*, as being born *Diis alentibus*.

C. stands for CAIUS, so called *à gaudio parentum*.

D. stands for DECIMUS, that is, the tenth born.

K. stands for KÆSO, taken from *cædo*, because they were obliged to open his mother's womb to bring him into the world.

L. stands for LUCIUS, from *lux*, *lucis*, because the first who bore this name, was born at break of day.

M. stands for MARCUS, as much as to say, born in the month of March.

But M' with an acute accent on the top, or M' with a comma, signifieth MANIUS, that is, *born in the morning*, or rather *quite good*, because *manis* heretofore, as we have already observed, p. 150. signified *good*.

N. stands for NUMERIUS, which cometh from *numerus*, number.

P. makes PUBLIUS either from the word *pubes*, or from *populus*, as much as to say *popular and agreeable to the people*.

Q. stands for QUINTUS, that is, the fifth child of his family.

T. stands for TITUS from the word *tueri*, as if the *defender* or preserver of his country.

2. With two letters we find four.

AP. stands for APPIUS, which cometh from the Sabine word *Attius*. For *Attius Clausus* was the first, who having been expelled his country, came to Rome and changed his name into that of *Appius Claudius*.

CN. stands for CNEUS, as much as to say *nævus*, from some mark on his body.

SP. stands for SPURIUS, which denotes something ignominious in birth. For this word in the Latin tongue signifies also *spurious* or illegitimate. *Spurii, quasi extra puritatem, & immundi*, says St. Isidore.

TI. stands for TIBERIUS, that is, born near the Tiber.

3. With three letters, we find three.

MAM. that is, MAMERCUS, which in the Tuscan language signified *Mars*, according to Festus.

SER. that is, SERVIUS, from the word *servus*, a slave, because the person who first took this name, was not free born.

SEX. that is, SEXTUS, as much as to say *the sixth born*.

These are the eighteen proper names most used among the Romans. To which we might likewise add some that are very well known in antient history, as *Ancus*, *Aruns*, *Hostilius*, *Tullus*, and some others.

II. *Of the general Name*, NOMEN GENTIS.

The *nomen* or name was what agreed to the whole race or family with all its branches, and answered to the Greek patronymics, according to Priscian, lib. 2. For as the descendants of Æacus were called *Æacides*, so the descendants of Iulus son of Æneas, had the name of *Julii*; those of the Antonian family, *Antonii*, and the rest in the like manner. Hence we may observe that all those general names which they called *Gentilitia*, are properly adjectives, and that they all terminate in *ius*, except two or three, namely, *Peducæus*, *Poppæus*, and perhaps *Norbanus*; though Lipsius questions whether the latter be one of those names.

III. *Of the particular surname*, COGNOMEN *and* AGNOMEN.

The particular surname called *cognomen*, was properly the name by which the different branches of the same stock or house, *in eadem gente*, were distinguished; as when Livy says that the house of the Potitians was divided into twelve families. For *gens* & *familia* were like the whole and its parts. Those of the same stock or house were called *Gentiles*; and those of the same branch or family, *Agnati*. As we see in France that the royal house hath been frequently divided into different branches, as those of Valois, Bourbon, Orleans, Montpensier, &c. Thus when we say that the family of the Cæsars were of the race of Julius; Julius is the general name of the race, or *nomen gentis*; and *Cæsar* that of the family, *cognomen familiæ*. But if you add *Caius* for his proper name, this will give us the *prænomen*. Therefore all three will be *C. Julius Cæsar*.

There are some who hereto add the *agnomen*, which signifieth as it were an increase of the surname, and was conferred on some particular occasion, as when one of the Scipios was entitled *Africanus*, and the other *Asiaticus*, because of their great exploits in those parts of the world. And no doubt but a man might in this manner have sometimes a particular surname, and as it were a fourth name. Hence the author *ad Herennium* makes mention of this *agnomen*, when he says, *Nomen autem cùm dicimus, cognomen quoque & agnomen intelligatur oportet.*

Yet it is certain that the word *cognomen* comprehendeth likewise this sort of nouns, witness Sallust, when he says of Scipio himself, *Masinissa in amicitiam receptus à P. Scipione, cui postea Africano cognomen fuit ex virtute:* and Cicero writing to *Pomponius*, who was surnamed *Atticus*, for having performed his studies at Athens, says,

says, *Téque non cognomen Athenis solùm deportâsse, sed humanitatem & prudentiam intelligo.*

And indeed if we examine closely into the thing, we shall find that there are no surnames, I mean of those which are called *cognomina*, and distinguish families, but what are thus derived from some particular occasions; since even the proper names *(prænomina)* are originally owing to such occasions, as we have above demonstrated in pointing out their etymology.

IV. OBSERVATIONS on the Names of Slaves, Freedmen, Women, and Adoptive Children.

And first of Slaves and Freedmen.

Slaves formerly had no other name than that of their master, as *Lucipor*, *Marcipor*, for *Lucii puer*, *Marci puer*. Yet in process of time they had a name given them, which was generally that of their country, as *Syrus*, *Davus*, *Geta*, &c. Just as in France the lackeys are sometimes called *Champagne*, *Basque*, *Picard*, &c.

When they were enfranchised, they took the *prænomen* and the *nomen* of their masters, but not the *cognomen*, instead of which they retained their own *prænomen*. Thus Cicero's learned freedman was called *M. Tullius Tyro*, and others in the same manner. The like was observed in regard to allies and foreigners, who assumed the name of the person, by whose interest they had obtained the freedom of the city of Rome.

2. *Of Women.*

Varro takes notice that the women had heretofore their proper and particular name, as *Caia*, *Cæcilia*, *Lucia*, *Volumnia*. And Festus says that Cæcilia and Tarratia were both called *Caiæ*. We likewise meet with *Titia*, *Marca*, &c. in Sigonius and others. And those names, as Quintilian observeth, were marked by inverted letters, thus, Ↄ, Ⅎ, Ⅳ, &c. In process of time they were discontinued: if there was only one, it was customary to give her the name of her race or stock: or sometimes it was softened by a diminutive, as *Tullia* or *Tulliola*. But if there were many, they were called after the order of their birth, *Prima*, *Secunda*, *Tertia*, *Quarta*, *Quinta*, &c. or these were formed into diminutives, *Secundilla*, *Quartilla*, *Quintilla*, &c.

But as several are mistaken in affirming that the women had no *prænomen*; so they are also in an error in pretending that they had no *cognomen*. For it is certain that Sylla's daughter, who was married to Milo, had the surname of Cornelia; and Cælius writing to Cicero, speaks of Paula, who had the surname of Valeria.

3. *Of Adoptive Children.*

It was customary for those who were adopted, to take the names and surnames of those who adopted them. And in order to mark their birth and descent, they only added at the end the name of the house or stock from which they were descended, or the surname of their own particular branch; with this difference however, that

that if they made use of this surname, they wrote it simply; whereas if they used the name, they formed it into an adjective; *Si cognomen, integrum servabant; si nomen, mutatum & inflexum*, says Lipsius.

For example, *M. Junius Brutus* having been adopted by *Q. Servilius Cæpio Agalo*; he took all his names, and preserved only the name of his own branch, calling himself *Q. Servilius Cæpio Agalo Brutus*. On the contrary, Octavius having been adopted by his grand uncle, *Julius Cæsar*, he preserved the name of his house, changing it into an adjective, and was called *C. Julius Cæsar Octavianus*; which did not hinder them from preserving also any surname they might have acquired, as *Atticus*, who having been adopted by *Q. Cæcilius*, had the surname of *Q. Cæcilius Pomponianus Atticus*; or from acquiring any new one by their merit, as Octavius, who had afterwards the surname of Augustus given him.

To this rule of adoption we must refer what Suetonius saith, that Tiberius having been adopted by M. Gallius, a senator, he took possession of his estate, but would not go by his name, because he had followed the party that opposed Augustus; and what Tacitus says, that Crispus Sallustius adopting his sister's nephew, made him take his name. And such like expressions.

V. Other observations on changing the order of those Names.

Though the usual custom of the Romans was that above observed, of putting the *prænomen*, *nomen*, and *cognomen*, one after the other; yet we must take notice, that this order hath not been always carefully adhered to, as Valerius Maximus testifieth: *Animadverto enim*, says he, lib. 10. *in consulum fastis perplexum usum prænominum & cognominum fuisse*. Concerning which there are several changes to be observed.

1. The *cognomen* before the *nomen*.

Manutius sheweth that they sometimes put the surname of the particular branch before the general name of the stock, *cognomen ante nomen gentis*, as in Cicero we find *Gallo Fabio*, *Balbi Cornelii*, *Papum Æmilium*; and in Livy, *Paullus Æmilius Cos.* and the like, though *Gallus*, *Balbus*, *Papus* and *Paullus*, were *cognomina non prænomina*.

2. The *cognomen* become *nomen*.

Sometimes the *cognomen* became a *nomen*. *Quin etiam cognomina in nomen versa sunt*, says Valerius Maximus.

3. The *prænomen* become *nomen*.

Sometimes the *prænomen* became a *nomen*, says Priscian, as *Tullus Servilius*, *M. Tullius*.

4. The *prænomen* put in the second place.

And sometimes the *prænomen* used to be put only in the second place, as Sigonius observeth. Thus we find in Livy, *Attius Tullus*, *Manlius Cnæus*, *Octavius Metius*. In Cicero, *Malaginensis M. Scipio*. In Suetonius, *ad Pompeium*.

5. The

5. The *prænomen* or proper name put last under the Emperors.

But those changes were still more considerable under the emperors. For whereas during the time of the republic, the *prænomen* was the proper name which distinguished brothers and individuals from one another, as *M. Tullius Cicero*, and *Q. Tullius Cicero*, brothers; on the contrary in the monarchical state of Rome, the proper name which distinguished individuals, was generally the last, whence it came that the brothers, commonly speaking, had nothing in particular but that; as *Flavius Vespasianus*, and *Flavius Sabinus*, brothers, in Suetonius.

This new custom appeareth plainly in the case of the Senecas. For Seneca the father, the rhetorician, was called *M. Annæus Seneca*; and he had three children, *M. Annæus Novatus*, *L. Annæus Seneca*, the philosopher; and *L. Annæus Mela*, father of Lucan the poet. Yet the latter of each of those names was so far the proper and particular appellation, by which they were distinguished from one another, that the other two are common to them all; and that Seneca the rhetorician, father of those celebrated sons, sometimes gives both to himself and them only the latter of those three names, as appeareth by the title of his first book of Controversies, *Seneca, Novato, Senecæ, Milæ filiis salutem.* And his eldest son *Novatus*, having been adopted by *Junius Gallio*, he is called by Eusebius in his Chronicle, *Julius Gallio frater Senecæ*; though his brother, Seneca the philosopher, generally calls him by the last of those three, which was his proper name, as in the title of his book on a Happy Life, and in his epistles; likewise St. Luke in the Acts of the Apostles, c. 18. calls him by no other name than *Gallio*. Whence it is clear that in those days it was the last name that distinguished the brothers from each other, as might be demonstrated by several other examples.

Hence also it comes that only this last name was generally given to the principal persons of the empire, in the first ages of the Church, as sufficiently distinguishing them from every body else. This is the reason that though St. Jerome in the preface to his commentaries on the epistle of St. Paul to the Galatians, speaking of Victorinus, that famous professor of eloquence at Rome, observes that he was called *C. Marius Victorinus*; yet *Victorinus* was in such a manner his proper name, that this very St. Jerome in his treatise of Ecclesiastic Writers, chap. 101. and St. Austin in his Confessions, book 8. chap. 2. call him only *Victorinus*.

It appeareth likewise that St. Paulinus, Bishop of Nola, was called *Pontius Meropius Paulinus*; and yet St. Austin and other authors generally give him the latter of those three names only, as that by which his person was particularly distinguished. Thus Rufinus is called only by this name in the writings of S. Jerom, S. Austin, and S. Paulinus, though his name was *Tyrannius Rufinus*: nor has S. Prosper any other appellation in the antient writers of the Church, though his name was *Tyro Prosper*. Nor is Volusian, governor of Rome, mentioned by any other name in the 1st and 2d epistle of S. Austin, though we find by an antient inscription

inscription that he was called *Caius Cæionius Rufius Volusianus*; nor Boetius by any other than this name, though he was called *Anicius Boetius*; this name of *Anicius*, which is here put first, being nevertheless the name of the noble family from which he was descended.

6. *Exception to this rule of taking the last name under the Emperors.*

Contrary to this general rule of the Roman names under the emperors, it is to be observed however (as Father Sirmond hath observed in his notes on St. Sidonius) that we call *Palladius* the person who wrote on agriculture, though his name being *Palladius Rutilius Taurus Æmilianus*, we should call him *Æmilianus*, as he is stiled by St. Isidorus. In like manner we give the name of *Macrobius* to the person whom Avienus and Boetius call *Theodosius*, because his real name was *Macrobius Ambrosius Aurelius Theodosius*: and we give the name of *Cassiodorus* to that great man who was called *Cassiodorus Senator*, the word *Senator*, which was his real name, having been taken by many rather as the name of his dignity than of his person.

But though a few such particular cases may occur, they must be considered, notwithstanding, either as exceptions to the general rule, or as errors that have crept into the title of the works of those authors, through the negligence of those who, choosing only to put one of their names, did not reflect that the custom of the antients was changed, and that the last name was become the proper name of individuals.

7. *Other names changed as well as the latter.*

It is also observable, as Father Sirmondus sheweth extremely well in the same place, that whereas the antients always retained the name of their family together with their proper name, this custom was so far altered in the latter ages, that not only the proper name, but likewise all the others were changed in regard almost to every individual, not attending so much to the general name of the family, as to those which had been particular to the illustrious men of that same family, or to their relations and friends. Thus the son of the orator Symmachus was called *Q. Flavius Memmius Symmachus*, having taken the name of *Flavius* from his uncle by the father's side, and of *Memmius* from his uncle by the mother's side. Thus St. Fulgentius was called *Fabius Claudius Gordianus Fulgentius*, having taken the name of *Claudius* from his father, and that of *Gordianus* from his grandfather, which is oftentimes the cause of our not being able to trace the antiquity of families.

CHAPTER II.

Of Figures, or Arithmetical Characters, among the Romans.

I. *In what manner the Romans marked their Numbers.*

THE Romans marked their numbers by letters, which they ranged thus:

1	I	One.
5	V	Five.
10	X	Ten.
50	L	Fifty.
100	C	One hundred.
500	IↃ	Five hundred.
1000	cIↃ	One thousand.
5000	IↃↃ	Five thousand.
10000	ccIↃↃ	Ten thousand.
50000	IↃↃↃ	Fifty thousand.
100000	cccIↃↃↃ	One hundred thousand.

These are the figures of the Roman numbers, with their signification and value: for, as Pliny observeth, the antients had no number above a hundred thousand; but to reckon higher, they put this number twice or thrice. Whence comes the manner of computing by, *bis, ter, quater, quinquies, decies centena millia,* and others, of which we shall have occasion to speak in the chapter on Sesterces.

II. *Proper observations in order to understand these Figures thoroughly.*

In order properly to understand these figures, we must consider:

1. That there are only five different figures, which are the first five, and that all the rest are compounded of I and C; so that the C is always turned towards the I, whether it comes before or after, as may be seen above.

2. That as often as there is a figure of less value before a higher, it signifies that we are to deduct so much from the latter, as IV. four: XL. forty: XC. ninety, &c. Whereby we see that there is no number but what may be expressed by the first five figures.

3. That in all those numbers, the figures go on increasing by a fivefold and afterwards a double proportion, so that the second is five times the value of the first, and the third twice the value of the second; the fourth five times the value of the third; the fifth twice the value of the fourth, and the rest in the same manner.

4. That the figures always begin to be multiplied on the right side, so that all the Ↄ which are put on that side are reckoned by

five, as those on the other side are reckoned by ten; and thus we may easily find out all sorts of numbers how great soever: as when an author in the 16th century, giving a list of the number of citizens in the Roman empire, puts contrary to the custom of the antients, cccccccIↄↄↄↄↄↄↄ. Iↄↄↄↄↄↄↄ. cccIↄↄↄ. ccIↄↄ. taking the first c after the I for one thousand, or the first c on the right hand for five hundred, and proceeding through the whole with a tenfold progression, in each figure on either side, I see immediately that the whole comes to one billion, five hundred millions, a hundred and ten thousand citizens; which we should express thus by Arabic cyphers, 1500,110,000. But as we have already observed, the antients did not pass cccIↄↄↄ. one hundred thousand in those figures.

III. *What this manner of reckoning has been owing to, and whence these Figures have been taken.*

Now if I may be permitted to reflect a little on this manner of counting, it is easy to judge that it is owing to this, that mankind having begun at first to count with their fingers, they told as far as five with one hand, then adding the other hand, they made ten, which is double; and hence it is that their progression in these numbers is always from one to five, and then from five to ten.

To this same cause the very formation of these figures is owing. For what is more natural than to say, that I is the same as if an unit was shewn by raising one finger only; and that the V is as if depressing the middle fingers no more was shewn than the little finger and the thumb, to include the whole hand; and adding the other to this, they formed as it were two V, one of which was inverted under the other, that is an X, which is equivalent to ten.

Manutius shews further that all the other figures are derived from the first, because as the V is only two I joined at the bottom, so the L is only two I, one upright and the other couchant; and adding thereto a third on the top, they expressed by this figure a hundred, instead of which the transcribers, for greater currency in writing, have borrowed the C. And if we join a fourth I to shut up the square thus □, this makes five hundred, instead of which they afterwards took the Iↄ, and at length the D. Doubling this square |I| they formed their thousand, instead of which the transcribers, either for the sake of ornament, or for greater conveniency, began likewise to round this figure, and with a dash of the pen to frame it thus ∞, afterwards thus ω, for which reason we frequently meet with the couchant cypher ∞, or a Greek ω to mark a thousand. But afterwards they marked it thus CIↄ, and after that CD, and at length because this has a great relation to the Gothic P ⊆, they took a simple M to denote a thousand, as likewise C for a hundred, and D for five hundred. And hence it comes that there are but just seven letters which serve for this sort of numbers, namely, C. D. I. L. M. V. X. except we have a mind to add also the Q, which some have taken for five hundred, according to Vossius.

IV. *Whether*

IV. *Whether there are other methods to mark the Roman Cypher than the preceding.*

We must also take notice of the opinion of some, that when there is a —— bar over the cyphers, this gives them the value of a thousand, as $\overline{V}$, $\overline{X}$ five thousand, ten thousand. But Priscian's manner of computing, namely, that to express a thousand, the X must be put between the C's, thus CXↃ, and to express ten thousand we should put the M there, thus CMↃ, is absolutely false and contrary to antiquity; and it is owing to this only, that not knowing the real foundation of this manner of computing, which I have here explained, they thought to adjust it to our's, which proceeds by a tenfold progression. And though we sometimes find the L between the C's, thus CLↃ, or the like, this is only a mistake of the transcribers, who perceiving that on those occasions the I is generally bigger than the C's, they took it for an L. So that even then the L ought to be reckoned only as an I, and to mark no more than one thousand.

CHAPTER III.

Of the Roman Sesterces.

AS I have some notion of publishing a separate essay on the antient coins, with their respective value reduced to the standard of the present currency in France, I shall therefore speak here of sesterces, only in regard to grammar.

The sesterce was a little silver coin in value the fourth part of a Roman denarius, or two *asses* and a half, which *as* was also called *libra*, because at first it was of copper, and weighed a pound. Hence the word *as* (*quasi æs*, says Varro) came from the matter; and the word *libra*, from the weight that was given it. And when they added the ablative *pondo*, it was to determine the word *pound* or weight, which of itself was also by measure.

Hence it is that heretofore they marked the sesterce thus L. L. S. the two L's making two pounds, and the S signifying *semi*, two pounds and a half. Whereas the transcribers have since given us an H with the S, thus H. S. And this sesterce, pursuant to the valuation which we have elsewhere observed, was equivalent to a sou and two deniers, French money, or something more.

In order to count the sesterces, the Romans proceed three ways.

From one to a thousand they reckon them simply by the order of the numbers, without understanding any thing; *Sestertii decem, viginti, centum, mille*, &c.

From a thousand to a million they reckon three ways, either by the numeral nouns, which they make agree with *sestertii*, as *mille sestertii*; or by putting the neuter *sestertia* with *millia* expressed or understood, as *decem sestertia*, or *decem millia sestertia*; or in short by putting *sestertium* in the genitive plural formed by syncope for *sestertiorum*, as *octo millia sestertium, centena millia sestertium*. Which they likewise mark sometimes by putting a bar over the capital letters, thus $\overline{C. M. S.}$ which

which bar sheweth that the number is taken for a thousand; so that the C which makes a hundred, stands here for a hundred thousand, though they frequently put this bar, where it is impossible to judge of the sum but by the sense.

From a million upwards they reckon by adverbs, as *decies, vicies, centies, sestertiûm*, &c. where we must always understand *centena millia, sestertii* or *sestertiûm*, or else *millia* only, when *centena* has been already expressed, as when Juvenal saith:

——— *Et ritu decies centena dabuntur*
Antiquo: that is, *decies centena millia.*

But if the adverb alone is expressed, then we are to understand all these three words *centena millia sestertiûm.* Thus *bis millies*, for example, is the same as *bis millies centena millia sestertiûm.*

We are to observe however that *sestertius* and *numus* frequently signify the same thing: thus *mille numûm, mille sestertiûm*, or *mille numûm sestertiûm*, may be indifferently said one for the other.

II. *Reason of these expressions, and that* mille *strictly speaking is always an Adjective.*

Various are the opinions concerning the reason for this construction and these expressions: for not to mention those of Varro, Nonius, and some antients, who without any probability imagined that these genitives, *nummûm* and *sestertiûm* (formed by syncope, instead of *numorum* and *sestertiorum*) were accusatives; *mille* is generally taken as a noun substantive that governeth the genitive *nummûm* or *sestertiûm.*

Scioppius on the contrary pretends that *mille* is always an adjective, in the same manner as other numeral nouns; and therefore that we must suppose another noun on which the government of this genitive depends. And therefore he endeavours to show in his fourteenth letter, that then we must understand *res* or *negotium*, just as when Juvenal says:

Quantum quisque suâ nummorum possidet arcâ:

Where *quantum* being an adjective ought necessarily to suppose *negotium.* So that if we were to say, *res* or *negotium mille nummorum est in arcâ*, the construction would be quite simple and intire: but if we say *Mille nummorum est in arcâ*, it is figurative, and then we must understand *res*, which governs *mille nummorum* (which are the adjective and substantive) in the genitive. Now *res mille nummorum*, is the same thing as *mille nummi*, just as Phædrus saith, *res cibi* for *cibus.* Which we have shewn elsewhere more at large.

Perhaps we might make use of this principle to solve some difficult passages, which coincide with this same construction, as when Terence saith, *Omnium quantum est qui vivunt ornatissimè*, the most vain fellow in the whole world. For it meaneth, *Quantum est negotium omnium hominum qui vivunt*, for *quanti sunt homines qui vivunt.* Just as the Greeks say χρῆμα θαυμαστὸν γυναικὸς for θαυμαστὸς γυνὴ, an admirable woman. And as Paul the learned Civilian said, *Si juraverit se filio meo decem operarum daturum, liber esto.* And in another place, *Cùm decem operarum jussus est dare*, for

decem

decem operas. And it is certain that he might likewise have said, *Cùm decem talentûm jussus est dare*, where there cannot be the least doubt but he must have understood *rem*, since Terence hath even expressed it, *Si cognatus talentûm rem reliquisset decem*, &c. Where it is also obvious, that *rem decem talentûm* and *decem talenta*, are the same thing, and therefore that *decem* is the adjective of *talentum*, let it be in whatever case it will. Therefore if I say, *Reliquit mihi decem talentûm* (omitting *rem*, as this Civilian has done) there is no manner of doubt but they are both in the genitive, and but that this word *res*, is understood upon the occasion.

For which reason when we say *mille hominum, mille nummûm*, it is the same construction as *decem operarum, decem talentûm*; and we may further affirm that it is a construction of the adjective and substantive in the genitive governed by *res* or *negotium*, which is understood. At least this is the opinion of Scioppius.

This seems even to be the principle, by which we ought to account for these expressions framed in the plural, as when St. Jerom saith, *Si Origenes sex millia scripsisset libros.* And Livy, *Philippei nummi quatuor millia viginti quatuor.* And Cicero, *Tritici medimnos duo millia.* For if this principle of Scioppius be just, we must resolve these phrases, and say, *Scripsit libros ad sex millia negotia illorum librorum; tritici medimnos ad sex millia negotia illorum medimnorum.* And in like manner the rest. Which will not peradventure appear so extraordinary, when we once conceive, that the word *res* or *negotium* with the genitive of a noun, always supposeth this very noun in the nominative, *res cibi* for *cibus. Millia negotia medimnorum*, for *mille medimni*, &c. For that *millia* in the plural is an adjective, is beyond all doubt, notwithstanding what Linacer, L. Valla, and Scaliger, pretend; since we find in Pliny, *Millia tempestatum praesagia:* in Tully, *Decem millia talenta Gabinio esse promissa*, and the like.

Such is the principle laid down by Scioppius, and in the main it seems to be undeniable. This however does not hinder but in practice, which is the master of speech, *magister & dictator loquendi*, as Scaliger expresseth himself, one may say that *mille* is frequently taken as a substantive, being then rather for χιλιὰς than χίλιοι, according to A. Gellius, as when we say *unum mille, duo millia*, &c. one thousand, two thousand, &c. And thus we are furnished with an easy method of resolving those expressions. For it is not to be imagined that the custom of language should be so confined to general rules, but it may sometimes make a substantive of an adjective, and sometimes an adjective of a substantive; nor that the human mind will take a perplexed and dark winding in order to apprehend things, when it can find a shorter and clearer method. Hence there are a great many nouns taken substantively, though in the main they are adjectives, as *vivens, mortalis, patria, Judæa, maluric*, &c. which, strictly speaking, do refer to *homo, terra, dens*; and the same may be said of the rest.

And therefore when we say *mille denariûm est in arcâ, mille equitum est in exercitu*, I see nothing that can hinder us from looking upon *mille* as a substantive; or at least as a noun taken substantively,

tively, which shall govern the genitive *denariûm*, *equitum*, &c. And thus it is that Lucilius says;

Tu milli nummûm potes uno quærere centum:

With a thousand sesterces you can gain a hundred thousand.

Therefore when we say, *Sex millia scripsit libros, tritici medimnos recipit duo millia*, we may take it, either as an apposition, *libros sex millia*; or resolve it by *ad libros, ad sex millia*: which does not hinder but in the main we may also resolve it by *negotium*, according to Scioppius's principle: just as, strictly speaking, *mortalis* ought to be resolved by *homo*, *Judæa* by *terra*, and the rest in the like manner.

Be that as it may, we must observe that when a verb or an adjective is joined to this word *mille*, it is generally made to agree in the singular, whether we are to understand *negotium*, as Scioppius pretends, or whether we take it, not for χίλιοι, but for χιλιὰς, a thousand, as A. Gellius will have it. *Qui L. Antonio mille nummûm ferret expensum*, Cic. *Quo in fundo mille hominum facilè versabatur*, Cic. *Ad Romuli initium plus mille & centum annorum est*, Varro. *Ibi occiditur mille hominum*, and not *occiduntur*, says Quadrigar, in A. Gellius, lib. 1. c. 16.*

III. *Other remarkable expressions in regard to the same subject.*

When we meet with *Sestertiûm decies numeratum esse*, Cic. act. 4. in Verr. it is a Syllepsis of number, or *numeratum* which refers to *negotium*, understood, instead of *numerata*, which it should have been; as indeed it is in some editions, because we are to suppose *centena millia*. In like manner, *An accepto centies sestertiûm fecerit*, Velleius, lib. 2. de Curione, for *acceptis centies centenis millibus sestertiûm*, and the like.

Now as the antients said, *decies sestertiûm*, or *decies centena millia sestertiûm*; so they said likewise *decies æris*, or *decies centena millia æris*: *decies æris numeratum esse*, &c. where the word *æs* is generally taken for the *asses*, which at first were of brass, as already hath been observed.

* And this is so much the more to be observed, as in French it is quite the reverse, the construction being always in the plural with this numeral noun as well as with the rest, since we say for instance, *Les cent* or *les mille soldats venus d'Italie furent tués en ce combat*, *the hundred*, or *thousand soldiers who came from Italy, were killed in this battle*. Again, *il y en a eu mille tués*, or rather *mille de tués* and not *tué*, nor *de tué*, *there were a thousand killed*. Where it appears likewise that the above noun hath this in particular, that it does not take an *s* at the latter end, except it be to mark the miles on the highway; for every where else we write in French *un mille*, *dix mille*, *trente mille*, &c. *one thousand*, *ten thousand*, *thirty thousand*, &c. though we say, *deux cens*, *two hundred*, *quatre-vingts*, *fourscore*, and the like with an *s*. But when we say, *mille de tués*, it is a partition, as if it were *mille occisorum* or *ex numero occisorum*.

Chapter IV.

Of the Division of Time according to the Antients.

THE antients had a particular manner of reckoning and expressing time; which is necessary to be known for the right understanding of authors.

I. *Of Days.*

We shall begin with a day, as the part of time most known and most natural.

The antients divided a day into natural and artificial. The natural day they called that which is measured by the space of time the sun takes in making his circuit round the earth, which includes the entire duration of day and night. Artificial day they called that space of time which the sun stays above the horizon.

The natural day is also called the civil, inasmuch as it is differently computed by different nations, some beginning it one way, and others another.

Thus the Babylonians began their day with the sun-rise.

The Jews and the Athenians began it with sun-set, and in this they are imitated by the modern Italians, who reckon their first hour from the setting of the sun.

The Egyptians began it at midnight, as we do.

The Umbrians at noon.

The day which commences at the setting or rising of the sun, is not altogether equal. For from the winter solstice to the summer solstice, that which begins from sun-set, has a little more than 24 hours: and quite the contrary from the summer solstice to the winter solstice. But the natural day which begins at midnight, or at noon, is always equal.

On the contrary the artificial day is unequal in all parts of the earth, except under the equinoctial line. And this inequality is greater or lesser according to different climates. Now from thence ariseth the difference of hours, of which we are going to speak.

II. *Of Hours.*

There are two sorts of hours, one called equal, and the other unequal.

Equal hours are those which are always in the same state, such as those which we make use of, each of which constitutes the four-and-twentieth part of the natural day.

Unequal hours are those which are longer in summer, and shorter in winter for the day; or the reverse for the night; being only the twelfth part of the day or of the night.

Therefore dividing the artificial day into twelve equal parts, we shall find that the sixth hour will be at noon, and the third will be half the time, which precedes from sun-rise till noon; as the ninth hour is half the time which follows from noon till sun-set; and the rest in the same manner.

This

This is what gave occasion to the naming of the canonical hours of prime, tierce, sexte, none, and vespers, in honour of the sacred mysteries that were accomplished in those hours, in which the Church hath therefore been used to say those prayers.

III. *Of the Watches of the Night.*

The twelve hours of the night were divided into four watches, and each watch contained three hours. Hence we frequently find in Cicero and other writers, *Prima vigilia, secunda vigilia*, &c.

IV. *Of Weeks.*

Weeks were composed of seven days, as the Scripture sheweth. And almost all the oriental nations have made use of this method to compute their days. Whereas the western world did not adopt it till the Christian religion was established, the Romans generally reckoning their days by nines, and the Greeks by decads or tens.

But the Pagans called their days by the names of the seven planets; thus the first was *dies Solis*, the second *dies Lunæ*, the third *dies Martis*, the fourth *dies Mercurii*, the fifth *dies Jovis*, the sixth *dies Veneris*, the seventh *dies Saturni*: and these names are still in use, except that instead of *dies Saturni*, we say *dies Sabbati*, that is, the day of rest; and instead of *dies Solis*, we call the first day of the week *dies Domini*, in memory of the resurrection of the Son of God: the other days, from the custom of the Church, are called *Feriæ* according to their order; thus Monday, *Feria secunda*, Tuesday, *Feria tertia*, and so on.

V. *Of Months.*

Months are composed of weeks, as weeks of days. But months properly speaking are no more than the space which the moon takes either in her course through the Zodiac, and is what astrologers call the periodical month, or in returning from one conjunction with the sun to the next conjunction following, and is what they call the synodical month.

Yet this name hath been also given to the time which the sun takes in its course through the twelfth part of the Zodiac, whereby two sorts of months are distinguished; lunar and solar.

The lunar synodical month, the only one considered by the antients, is little more than twenty-nine days and a half.

The solar month is generally computed at thirty days, ten hours and a half.

But the month is further divided into astronomical and civil. Astronomical is properly the solar month; and the civil is that which has been adapted to the custom and fancy of particular nations, some making use of lunar, and others of solar months.

The Jews, the Greeks, and the Romans, heretofore made use of lunar months; but to avoid the different fractions of numbers, they made them alternately of nine and twenty and thirty days, calling the former *cavi*, and the latter *pleni*.

The Egyptians preferred the solar months, each of which they made of thirty days only, adding to the end of the year the five days that

that arose from the rest of the hours, and neglecting the six hours or thereabouts that arose from the half hours, which was the reason that every fourth year their seasons fell back a day.

We may be said likewise to make use of those months, though we render them unequal, reserving moreover the six hours to make a day thereof every fourth year, as hereafter shall be explained.

VI. *The antient manner of reckoning the Days of the Month.*

The Romans made use of three terms to denote the several days of the month; these were the calends, the nones, and the ides, which they marked thus, *Cal.* or *Kal. Non. Id.*

The calends they call the first day of every month, from the verb καλέω, *voco*, because as the antients computed their months by the revolution of the moon, there was a priest employed to observe the new moon, and upon his first perceiving it, to give notice thereof to the person who presided over the sacrifices; then the people were called to the Capitol, and information was given them how many days were to be reckoned till the nones, and upon the day of the nones all those employed in husbandry were obliged to be in town, that they might receive the direction for the festivals and other ceremonies to be observed that month. Hence some are of opinion that the nones were called *nonæ*, quasi *novæ*, as much as to say new observations; though it is more likely the reason of this denomination, was because from that time to the ides there were always nine days.

The word ides, according to Varro, was owing to this, that in the Etruscan language, *iduare* signified *dividere*, because they divided the month into two almost equal parts.

After the first day, which went by the name of calends, the six following in the month of March, July, and October, and the four in the other months, belonged to the nones: and after the nones there were eight days belonging to the ides; and the remainder after the ides was reckoned by the calends of the next month. These particulars may be easily retained by these two Latin verses.

Sex Maius, nonas, October, Julius et Mars;
Quatuor at reliqui: dabit idus quilibet octo.

So that in the months above mentioned, each of which had six days for the nones after the calends, the day of the nones was properly the seventh; and of course the ides were the fifteenth. But in the other months that had only four days betwixt the calends and the nones, the nones were the fifth, and of course the ides the thirteenth. And the proper day of the calends, nones, and ides, was always put in the ablative, *calendis, nonis, idibus, Januarii, Februarii*, &c. But the other days were reckoned by the following term, expressing the number of days till then, and including both terms, whether nones, ides, or calends, as *quarto nonas*, sup. *ante: sexto idus: quinto calend.* &c.

Now they never said *primo nonas*; but *nonis*, &c. nor *secundo nonas*, because *secundus* cometh from *sequor*, and the business here is

to mark the preceding day. For which reason they made use of *pridie*; just as to signify the following day they made use of *postridie*, as *pridie nonas*, or *nonarum*. *Postridie calendas* or *calendarum*, where we are to understand the preposition *ante* or *post*, when there is an accusative; whereas the genitive *nonarum*, or the like, is governed like the ablative *die*.

VII. *Of the Year.*

A year is properly the time which the sun takes in performing its revolution through the twelve signs of the Zodiack. It is divided into astronomical and civil.

The astronomical or tropic year, is that which includes the exact time the sun is in returning to the same point of the Zodiack from which he set out: this the astronomers have not yet been able exactly to determine, though by the nicest observations it is found to consist of 365 days, 5 hours, and 49 minutes.

The civil year is that which hath been adapted to the custom and fancy of different nations.

The year appears to have been of three sorts among the Romans. That of Romulus, who made the year only of ten months, beginning it in the month of March, for which reason the last month was called *December*.

That of Numa, who corrected this gross error of Romulus, adding two months to the year, January and February, and composing it of 355 days only, which are twelve lunar months.

That of Julius Cæsar, who finding this calculation also erroneous, added ten days and something more, whereby he made the year to consist of 365 days and six hours exactly, reserving the six hours to the end of four years in order to form an entire day, which they inserted before the sixth of the calends of March, and therefore that year they reckoned twice the sixth of the calends, saying the second time *bis sexto calendas*, whence came the word *bissextus*, and then the year had 366 days, and was called bissextile. This manner of computing has continued down to our times, and because of its author is still called the Julian year. Now the ten days which Cæsar gave the year above what it had before, were thus distributed: to January, August, and December, each two: to April, June, September and November, each one.

But as in these latter times this calculation hath been likewise found imperfect, and the equinoxes had insensibly retrograded, instead of remaining where Julius Cæsar had fixed them, thence it clearly appeared that the year did not contain exactly 365 days and six hours, but that it wanted eleven minutes: this in 131 years made the equinoxes fall back almost a day, because an hour containing sixty of those minutes, a day must contain 1440 of them, which being divided by 11. give 130$\frac{10}{11}$, so that the equinoxes were fallen back to the tenth of March. For which reason, in the year 1582, Pope Gregory XIII. in order to correct this error, left out ten days of that year, by which means he restored those equinoxes to the 21st of March, and to the 22d or 23d of September; and that the like inconveniency might be avoided

avoided for the future, he ordained that as 131 multiplied by three make 393, that is near 400 years, the computation should be regulated by hundreds, in order to make a round number; and therefore that in 400 years, the first three terminating three centuries should be common without reckoning the bissextile. And this is properly what is called the Gregorian account.

So that in this calculation, there is never a hundredth year a bissextile, except those that can be measured by four. Thus 1700. 1800. 1900. 2100. 2200. are not bissextile. But the years 1600. 2000. 2400. &c. are bissextile.

VIII. Of the Spaces of Time composed of several Years.

And first of Olympiads and Lustres.

I shall but just touch on these matters, because to treat of them fully, requires too copious a dissertation, and properly belongs to another subject.

The Greeks reckoned by Olympiads, each of which contained the space of four entire years. And those Olympiads took their name from the Olympic games, which were celebrated in the neighbourhood of *Pisa*, heretofore called *Olympia*, in Peloponnesus, whence they had the name of Olympic. Those years were likewise denominated *Iphiti*, from Iphitus, who instituted, or at least revived the solemnity of those games.

The Romans reckoned by lustres, that is, by a space of four or five years: for the word *lustrum*, according to Varro, cometh from *luo* to pay; because at the beginning of every fifth year, the people used to pay the tax imposed upon them by the censors, whose offices had been established at first for that space of time, though afterwards they became annual.

2. *Of the Indiction and the Golden Number.*

The INDICTION is a revolution of 15 years, which according to Hotoman was established by the emperor Constantine, who published an edict ordaining that the subjects of the Roman empire should no longer reckon by Olympiads but by Indictions. Their name perhaps was borrowed from some tax that was paid to the emperors every fifteenth year; for *indictio* signifieth a tribute or tax.

The GOLDEN NUMBER is a revolution of 19 years, which was invented by Meto the Athenian, in order to reconcile the lunar to the solar year; at the expiration of which term of 19 years it was found that the moons returned to the same days, and that the moon recommenced her course with the sun, within an hour and some minutes. And this was called the golden number, either for its excellence and great utility, or because, according to some, the inhabitants of Alexandria sent it to the Romans in a silver calendar, on which those numbers from I to 19 were in gold letters. This number was likewise called THE GREAT LUNAR CYCLE, or *decennovennalis*, and ἐννεακαιδεκαετηρὶς of 19 years, or *Metonicus*, from the name of its author; and has been of great use in the ecclesiastic calendar, to shew the epacts and the new moons,

since the council of Nice had ordained that the feast of Easter should be celebrated the first Sunday after the full moon in March.

3. *Of the Solar Cycle, and the Dominical Letters.*

The SOLAR CYCLE, or the dominical letters, is a revolution of 28 years, at the end of which the same dominical letters revert again in the same order.

To understand this properly we are to observe, that as the year is composed of months and weeks, every day of the month is marked out in the calendar by its cypher, or by one of the following seven letters, A, B, C, D, E, F, G, the first beginning the first day of the year, and the others continuing in a constant round to the end.

Hence those letters would invariably distinguish each feria or day of the week, as they are invariable in regard to the days of the month, if the year had exactly but a certain number of weeks: so that as A always signifies the 1st of January, B the 2d, C the 3d, in like manner A would always stand for Sunday; B, for Monday, &c. But by reason the year has at least 365 days, which make 52 weeks, and a day over, it happens to end with the same day of the week as it began; and therefore the next year begins not with the same, but with the following day. That is, as the next year 1651 begins with a Sunday, it will finish also with a Sunday, consequently the following year 1652 will begin with a Monday. And thence it comes of course that the letter A, which always answers to the first of January, having stood for Sunday one year (which is being the DOMINICAL LETTER), it will stand only for Monday the next year, in which of course the G will be the dominical letter or characteristic of Sunday: and so for the rest.

Hereby it appears that if the year had only 365 days, this circle of dominical letters would terminate in seven years, by retrogression, G, F, E, D, C, B, A. But because from four to four years there is a bissextile, which has one day extraordinary, two things ensue from thence.

The first, that this bissextile year hath two dominical letters, whereof one serves from the 1st of January to the 25th of February, and the other from thence to the end of the year. The reason of which is extremely clear, for reckoning the sixth of the calends twice, it follows, that the letter F, which answers to that day, is also reckoned twice, and therefore it fills two days of the week, the consequence of which is, that the letter which had hitherto fallen on the Sunday, falls now on the Monday, and the precedent by retrogression takes its place in order to be the characteristic of Sunday.

The second thing that follows from thence is, that as there are thus two dominical letters every fourth year, the circle of these letters does not terminate in seven years, as it otherwise would; but in four times seven years, which make twenty-eight. And this is exactly what they call the solar cycle, which before the reformation of the calendar, began with a bissextile year, the dominical letters of which were G, F.

§ 4. *The*

4. *The Julian Period, the Sabbatic Years, a Jubilee, an Age.*

The JULIAN PERIOD is formed of those three cycles or revolutions multiplied into one another, that is of 15 for the indiction, of 19 for the golden number, and of 28 for the dominical letters; which make 7980 years. The use of this period is very common among chronologers, and of vast advantage for marking the time with certainty; because in all that great number of years, it is impossible to find one that has all the same cycles as another: for instance 1. the cycle of the sun, 2. the cycle of the moon, and 3. the cycle of indiction. This period was invented by Joseph Scaliger, and is called Julian, from its being adapted to the Julian year, and composed of three cycles which are proper to that year.

The Jews reckoned their years by weeks, of which the seventh was called SABBATIC, during which they were not allowed to till the land, and their slaves were to be set at liberty. They had likewise their years of JUBILEE or remission, which was every 50th, or according to some every 49th year; so that every jubilee year was likewise sabbatic, but more solemn than the rest; and the years of both terms, that is, of the preceding and following jubilee, were likewise included in the number 50. And then each estate, and whatever had been alienated, was to revert to its former master.

The word AGE, which is frequently used, includes the space of one hundred entire years, according to Festus. Servius observeth, that *sæculum*, which we render *age*, was also taken sometimes for the space of thirty years, sometimes for a hundred and ten years, and sometimes for a thousand.

5. *Of Epochas, and the word* ÆRÆ.

We may likewise take notice of the different EPOCHAS, which are certain principles, as it were, and fixed points, that chronologers make use of for the computation of years; these they likewise call ÆRÆ, from a corrupt word taken in the feminine for the neuter *æra*, a name they gave to the little nails of brass, with which they distinguished the accounts and number of years.

The most remarkable of all is that of the birth of Christ, as settled by Dionysius Exiguus, which commences in the month of January of the 4714th year of the Julian period, and is that which we make use of.

That of the Olympiads begins 776 years before the birth of our Saviour.

That of the foundation of Rome of the year 752 before Christ, according to the most probable opinion.

And several others, which may be seen in those who treat more diffusely of these matters.

BOOK IX.

OF LETTERS,

And the Orthography and Pronunciation of the Antients.

Wherein is shewn the antient manner of pronouncing the Latin tongue, and occasion is taken to point out also the right manner of pronouncing the Greek.

Extracted from the best treatises both of antient and modern writers on this subject.

THE Reader may consult what hath been said in regard to Letters in the GENERAL AND RATIONAL GRAMMAR. * But here we follow a different order in favour of beginners. For whereas, one would imagine, that we ought to set out with a treatise of letters, as the least constituent part of words, and consequently of speech; and afterwards proceed to quantity and pronunciation, before we entered upon the analogy of the parts of speech, and the syntax or construction which includes their arrangement; we have reserved the two former parts for the present treatise, after having previously discoursed of the other two; not only for this reason, that there can be nothing more serviceable to those who begin to learn a language, than to introduce them immediately into the practical part, but likewise because there are several things in those two latter parts which suppose some progress, and knowledge of the former.

And indeed if the point be only to know how to assemble the letters, children ought to be well acquainted with this, when they enter upon the study of languages, and therefore they have no occasion here for any instructions about it; which made Quintilian say that this is beneath the office of a grammarian. But if we would examine this point with any degree of accuracy, and develop the several difficulties that entangle the subject, we shall find the truth of the following remark of an antient writer;

Fronte exile negotium
Et dignum pueris putes,
Aggressis labor arduus. Terentian. Maurus.

But I hope this labour will not be unprofitable, since it may contribute, as Quintilian saith, *not only to sharpen the wits of young people, but likewise to try the abilities of those who are more advanced.* And I persuade myself that it will help to demonstrate the

* A translation of this work was lately published by F. Wingrave, Successor to J. Nourse in the Strand.

nature

nature and mutual relation of letters; which is indeed the groundwork of pronunciation and orthography; the reason of the quantity of syllables and dialects; the surest way of arguing from the analogy and etymology of words; and frequently serves as a clue to find our way through the most corrupt passages of the antients, while it shews us the manner of restoring them to their genuine sense and purity.

CHAPTER I.

Of the Number, Order, and Division of Letters.

THEY generally reckon three-and-twenty letters in the Latin alphabet. But, on the one hand, K being hardly any longer of use, and the I and U being not only vowels, but also consonants, and thus forming two new letters, as consonants, which the most skilful printers distinguish even from I and U vowel, by writing J consonant with a tail, and the V consonant with a sharp point, even in the middle of words; it would be better to reckon twenty-four letters in the alphabet, giving the Hebrew names *Jod* and *Vau* to the J and V consonant.

Thus of these twenty-four letters there are six vowels, that is, which have a distinct sound by themselves, and can by themselves form a syllable; and eighteen consonants, that is, which have need of a vowel to form an articulate sound and compose a syllable.

The six vowels are A, E, I, O, U, and Y.

Of the eighteen consonants, X and Z, as pronounced by the antients, are properly no more than abbreviations; X being only a *c* and an *s*; and Z a *d* and an *s*, as we shall demonstrate presently. For which reason they are called *double letters*.

Of the sixteen remaining there are four called liquids or gliding letters, L, R, M, N; though, properly speaking, none but L and R deserve that name, the other two, especially M, being hardly gliding.

There are ten which may be called mutes, and divided into three classes, according to the relation they have to one another, and as they may more easily be changed one for the other, thus,

Mutes, { B, P, F, V. / C, Q, G, J. / D, T.

Of the two remaining S makes a class by itself, only that we may join it to X and Z, as it constitutes the principal part of the double letters. And those three may be called *hissing letters*, though it is a fault in some to give them too hissing a sound.

In regard to H, it is only an aspiration, though it ought not to be struck out the order of letters, as hereafter we shall more particularly observe.

This is, in my opinion, the clearest and most useful division of letters. As to the distinction of consonants into semi-vowels and mutes,

mutes, whosoever will take pains to examine into the matter, must find that this half sound which he gives to the semi-vowels, L, M, N, R, S, X, does not proceed from their nature, but only from the vowel which he prefixes to them in telling over the alphabet, *el, em, er, es, ex;* for if it had been customary to prefix the vowel to all the others which they call mutes, and say *eb, ec, ed,* &c. they would have an half sound as well as the precedent. And it is easy to shew that it was merely through caprice, and without any solid reason, that the Latins prefixed the vowel to some letters rather than others.

1. Because the Hebrews and Greeks, of whom the Romans borrowed their alphabet, have always begun with a consonant in naming those letters in general.

2. Because *x* being composed of *c* and *s*, it is evident that according to reason it ought rather to be pronounced after the manner of the Greeks *csi*, than *ecs*, as it is generally sounded, which is difficult and disagreeable, not only to young people, but to grown-up persons.

3. The F has so great an affinity with the Greek φ, that, the φ being a mute, there is no reason to think but F was a mute likewise, and yet they put a vowel before *ef*.

Upon the whole there is room to believe that this distinction ought not to be minded, though we retain the name of mutes in opposition to that of liquids, and not of semi-vowels. Therefore letters may be divided into

Vowels	open,	A, E, I.	6
	shut,	O, U, Y.	
Consonants,	Liquids,	L, R.	4
		M, N.	
	Mutes,	B, P, F, V.	10
		C, Q, G, J.	
		D, T.	
	Hissing,	S	3
		X, Z.	
	Aspiration,	H.	1
			24

Chapter II.

Of Vowels in general, as long or short.

THERE is no one article in which the moderns have varied more from the pronunciation of the antients than in this. For the distinction of the vowels, long or short, on which depends the whole quantity of syllables, save only those which are long by position, is now no more observed, except on the penultima of words of more than two syllables.

Thus

Thus in pronouncing *amábam* and *circumdăbam*, it is plain that *ma* is long in the first word, and *da* short in the second. But in pronouncing *dabam* and *stabam*, it is impossible to tell whether the first syllable of either be short or long. In sounding *legimus* in the present, and *legimus* in the preterite, we give no mark that the *e* in the first syllable of the present is short, and in the preterite is long. Reciting *mensa* in the nominative, and *mensa* in the ablative, one cannot judge whether the last be short in one, and long in the other.

Now the antients, in uttering those vowels, distinguished exactly the long and short ones, wheresoever they occurred. Hence St. Austin takes notice, that when we find this passage in writing, *Non est absconditum à te os meum*, it is impossible to tell at first whether the *o* of this word *os* be long or short; but if it be pronounced short, it comes from *os, ossis;* and if it be pronounced long, it comes from *os, oris.* And this without doubt added greatly to the beauty of versification. For which reason the same Father says likewise, that in this verse of Virgil,

Arma virumque cano, Trojæ qui primus ab oris,

if we were to put *primis*, the last of which is long, instead of *primus*, where it is short, the ear would be offended, and cease to find the same harmony. And yet there is no ear, however, so delicate, that, without knowing the rules of Latin quantity, and hearing this verse recited with *primus ab oris*, or *primis ab oris*, would be able to distinguish any thing that gave offence more in one than the other.

The antients also observed this distinction of long or short vowels in their writing, in which they frequently doubled the vowel, to denote a long syllable; which Quintilian acknowledged to have been practised till the time of Attius.

Sometimes they inserted an *h* between these two vowels, in order to strengthen the pronunciation, as *Ahala* for *Ala* or *Aala;* and, after dropping the first *A*, they likewise made *Hala;* for this is still the same noun, though some learned men have been dubious about it.

And it is for this same reason that we find in the antients *mehe* for *mee* or *me* long, *mehecum* for *mecum*, and the like; just as we say *vehemens* for *veemens; prehendo* for *preendo;* and *mihi* for the antient *mi* or *mii*.

But afterwards, for the sake of brevity, they were satisfied with drawing only a small stroke over the vowel, to shew it was long, thus Ā, Ē, Ō, Ū. Though for the vowel I they never used this mark, as we shall shew hereafter. And hence it is that we still meet with *totiens* for *toties, quotiens, vicensimus, formonsus, aquonsus*, and such like; which is owing entirely, as Lipsius observes, to the ignorance of transcribers, who took this small stroke for a tittle, that stood for an *n* or an *m*, as is still practised, not knowing that among the antients it served only as a mark of quantity.

Chapter III.

Of Vowels in particular. And particularly of those that are called open.

THE three first vowels, A, E, I, are called open, because in pronouncing them the mouth ought to be opened wider than in pronouncing the rest.

I. *Of* A.

Nothing more remains to be said of the A, after what hath been mentioned in the preceding chapter, except that this vowel hath a relation and affinity with a great many others, as we shall see in the sequel. We may further observe that it is the most open of them all, as the most simple, and the easiest to pronounce; for which reason it is with this that children begin their alphabet. So that if we do but rightly consider the natural order of those vowels, we shall find, that from this, which is the most open, they diminish gradually down to the U, which is the most shut, and which of all the vowels has the greatest need of the motion of the lips to pronounce it.

II. *Of* E.

There is scarce a letter that admits of more different sounds in all languages than this; particularly in French. We may take notice of three of those sounds which sometimes occur in a single word, as *fermeté*, *netteté*, *breveté*, &c. The first is an *e* which I call open, because it is pronounced with the mouth open. The second is generally called *obscure* and *mute*, because it has a weaker sound than the rest; or *feminine*, because it serves to form the feminine rhymes in French metre. And the third, opposite to this, is called *e* clear, or masculine; as also *e shut*: it is frequently marked with a small accent over it to distinguish it from the rest.

Besides this the French language hath another, which is pronounced like an *a*, and therefore ought rather to be called an *a*, since the figure is quite accidental in regard to letters: and perhaps it would be better to write it with an *a*, were it not for pointing out the derivation of words in the original languages. As *Empereur* for *Amprereur*, because it comes from *Imperator*; *en* for *an*, because it comes from *in*; *pendre* for *pandre*, because it comes from *pendere*; *grandement*, *fortement*, *difficilement*, &c. *ment* for *mant*, because they come from the Italian.

But as for the other open *e*, which some make use of, as in *bête*, *fête*, *tête*, or with an S, *beste*, *feste*, *teste*, we ought to look upon it as the same with the first *e* in *breveté*, *fermeté*, &c. from which it hardly differs, except in some length of quantity or accent. This seems to be well illustrated by the comparison of these two words, *fer*, and *ferre*, where this *e*, which becomes longer in the first syllable of the second word, is nevertheless the same as that

that of the first word. And therefore we may reduce all the French E's to three, or at most to four, if we likewise include that which is sounded as an A; and these four different sounds may be observed in a single word, as *Déterrement.*

But the latter, which is called the long and open *e*, and appears particularly in these words, *bête, fête, tête,* &c. properly corresponds with the Greek *eta*, whose sound it perfectly represents, since the aforesaid *eta* was introduced on purpose to distinguish the long E, saying βῆτα, as if it were *bèta.* Which made Eustathius say that βῆ βῆ, *bèè bèè*, expresseth perfectly well the bleating of the sheep; wherein he is supported by the authority of the antient poet Cratinus. So that it is really amazing, there should be people who still pronounce it like an *i*, contrary to the general analogy of the language, since Simonides, who invented the two long vowels η and ω, did it with no other intent than to make them correspond to the two short ones ε and ο; contrary to the unanimous opinion of all the antients, and the testimony of the ablest writers of the latter ages; and contrary, in short, to the standing practice of the best scholars both in France and other nations; which might be further evinced by a great number of authorities and arguments, drawn from the comparison of all languages, if it had not been already sufficiently demonstrated by those who before us have handled the subject.

On the contrary, the *é* shut expresseth the Greek ἐψιλόν, like the last in *fermeté.* And the other, which is between both, gives a particular grace to the French language, the like of which is not to be found in any other; for it forms the feminine rhymes in verse, as when they say *ferme, terme,* &c.

But it is very remarkable that this E, which constitutes almost one half of the French rhymes, hardly ever occurs twice successively in the same word, except in a few compounds, as *devenir, revenir, remener, entretenir, contrepeser,* &c. and even here it is not at the end of the words. For which reason in verbs that have an E feminine in the penultima of the infinitive, as *peser, mener*, it is changed into an open *e* in those tenses which finish with this E feminine; so that they say, *cela se pèse, il me mène*, as if it were *paise, maine,* &c. And in the first persons which end with this same E feminine, it is changed into an E masculine in interrogations, because of the pronoun *je* which follows and is joined to it, and which hath also an *e* feminine. Thus we say, *j'aime, je joüe, je prie.* But in interrogating we say, *joüé-je? aimé-je? prié-je?* And if, to facilitate the pronunciation on those and other occasions, people would only accustom themselves to put some little mark on the *e* feminine, as it is customary to put under the ç in particular words, it would be distinguished from the *e* masculine, which has its mark over it, and the plain letter *e* might remain for what we call the *e mute* and *obscure.* And thus we might effectuate, almost without any trouble, such a distinction in orthography and pronunciation, as may be deemed perhaps of all others the most necessary in the French language, since we see daily that not only foreigners, but even those who are versed in the language, are mistaken and puzzled in the distinction of those two *e's.*

The Latins had also their different sounds of this letter. They had their E long and open, which answered to the Greek *Eta*, and for that reason was frequently doubled, as we see in medals and antient inscriptions, *feelix*, *seedes*, &c.

The second was like the E short and shut of the French, and answered to the Greek ἐψιλόν. And these two differences of the E are plainly marked in the writings of the antients. *E vocalis*, says Capella, *duarum Græcarum vim possidet. Nam cùm corripitur E, Græcum est, ut ab hoste; Cùm producitur,* ETA *est, ut ab hac die.*

But beside this, there was a middle sound between the E and the I. Whence Varro observeth, that they used to say *veam* for *viam:* and Festus, that they said *me* for *mi* or *mihi:* and Quintilian, that they put an E for an I in *Menerva*, *Leber*, *Magester*, and that Livy wrote *sebe* and *quase:* and Donatus, that by reason of the affinity of these two letters, the antients made no scruple to say *heri* and *here*, *mane* and *mani*, *vespere* and *vesperi*, &c. Hence we still find in antient inscriptions, *navebus*, *exemet*, *ornavet*, *ecpet*, *Deana*, *mereto*, *soledas*, and the like. And, as we have elsewhere observed, from thence also ariseth the change of those two vowels in so many nouns, either in the nominative, as *impubes* and *impubis*, *pulix* and *pulex*, *cinis* and *ciner*, &c. or in the accusative, as *pelvem* or *pelvim;* or in the ablative, as *nave* or *navi*, and the like nouns of the third declension; and in the second *Dii* for *Dei*. Concerning which see what has been said in the first volume, when treating of the Declensions.

The fourth E of the French, which is put for A, was also found among the Latins; whence Quintilian witnesseth that Cato wrote indifferently *dicam* or *dicem*, *faciam* or *faciem*. And hence, without doubt, it comes that the A of the present tense is so frequently changed into E, either in the preterite, as *facio*, *feci;* *ago*, *egi;* *jacio*, *jeci*, &c. or in compounds, as *arceo*, *coërceo;* *damno*, *condemno;* *spargo*, *aspergo*, &c. To this also it is owing that they said *balare* for *belare (to bleat)* which is still to be found in Varro, 1. de R. R. cap. 2. *Incestus* for *incastus;* *talentum* for τάλαντον; *damnum* for *demnum*, from *diminuo*, according to Varro. From this same cause it proceeds that we meet with so many words written with E or A in antient authors and in the old glossaries, as *æquiperare* for *æquiparare*. *Condamnare* for *condemnare*, V. Gloss. *Defetigari* for *defatigari*, Varr. *Effligi* for *affligi*, Charis. *Expars* for *expers*, ἄμοιρος, V. Gloss. *Expertæ* for *expartæ* or *effætæ*, Varr. *Imbarbis* for *imberbis*, V. Gloss. *Inars*, ἄτεχνος, for *iners*, id. *Reperare* for *reparare*, whence comes *recuperare*, and the like.

But it is further observable that the E had likewise some affinity with the O, as we shall shew hereafter; and even with the U. Whence cometh *diu* for *die*, *luci* for *luce*, *allux* for *allex*, the great toe, *dejero* for *dejuro*, *Neptunus* for *Nuptunus*, *à nubendo terram, id est operiendo*, according to Cicero, *Brundusium* for βρεντήσιον, *ulcus* for ἕλκος. And hence it comes that the verbs in EO make UI, *moneo*, *monui;* *doceo*, *docui*, &c.

III. *Of*

III. *Of* I.

The I, as we have already observed, was the only vowel over which they did not draw a stroke to mark its being long; which is further proved by the authority of Scaurus. But in order to shew the quantity thereof, they lengthened it in the nature of a capital letter among the rest PISO, VIVUS, ÆDILIS, and the like. Wherefore among all the letters it was called *long* by Synecdoche.

Hence it is that in the *Aulularia* of Plautus, when Staphilus wants to hang himself, he says that he wanted to make a long letter of himself.

ex me unam faciam litteram
Longam, meum quando laqueo collum obstrinxero.

This is the explication that Lipsius gives of it, which seems far more rational than that of Lambinus, who understands it of all sorts of capital letters; not considering that the Romans had no small ones, and that among the capitals, this alone surpassed the rest.

But if we should be asked whether the I was not also doubled like the other vowels, to signify the long quantity, Lipsius answereth, that absolutely speaking, it was not. And this is the opinion of the most learned critics, though we meet with some examples to the contrary, perhaps by corruption, as DIVII AUGUSTI, is an inscription in the reign of Augustus.

As therefore the I by its length alone was equivalent *to ii* in quantity, so it has happened frequently to be put for two real *ii*, that is, which ought to be expressed in discourse, as DE MANIBIS, for *manibiis*. DIS MANIBUS, for *Diis Manibus*. And to this are owing those contractions which are looked upon as established in the writings of poets, *Dî* for *Dei*, *otî* for *otii*, *urbem Patavî*, for *Patavii*, Virg. and the like.

But the antients marked likewise the quantity of this letter by the diphthong *ei*, as Victorinus observeth; so that it was the same thing to put DIVI, or DIVEI, and the like, the long I and *ei* having the same, or at least a very similar sound. This is so far true, that Priscian thought it was the only way to mark the long I; though what has been above mentioned, sufficiently sheweth there was another.

And this pronunciation of *ei* was become so common among them, that they even gave it to the short words. This shews that it was not perhaps so much a mark of quantity, as of a fuller and more agreeable sound, which sufficiently appears from some verses out of Lucilius, which I shall presently produce, and which made this its medium betwixt the two vowels, of which we have taken notice above. Hence it is, that in old copies we still find *omneis*, not only for *omnes* in the plural, but moreover for *omnis* in the singular, and others in the same manner.

And indeed there is no manner of writing, says Victorinus, about which there have been such disputes among the antients, as this. Lucilius and Varro endeavoured to distinguish it, by laying down as a rule to put *i* only in the singular, and *ei* in the plural:

so as to say *hujus pueri, amici*, &c. and in the plural, *hi puerei, amicei*, &c. And likewise in the dative *illi* with *i* only, but in the nominative plural *illei* with *ei*. This is proved from the following verses out of Lucilius:

Jam puerei *venere*, E *postremum facito atque* I.
Ut plures puerei *fiant*, &c.
Hoc illi *factum* uni, *tenue hoc facies* I.
Hoc illei *fecere, addes*, E, UT PINGUIUS FIAT.

With the rest which may be seen in Joseph Scaliger, who extracted them partly from Quintilian, and partly from Victorinus, where it is observable, as I have mentioned, that this writing with *ei*, formerly made a fuller sound; since he says, *ut pinguius fiat*.

Quintilian nevertheless finds fault with this manner of writing, as well because he says it is superfluous, as also because it is only apt to confound those who begin to learn to read. Whence we may conclude that the pronunciation had changed, and that there was no longer any difference betwixt *ei* and *i*. This made Lipsius say, that it is idle now to dispute, whether we ought to write *omneis* or *omnis, puereis* or *pueris*; since according to Quintilian there was not the least difference between those two sounds in the Latin language. Concerning which see what we shall further say in the 5th chap. n. 3. treating of this diphthong.

Chapter IV.

Of the three last Vowels, which are called shut.

THE three last vowels are O, U, Y. They are called shut, because in pronouncing them the mouth is not opened so wide as in pronouncing the others.

I. *Of* O.

The O by its two sounds, long and short, perfectly represented the Greek *omega* and *omicron*, the pronunciation of which was very different, says Caninius after Terentianus. For the ω was pronounced in the hollow of the mouth with a full and thick sound, as including two *oo*; and the *omicron* was pronounced on the edge of the lips with a clearer and more slender sound.

The French have these two ways of pronouncing, expressing the long O by the addition of an S, *coste, hoste*, which are different from *cotte, notte, motte*; or by the diphthong *au, haute, faute*, &c.

The affinity between this vowel *o* and the French diphthong *au*, is not without example among the Greeks, who say ἄυλαξ or ὤλαξ; [illegible]; τράυμα or τρῶμα, according to the Dorics, whence it is that the Latins have also *caudex* or *codex, caurus*, or *corus*, &c. And hence it is perhaps that as this diphthong *au* partook greatly of the A, so the O had also some affinity with A. For the Æolians said [illegible] for [illegible], *exercitus*; ὄνω for ἄνω, *supra*. Which the Latins have likewise imitated, borrowing *domo* from δαμῶ, and saying *Fabius* for *Fœbius*, according to Festus; *Farreus* for *forreus*, &c. And in French the A and O are oftentimes joined in the same word, *laon, faon, paon*, which are pronounced with a long *A*, *lân*, *fân*,

¶

fân, pân; though Ramus takes notice that in his time some marked the long O with these two letters AO, which they did perhaps in imitation of the Greeks, who change αο or αω, as well as εα, into ω long in their contractions.

The O hath likewise an affinity with the E; hence it is that of λέγω, *dico*, the Greeks have made λέλογα, *dixi*, and the like; that the Æolians said τρόμεω for τρέμω, *tremo*, that the Latins of σπένδω, *libo*, made *spondeo*; of *pendeo*, *pondus*; of *tego*, *toga*; and they say *adversum* or *advorsum*; *vertex* or *vortex*; *accipiter* for *accipitor*, or *acceptor*, ἱέραξ, according to Festus, a bird of prey; *hemo* for *homo*; *ambe* for *ambes*, for *ambo* and *ambos*, in Ennius: *exporrectus* for *experrectus*, &c. Hence also it is that there are so many adverbs in E and in O, *vere* and *vero*, *tute* and *tuto*, *nimie* and *nimio*, *cotidie* and *cotidio*, *rare* and *raro*, in Charisius, and such like. And it is by this very analogy, that the nouns in US make, some the genitive in ERIS, as *vulnus*, *vulneris*, and others ORIS, as *pecus*, *pecoris*; *stercus*, *sterceris*, and *stercoris*, &c. And that the verbs have a reduplication in E and O, as *momordi* for *memordi*, *spopondi* for *spepondi*, &c.

But the O had still a much greater affinity with the U. Hence it is that the antients, says Longus, were apt to confound those two letters; and though according to him, they wrote *consol* with an O, yet they pronounced *consul* with an U. And Cassiodorus informs us that they wrote *prœstu* for *prœsto*; *publicum* for *publicum*; *colpam* for *culpam*, &c. Pliny in Priscian tells us the same thing, and thence it is that we say *huc*, *illuc*, for *hoc*, *illoc*, which Virgil himself hath made use of.

Hoc tunc ignipotens cœlo descendit ab alto, Æn. 8.

Which is likewise proved by Servius on this passage. And Quintilian observeth that they said, *Hecoba*, *notrix*, with an *o* for an *u*; that of *Odysseus*, the Æolians made *Udysseus*, whence the Latins had borrowed *Ulysseus*. And in short his tutors had wrote *Servom* with an *o*, whereas in his time they wrote it with two *uu*, though neither of those writings did perfectly express the sound which struck the ear.

II. Of U.

From what has been said it plainly appeareth that the U had a very full sound, which bordered very much on the O. And Terentianus expressly declared that the U filled the sound of the diphthong OU. In vain does Lipsius, as well as Vossius, pretend that this pronunciation was only for the U long, and that the short one was pronounced like an ὐ φιλόν, that is like a French *u*. For Priscian teacheth the contrary, and doubtless his authority is preferable to their's on this occasion. And in regard to the argument which they draw from a passage of Varro's, which says that they pronounced *luit* in the present, differently from *luit* in the preterite; we shall shew hereafter, in the treatise of accents, that this difference was only in the quantity, and not in the sound.

And if any body should still doubt of this truth, we might further produce the authority of antient marbles and inscriptions, which being written according to the simple pronunciation, have frequently *ou* for *u*, not only in long words, as *loumen*, *nountios*,

but likewise in the short, as *fuam*, *fouo*, &c. And *fouit* for *fuit* is in Gellius, lib. 1. c. 12. according as we find it in the edition of H. Stephen, esteemed by all the learned. And it is without foundation that Vossius attempts to correct it.

Besides, we find that Ausonius, speaking of the sound of this vowel, does not make this distinction, but says absolutely,

Cecropiis ignota notis, ferale sonans U.

Where mentioning that there is no such sound among the Greeks, he plainly gives to understand that it could not have the sound of ου: as on the other hand he has sufficiently pointed out the natural sound of this letter by the word *ferale*, whereby he meant the note of the cuckoo, or of the night owl, to which a parasite in Plautus alludeth, where he says,

——— TU, TU, *illic inquam, in' adferri noctuam,*
Quæ TU, TU *usque dicat tibi? nam nos jam nos usque defessi sumus.*

Which perfectly represents the sound of the U like *ou*, according to the note of that wild and well known bird.

And if any body should object that Cicero in his book *de Oratore* takes notice that heretofore they wrote *Phruges* and *Purrhus* without Greek letters, and therefore that the *u* on those occasions had the sound of ου: I answer that on the contrary, writing *Purrhus*, they pronounced according to the value of the letters *Pourrhous*; as we see an infinite number of words, which passing from one language to another, assume the sound as well as figure of the language they pass to. And this answer is agreeable to Quintilian, when he says, *Fortasse etiam quemadmodum scribebant, ita & loquebantur.* Though we may likewise say that perhaps sometimes they erroneously pronounced the *u* like an *upsilon*, and put it in the stead of ου. But then this was no longer a Latin *u*, but a real Greek Y in power, though not in figure, which is merely accidental to all sorts of letters.

And thus we are to understand the verses of Terentianus, which Vossius endeavoureth to wrest to another meaning, where he says of the three common vowels among the Greeks, namely, α, ι, υ;

Tertiam Romana lingua quam vocant Y non habet,
Hujus in locum, videtur U Latina subdita:
Quæ vicem nobis rependit interim vacantis Y,
Quando communem reddit Latino & Græco sonum.

For since he formally declares that this third vowel Y does not belong to the Latin tongue, he plainly sheweth that the Latin U was not sounded like the Greek Y, because otherwise he would have had no reason to say that the Romans were without this letter. And adding that the U was sometimes put instead of this Greek Y, *when*, says he, *it made a sound that was common both to Greeks and Latins*, he lets us know that this U was put there improperly and instead of the Greek Y, which was owing merely to the ambition of the Romans, who made use of Latin characters, that they might seem to borrow nothing of the Greeks. Thus it is that Cassiodorus observes they wrote *Suria* for *Syria*; and Donatus that they put *sura* for *syra*.

Longus mentions the same thing, adding nevertheless that it is better to use the Y in those Greek words. Which shews that they

had still retained the sound thereof, even when they made use of the U. For if the U, as a Latin letter, might have been sounded as the Greek Y, that is, like the French U, which is much softer than that of the Latin OU, Quintilian would not have said that in the word *Zephyris*, for instance, *there were two letters*, (the Z and the Y, which he calls *jucundissimas litteras*) *which the Romans had not, but were obliged to borrow of the Greeks whenever they wanted to make use of Greek words, because if they had attempted to write them with Latin letters, this would have produced a rough and barbarous sound*, lib. 12. c. 10.

If after all this there can be any doubt that the real pronunciation of the Latin U was that of the French diphthong *ou*, we need only to observe the manner in which it is pronounced by the modern Italians. And should it be imagined that this U might sometimes have the sound of the Greek Y in Latin; then the Greeks in all probability must have been very much in the wrong, when in making use of Latin words they had recourse to υ to express the force of the Latin U, when they needed only to have wrote their ὐψιλόν.

To this genuine sound of the Latin U it is owing, as already hath been mentioned, that it was so frequently changed into O, as *volt* for *vult*, &c. because the U being pronounced like the French *ou*, it greatly partook of the nature of O. And for this same reason these two letters are so often changed for one another in analogy. For from *robur* cometh *roboris*, from *dominum* in the singular cometh *dominos* in the plural, and the like.

But it is to be observed, that we still retain something of this antient pronunciation of the U in those words where it is followed by an M or an N. *Dominum*, *dederunt*, &c. This is owing to the natural property of those two consonants, which produce a very particular sound, and are always pronounced broader and fuller, let them be joined with whatever vowel they will: it being the same thing, according to Quintilian, to say *servom*, as *servum*, or *servoum*. Though we have lost this pronunciation in some words when the *n* is followed by a *c*, as *nunc*, *tunc*, *hunc*, *cunctis*, and *defunctis* in the Church service.

But if it should be asked whether the U had entirely the same sound as the diphthong *u*, we may answer it had not, but something very like it; because the diphthongs, as the word implies, were productive of a double sound composed of two vowels, as we see in the French diphthongs, *ciel*, *beau*, *mieu*, &c. though of one syllable. This was not the case of the U, which had but one though a full sound. And this is the opinion of Ramus, for otherwise, he says, *it would have passed for a diphthong*. Hence we see that Joseph Scaliger had no right to find fault with Ausonius for saying in this verse,

Cecropiis ignota notis ferale sonans U,

that the sound of this U, which is *ou*, was unknown to the Greeks, because the sound of the diphthong *ou* was not altogether the same.

But besides this natural pronunciation of the U, there was another, according to Quintilian, that had a middle sound, as it were, between I and U, which was the reason of its being variously written: and thence it is that we still meet with *optimus* or *optumus*, *maximus* or *maxumus*, *monimentum* or *monumentum*, &c. And the antient inscriptions abound with these variations, *stupendium* for *stipendium*, *aurufex* for *aurifex*; and in like manner we say, *capulum ensis*, the hilt, from *capio*; *clipeus* for *clupeus*; *exul* for *exil*, from *exilium*; *facul* for *facile*; *lubet* for *libet*; *manibiæ* for *manubiæ*; *olitare* for *volutare*, Varr. and the like.

III. *Of* Y.

There is hardly any thing further to be said in regard to this sixth vowel, after what has been observed upon this head, when speaking of the U; we are only to take notice that it was always used in Greek nouns, and pronounced very near in the same manner as the French U, which has a middle sound between the Latin *i* and *u*.

The French particularly make use of this letter Y in all words ending in *y*, as *epy*, *fourny*, *garny*, &c. though they have lost its sound, for they always pronounce it as an *i*. And this pronunciation they have even introduced into the Latin tongue, where there is in some measure a necessity for tolerating it because of its being established by custom; but it is by no means to be admitted into the Greek language, where the ὑψιλὸν ought to be pronounced like a French U: which is demonstrated by all the antient and modern grammarians, and may be further corroborated by an invincible argument, borrowed from those words which are formed by the imitation of sound, to signify the cries of animals. For it is beyond doubt that when we say ὑλακτίζειν, *ululare*, μυκάζειν, *mugire*, γρύζειν, *grunnire*, the original intent was not to convey the sound of an I, but of an U, as the vowel that borders nearest on the cry of those animals.

Therefore it may be observed here in general, that use being the mistress of living languages, and the Latin being now adopted by the Church, and in every body's mouth, it would be imprudent to change the pronunciation of it in things universally received. But in regard to the Greek tongue, as it is confined to a small number of literati, it seems to be wronging their abilities to say, either that they are ignorant of the genuine pronunciation of the antients, of which so many learned men have wrote express treatises, or that knowing it, they make a difficulty to conform thereto; since it is now received by the most learned of every nation: and were it not for this (as hath been observed by Sir John Cheke, the king's professor in England, who wrote a learned dissertation on this subject above a hundred years ago), we should be deprived of the whole beauty of the analogy of this language, whether in regard to the numerousness of periods, and the cadence of verse, or to the surprising relation which the words have to each other in the declensions, conjugations, augments, dialects, and interchanging

changing of letters: which shews a most beautiful proportion in the whole, and greatly facilitates the principles to those who have a mind to learn the Greek tongue.

CHAPTER V.

Of Diphthongs.

WE join the diphthongs to the vowels as the whole to its parts. Lipsius calls them BIVOCALES, double vowels, because they are compounded of two vowels: and it may be observed that there are eight in Latin, Æ, *ætas*, AI, *Maïa*, AU, *audio*, EI, *eïa*, EU, *eurus*, OE, *pœna*, OI, *Troïa*, UI, *harpuïn*. For in this word there is a Greek diphthong, says Servius, though some write it also with a Y only, *harpya*.

These diphthongs used to be pronounced with a double sound, as their name implieth: but the two vowels were not distinguished alike, one being sometimes weaker, and the other stronger.

I. *Of the Diphthongs* Æ *and* AI.

Therefore in *æ* and *ai*, the first vowel had its full and complete sound, because the A of itself is stronger than the other vowels, and never loseth the advantage it has over them in pronouncing, as Plutarch witnesseth in his treatise of banquets: on the contrary the latter had a much weaker sound, as may be experienced in *Aiax*. Hence it was that oftentimes they did not distinguish whether it was an E or an I, and for this reason they wrote heretofore with an AI, what afterwards they came to write with an Æ, *musai* for *musæ*; *Kaisar* for *Kæsar*, whence the Germans and Flemings have still preserved the word *Keyser*, to signify *Cæsar*; *Juliai* for *Juliæ*, and the like; as appears by the authority of Quintilian, Longus, Scaurus, and other grammarians. Hence it is that in some words the A hath remained by itself, as AQUA *ab æquando*, says St. Isidorus, so that in the Greek the diphthong *ai* ought always to be more open than the η, and we should lean more upon the A than upon the I. Though we must confess that after the corruption of the language, the Æ was also pronounced like a simple E, for which reason, instead of Æ they frequently put only the E, as *eger* for *æger*, *etas* for *ætas*, *es alienum* for *æs*. And on the contrary the Æ has been sometimes put for a simple E, as *ævocatus* for *evocatus*, and the like, with which the old glossaries abound. And hence it is that Beda in his Orthography ranks *æquor* among the words that are written with a simple E. Which he does likewise in regard to *comœdia*. Whereby it appears that the corruption which hath been introduced into the pronunciation of the diphthongs, was contested even in his time, that is, so early as the seventh century.

II. *Of the Diphthongs* AU *and* EU.

The pronunciation still observed in AU and EU, borders nearer upon that of the antients. For the AU had a great affinity

with the O, for which reason they wrote *caurus* and *corus*; *cauda* and *coda*, *lautus* and *lotus*, *plaustrum* and *plostrum*, with a great many others which may be seen in Festus and in Priscian, lib. 1. This the Latins had borrowed from the Dorians, who said ὦλαξ for αὖλαξ, *sulcus*; τρῶμα for τραῦμα, *vulnus*; where we likewise perceive that the pronunciation of the ω was much fuller than that of the *omicron*, since it bordered upon the *au*, only that they sounded the A somewhat stronger in order to form a diphthong, whence it is that we find *Aorelius* for *Aurelius*, in Veter. Epigram.

The EU was pronounced almost in the same manner as we now pronounce *Eudoxia*, *Eucharistia*, *Euripus*, not joining the two letters all together, but dividing them as little and as nicely as possible, and leaning more upon the U than the E. These two diphthongs had a relation to each other; for from *Eurus* comes *aura*, and they have this in particular, that both in Greek, Latin, and French, they have nearly retained the same pronunciation. So that it is quite without reason or foundation that some attempt to pronounce αυ in Greek like *af*, and ευ like *ef*, as if ἀψιλὸν was an *f*, and not an *u*; or a diphthong could be formed of a vowel and a consonant, instead of two vowels; or in short the *u* ought to have any other effect on both those occasions than the diphthong ου, which is pronounced *ou* and not *of*, as one would think it ought to be pronounced if those other two sounds were to be admitted.

From this error nevertheless it comes that the French pronounce *un af-tomate*, *un e-vangile*, and not *au-tomate*, nor *eu-angile*, as they say *eu-nuque*, *eu-charistie*. And though it be ill founded, yet it seems to have been introduced a long time ago, since Beda in his poetry takes notice that they said *a-vrum* for *au-rum*, *e-vangelium* for *eu-angelium*. But as to the verses which are quoted out of Tertullian,

Tradit evangelium Paulus sine crimine mundum,

it is not his, no more than the others which are attributed to him, according to what Mons. Rigault hath observed in his notes on this author. And it is contrary to the practice of the antients, who always make *eu* long, as in *Eu-ander*, *Eu-anus*, and such like.

Namque ab Euandro castris ingressus Hetruscis, Virg.
Nec non Euantem Phrigium, Paridisque Mimanta, Id.

Which they would never have done, says Vossius, had the U been separated from the *epsilon*, which is naturally short.

But it is observable that Terentius declares that these two diphthongs *au* and *eu* were pronounced somewhat shorter than the others.

AU & EU *quas sic habemus cum Græcis communiter,*
Corripi plerumque possunt temporum salvo modo. And lower down;
Ἐυπολιν, πευκὴν & εὖνιν, aut poetam Εὐριπίδην,
Syllabas primas necesse est ore raptim promere;
Tempus at duplum manebit, nihil obest correptio.

III. *Of the Diphthong* EI.

In the diphthong EI, the E was very weak, so that scarce any other sound was heard but that of the I; hence it is that this E was

was often lost, and there remained only a long I, as in *eo, is, it,* for *eis, eit,* &c. because, as we have already observed, the long I had almost the same sound as this diphthong, as Cicero sufficiently testifieth, when he makes an allusion and comparison betwixt *bini* and βίνι, and as we likewise see in the old monumental inscriptions, where they wrote indifferently *dico* or *deico, heic* or *hic, omneis* or *omnis,* &c. Which was owing to a delicacy of the language particularly used by well-bred people; whereas the vulgar or illiterate persons rather sounded the E entire. For which reason Varro observes that the peasants said *vellam* for *villam,* which came from *vehillam* or *veillam.* And in Cicero, Crassus reproves Sulpicius, because by leaning too much on the E in this diphthong, *he did not pronounce like an orator, but like a ploughman.* And hence also it is that heretofore some pronounced *leber,* and others *liber,* because it came from *l.iber;* and in like manner *Alexandrea* or *Alexandria,* as coming from *Alexandreia:* and the like.

IV. *Of the Diphthongs* OE *and* OI.

Terence and Victorinus inform us that these two Latin diphthongs had a very great affinity with the Greek diphthong OI. And Ramus in the third book of his schools, expresseth the sound of the latter by these French words *moi, toi, soi.* This has occasioned the changes we sometimes observe in the antient copies, as *Adelphoe* for *Adelphoi,* in Terence; and in another place *Oinonem* for *Oenonem,* with the like: and shews us the reason why in rendering words from Greek into Latin, they are always changed one for the other, ποινὴ, *pœna,* &c. where we see that as of AI they made Æ, so of OI they made OE, only by changing I into E.

Now as among the Latins the O bore a great relation to the U, it happeneth that OE hath been oftentimes changed into U, as when of *pœna* they made *punire,* that is *pounire,* after their manner of pronouncing the U. And therefore we find in antient inscriptions, *oisum* or *œsum* for *usum. Coiravit* or *cœravit* for *curavit.* They said likewise *moerus* for *murus—aggeribus moerorum,* Æn. 8. according to Servius, whence also cometh *pomœrium* quasi post *moerum* sive *murum;* we find also *moenus* for *moerus* (changing *n* into *r*) and in the plural *mœnia* for *munia,* from *munio.* In like manner *mœnera* for *munera,* &c. Thus it is that the Flemings write *goet,* and pronounce it *goot,* to signify *good:* and thus we still say *Puni* for *Pœni; bellum Punicum* for *Pœnicum;* the Carthaginians having been called *Pœni, quasi Phœni,* says Servius, because they came from Phœnicia, where we may likewise take notice of the change of PH into P. For the Jews and other eastern nations, according to St. Jerom, had no P; whence it comes that he always translates *Philistiim* to signify the people of *Palestine,* though now of one and the same letter, which is the ם, they make either a P or a PH, putting it with or without a *daguesh.*

But we are to take notice that this change of the diphthong OI into U, was received only in those words where the O was sounded stronger than the I: whereas in most other places, it partook a great

great deal more of the sound of the I, as Lipsius sheweth. Which makes us doubt whether Ramus hath sufficiently explained the sound of this diphthong, when he says it was the same as in the French words *moi*, *toi*, *soi*; and whether it would not be better represented by these verses out of Virgil, Æn. 11.

Proinde tona eloquio solitum tibi; meque timoris——Argue.

Where *proinde* being only a dissyllable, perfectly expressed the sound of this diphthong, says Vossius. Hence, as in these words where the O was strongest, it has prevailed, and been afterwards changed into U; in like manner where I was strongest, it has often remained by itself. For from λοίζω or λείζω comes *libare*; from *loiber* or *leiber* cometh *liber*; and thereby we see that it is no wonder that the Athenians did not all understand in the same manner this oracle pronounced at Delphi:

Ἥξει Δωριακὸς πόλεμος καὶ λοιμὸς ἅμ' αὐτῷ.

and that some took λιμὸς for λοιμὸς, *a famine* instead of *the plague*. Not that these two words had entirely the same sound, says Vossius, but because in reality there was very little difference.

Chapter VI.

Of the nature of I *and* V *consonants. Whether there are any Triphthongs, or other Diphthongs among the Latins, than those above explained.*

IN order to explain entirely what relates to the Latin diphthongs, it is necessary for us here to take notice of the I and V consonants.

I. *Whether the* I *and* V *were Consonants among the antients.*

Scioppius pretends that the I and V were never any thing else but vowels among the Latins, and his principal argument is that in verse we often see them unite into a diphthong, as *fuisset*, of two syllables in Lucilius; *pituita*, of three in Horace; *suadet*, *suasit*, *suetus*, and others, of two in Virgil:

Suadet enim vesana fames——&c.

where the *u* in *sua* is pronounced in the same manner as in *qua*. So that according to him the Latins pronounced *vinum*, *vale*, just as the Germans pronounce *win*, *wal*, &c.

Hence he believes that in *navita*, the first syllable was pronounced in the same manner as in *nauta*, because it is only the same word; and the first in *favitor* (which we find in Plautus) in the same manner as in *fautor*, the I being lost in those words, merely because it was scarce distinguished in the pronunciation.

This may be supported by the authority of Tully, when he shews that there was no great difference between *cauneas* and *cave ne eas*. For the E of *cave*, being hardly distinguished, no more than in *face*, *dice*, and the like imperatives, where it is now entirely disused; they seem to have said *cau-n'eas*, for *cave ne eas*.

II. *Whether*

II. *Whether there are any Triphthongs.*

Now according to this opinion of Scioppius, we must also admit not only of more diphthongs than are commonly allowed, but of course of triphthongs, as UÆ in *aquæ*, VEA in *alvearia*, *laquearia*, &c.

Seu lento fuerint alvearia vimine texta, Virg.

And we find even by Cornutus, that they were admitted by some of the antients; for otherwise they would not have given themselves the trouble to refute this opinion. Besides that Charisius expressly declares in the beginning of his first book, that syllables may be long either by a single vowel, as A, or by two, as UA, or by three, as UÆ.

On the contrary Quintilian says, that there are never three vowels in a single syllable, but one of them is changed into a consonant. And Terentianus maintains the same thing.

Syllabam nec invenimus ex tribus vocalibus.

Vossius likewise rejects these triphthongs, insisting that the Romans had at all times the J and V consonants, and founding his opinion on this, that the oriental languages have their *vau* and their *jod*, which answers to these two letters, as we likewise find that they have been adopted by the French and by other vulgar languages.

We read also in Cassiodorus, that according to Cornutus, Varro had taken notice of the V consonant, which he called *va* or *vau*, because of its rough sound. Priscian declares the same thing, and confirms it not only from Varro, but likewise from Didymus. And it does not seem at all probable, that the Latins, after following the Æolians in every thing, should not likewise have borrowed their *digamma*, that is the V consonant which supplied its place every where; pursuant to the same Priscian.

This is further corroborated by the figure invented by the emperor Claudius for this V, which is only an inverted Ⅎ. Which doubtless he would never have done, had it not been received in the pronunciation. Whence one might infer that the use of this V consonant was greater than that of the I, for otherwise he would have no reason to order a new character for one more than for the other: though they are both marked as consonants in the antients, as in Quintilian, Charisius, Diomedes, Terentianus, Priscian, and others.

St. Austin, in his book of the Principles of Logic, observes also as a thing *beyond all sort of doubt*, that in these words *venter*, *vafer*, *vinum*, and the like, where V is a consonant, *the sound is strong and full*. For which reason, says he, we drop it in some words, as *amasti*, *abiit*, for *amavisti*, *abivit*, &c. in order not to offend the ear. And hence it is, he addeth, that we derive the etymology of the word from *vis*, because *sonus verbi*, *quasi validus*, *congruit rei quæ significatur*. Which is consonant to the opinion of Plato in his Cratylus, and to that of the Stoics, who believed there were

were no words, but what could be some way accounted for by the sound of the letters: though Cicero laughs at this opinion, which St. Austin likewise seems to disapprove.

But besides these reasons and authorities, Scioppius's opinion is liable still to three or four difficulties, which it will not be easy to solve.

The first is, that it destroys the position in verse, where one would think that *ad*, for example, in *adjuvat* could not be long, if the I after the D were not a consonant. And it signifies nothing to say with this author, that the *ad* is long by the apposition of the diphthong *iu*, which being hard to pronounce, sustains this first syllable. For if this length of *ad* proceeded only from the difficulty of pronouncing the second syllable, how comes it that this syllable itself was not long, since according to him it lasted longer in pronouncing? And how came it to give to the first syllable a length of time and quantity by sustaining it, when it was neither long, nor sustained itself? But if the length of one syllable might be owing to the fullness of the next, how comes it that the first in *Adunctus*, is not rather long, since the second is so full and so hard to pronounce, as to be long both by nature and position?

The second objection that may be made against him, and which depends on the first, is, that if the j was a vowel in *ab Jove*, *adjuvat*, and the like, it would be a diphthong with the next vowel, and therefore would lengthen that syllable, whereas it is short. To which it signifies nothing to answer, that all diphthongs are not long by nature, because the first in *queror*, and the second in *aqua*, *sanguis*, and the like, are not such. For it may be said, I think, that those syllables are not real diphthongs; the nature of the diphthongs, as we have already shewn, being to have a double sound, whereas that of the U was always to become a liquid after these two consonants, Q and G; as in *aqua*, *sanguis*, &c. and even frequently after S, as in *suavis*, *suetus*, *suadet*, and the like, whose genuine pronunciation is to be only of two syllables. And then the U was lost, and slipped away in such a manner, that it had no power or force to lengthen the syllable, unless the following vowel was already long by nature, as in *quæro*, *suadet*, &c.

The third objection is that if this I and this V had been always vowels, they would have occasioned an elision of the letter *m* or of the vowel in the preceding word, which they do not. As *tollere vento*. *Incute vim ventis*. *Interpres divûm Jove missus ab ipso*. *Audentes fortuna juvat*, Virg. And not *toller' ïento*, *fortun' tuïat*, &c.

The fourth objection is, that even the U and I vowels are frequently changed into consonants, as in *gen-va labant*. *Ten-vis ubi argilla*. *Ar jetat in portas*. *Par-jetibusque premunt arctis*, according to Probus and Terentianus. Which is much more probable than the opinion of Macrobius, according to whom those verses would begin with a foot of four short syllables.

But whatever may be the result of this question, which hath its difficulties on both sides; what we are most to observe is, that in all probability the Latins did not pronounce this I, though a consonant,

sonant, so strong as we do. As may be still seen by the Italians, who always pronounce their I like a vowel, unless they put a G before it, to which they even give something of the D; for though they write *Giacomo*, they pronounce it almost like *Dgiaçomo*; but except on this occasion, always *iacomo* or *iacopo*. And in the Latin words where they do not put the g, because they cannot alter the orthography, as *jacio*, *judico*, *adjuvo*, they pronounce this *j* in such a manner, that we only perceive the sound of the *i* vowel, though they call it *i* consonant. And among the Hebrews the *vau* and the *jod* have a much greater affinity with the sound of our *i* and *u* vowels, than of our consonants.

It is for this reason very likely, that the poets join one of these vowels to others in verse oftener than we imagine. For, not to mention *suavis*, *suetus*, *suadet*, and others, which have this sound of themselves, and not by poetic licence; we find *alveo* of two syllables only, *alvearia* of four, *fuisset* of two in Lucretius, and a great many more, whether this is to be called a diphthong or a triphthong, or a Syneresis, that is, when two syllables are contracted into one; examples of which may be seen in the next book, in the Section of Latin Poetry, chap. 3. n. 5.

III. *Whether the* I *may sometimes pass for a Double Consonant.*

From the foregoing discourse it is easy to see that the Grammarians had very little foundation to say that the I was sometimes a double consonant, since it appears rather to have been only a semi-consonant. And little does it import to allege that it makes the syllable which precedes it long by position, as the first in *major*; since it is certain that if the I was a double letter, it might be resolved into two simple ones, which is not so much as imagined. And therefore the reason why the first is long, in *major*, *pejus*, and the like, is not that the *j* is a double consonant in those words, but on the contrary it is because, being there a vowel, it makes a diphthong with the first, *mai-or*, *pei-us*, &c.

And indeed it evidently appears that this *i* cannot form a long position of itself, since in *bĭjugus*, *trĭjugus*, *quadrĭjugus*, the *i* is short in the antepenultima before this consonant.

Interea bĭjugis infert se Lucagus albis, Æn. 10.

Which happens not only to the compounds of *jugum*, as some have fancied, but likewise to the other words.

Aure rĕjectantem mistos cum sanguine dentes, Æn. 5.

as Pierius would have us read it; whereas others put *ejectantem*, which Macrobius, Farnaby, and Vossius, seem to favour: though this makes nothing at all for the I consonant, the first syllable being long in this word, only because we are to read it with a diphthong *ei-ectantem*, and perhaps they even put two *ii*, as Priscian witnesseth that the antients wrote with a diphthong *eius*, *peius*, *Pompeius*, examples whereof are still extant in antient inscriptions; and as we learn from Longus, that Cicero wrote *aio*, *Maiam*, and the like with *ii*.

For

For this very reason the first is long in *Caiius*, and *Caii*, and the like.

Quod peto da Caii, non peto consilium, Mart.

and Lucretius has made it the same in *reii*, *eii*, as likewise Plautus.

Chapter VI.

Of Liquids.

THEY generally reckon four liquids, or gliding letters; that is, which run glib and smooth in pronouncing; namely, L, R, M, N; though, as we have already taken notice, the two last are not very gliding.

The L and R have so great a relation to each other, that those who want to pronounce an R, and are not able to effect it, because of its great asperity, do naturally fall into the L.

Hence ariseth the mutual change betwixt these two letters. For not only the Attics say κρίβανος for κλίβανος, *clibanus*; and the like; but the Latins have also taken *cantherus* from καν̃θήλιος, *lilium* from λείριον, *vermis* from ἕλμινς, or Fέλμινς, *a worm*, &c. And by the same analogy of *niger* they have made *nigellus*, of *umbra*, *umbella*, and such like diminutives. They used also to say *conflacuit* for *confracuit*, Varr. *Parilia* for *Palilia*, Festus; just as we say *Alvernia* for *Arvernia*, Auvergne.

But the R was put also for D, as Priscian observeth, *Arvocatos* for *advocatos*; *arverna* for *adverna*. And in like manner *meridies* for *medidies*, taken from *media dies*, &c. And the R was likewise changed into S, as we shall shew hereafter.

The M hath a very obscure sound, and is pronounced on the edge of the lips, whence it was called *mugientem litteram*. It was often dropped in prose, as it is still in verse. *Restitutu'iri*, in the civil law, instead of *restitutum iri*. *Salte* for *saltem*, Vet. Gloss.

On the contrary the N was called *tinniens*, because it had a clearer and neater sound, the tongue reaching the palate of the mouth, as Nigidius and Terentianus observe. Which sheweth that it was pronounced in *Manlius* the same as in *an*, in *menses* the same as in *en*, &c. Though sometimes it lost great part of its force in particular words, and helped to form a simple sound between it and *g*, as we shall more particularly take notice in the 9th chap. num. 7.

Scaliger in his book de emend. temp. observes, that the Chaldeans frequently changed *nun* into *lamed*; *Nabonassar*, *Nabolassar*; *Nabonidus*, *Labonidus*.

It was also customary with the Greeks to change the *n* into *l*, saying for instance, λίπας for νίπας, from whence we have *lepus*: πλεύμων for πνεύμων, from whence we have *pulmo*: Μάλλιος for *Manlius*, &c. But sometimes they dropped the *n* entirely, as Ὀρτήσιος, for *Hortensius*: which made Lambinus imagine, that the real name of this Roman orator was *Hortesius*, contrary to the authority of antient copies and inscriptions. Besides, we find by

a multitude of other examples, that it was usual with the Greeks to drop the *n*, when it happened not to be final, as Γαλλία Ναρβωνησία, Λουγδουνησία, Ἱσπανία Ταρακωνησία in geographers and historians, for *Gallia Narbonensis, Lugdunensis, Hispania Taraconensis,* Οὐάλης for *Valens*, &c. Κλήμης, Κρήσκης, Πούδης, for *Clemens, Crescens, Pudens*, in the New Testament and elsewhere.

This letter is also sometimes lost in Latin, as when of *abscindo* is formed *abscidi* in the preterite. We likewise meet with *abscidit* for ἀποτέμνει, in the present, V. Gloss. Hence they used to write *coss.* to signify *consules*, as Quintilian observeth by cutting off the *n*. But very often this omission of the *n* can be attributed to no other cause but the ignorance of transcribers and sculptors, when we find in the antients, for example, *Clemeti* for *Clementi, cojux* for *conjux, meses* for *menses*, &c. Because as the small strokes that are put over the vowels to mark the long ones ā, ē, ō, have been sometimes taken by the ignorant for tittles that made *n* and *m*, as we have already observed; so on other occasions, where they afterwards really signified those same letters, they were omitted by those who believed that they were only marks of quantity. And that is what deceived Lambinus in the word *Hortēsius*, as we have seen but just now.

Quintilian says that the *m* was frequently at the end of words in Latin, but never in Greek, and that the Greeks changed it then into *n*, because the *n* had a more agreeable sound, though it was rare in Latin to see words ending with this letter.

Hereby we see that it is an error to pretend that in Greek the *n* ought to be pronounced like an *m* before β, π, or μ; since at the end of words it would be a barbarism, according to Ramus, to say τὸν βίον, as if it were *tom bion*, τὴν μερίδα, as if *tem merida*, and the like.

But N had also an affinity with R, as *dirus* and δεινὸς, *furia* from φονία. And from thence comes *Æneus* for *æreus*. *Cancer* for *carcer*, of which they formed *cancelli*. *Carmen* for *canimen*, from *cano*. *Germen* for *genimen*, from *geno* for *gigno*, according to Joseph Scaliger upon Varro, and the like. And it was likewise put for S. whence we have *cessones* for *censores* in Varro, as the same Scaliger observeth. *Sanguis* for *sanguen*, &c.

CHAPTER VIII.

Of the Mute Consonants, and first of those of the first order, P, B, F, V.

WE give the name of mutes to those consonants, which have a more obscure and less distinct sound than the rest. There are six of them in our division, which we disposed according to the relation they bear to each other.

I. *Of*

I. *Of* B *and* P.

B and P are so near a-kin, that, according to Quintilian, reason required a *b* in the word *obtinuit*, but the ear could distinguish only a *p*, *optinuit*. Hence we find by antient inscriptions, and by the old glossaries, that these two letters were often confounded, *apsens* for *absens*, *optimus* for *obtimus*, *pleps* for *plebs*, *poplicus* for *publicus*, and such like. Hence we have still remaining *suppono* for *subpono*, *oppono* for *obpono*, &c. And several nations frequently pronounce one of these letters for the other, as the Germans, who say, *ponum vinum* for *bonum*, and the like.

The Greeks also used frequently to change these two letters, one for the other; and Plutarch takes notice that it was customary for the inhabitants of Delphi to say, *βατεῖν* for *πατεῖν*, *βικὸν* for *πικὸν*, &c. And hence it comes that whenever an S followeth, we change the *b* into *p*. *Scribo*, *scripsi*, just as the Greeks say, *λείβω*, *λείψω*, &c. for the B, according to Priscian, is never suffered to precede the S in any syllable. But this is not so general as this author imagined, since we still meet with *absis* and *absinthium*, for the Greek words *ἄψις* and *ἀψίνθιον*.

It is by this same analogy that the Latins have taken *pasco* from *βόσκω*, *papæ* from *βαβαὶ*, *buxus* from *πύξος*, *pedo* from *βδέω*, *puteus* from *βύθος*, and the like; as the Greeks have borrowed *πύργος*, *turris*, from the Phœnician word *Borg*, whence the French word *bourg* seems also to be derived.

These two letters have likewise this in common, that they have crept into several words without any necessity, as *absporto* for *asporto*, see Gloss. *Obstendit* for *ostendit*, see Gloss. *Obstentui* for *ostentui*, ibid. and thence it is that from *urere* they say *comburere*: and hence also, according to Nonius, they say *celebre* for *celere*, &c. And the same in regard to the P. *Dampnum* for *damnum*, see Gloss. *Scampnum* for *scamnum*, Id. *Sumpsi* for *sumsi*, &c. See the Preterites, vol. 1. rule 51. p. 257.

II. *Of the* F *and the* V *consonant.*

The F was pronounced almost like *φ*, but not with so strong an aspiration; as Terentianus observes.

F littera à Græcâ Φ recedit lenis & hebes sonus.

Hence Tully rallies a Greek, who instead of *Fundanius*, said *Φundanius*, that is a *p* with an aspiration, *P-hundanius*. Nevertheless, upon the decline of the language, these two letters used to be put for one another, as may be seen by the old glossaries, *falanx* for *phalanx*, and in like manner, *filosophia*, *faleræ*, &c.

The V, that is the V consonant, had a fuller sound, but less rough than we now give it, by which we make it border very near upon the F. It had more of the German W, *winum*, *wine*; concerning which see what hath been already said, c. 6. And hence the Greeks frequently changed it into *ου*, *Varus*, *Οὔαρος*, &c.

III. *Re-*

III. *Relation between the* V *and the* Digamma.

This V supplied the place of the Æolic Digamma, which was so called because it had the figure of two *Gammas*, one upon another, thus, F. But we are particularly to observe that the *digamma* was not pronounced so strong as we now pronounce the V consonant, for which reason it produced no position in verse, as we shall shew hereafter. Hence Joseph Scaliger, in his notes on Eusebius, hath extremely well observed this difference between the *digamma* and the V consonant, that after the *digamma* is dropped, the word still subsists, as Ϝελένη, ἑλένη, ὦ Ϝον, ὦον: whereas the V is necessary to form the word, as *vulgus*, *volo*, *vado*, which would be destroyed, were we to say only *ulgus*, *olo*, *ado*, &c.

IV. *Other Relation between* V *and* B.

This V consonant had likewise a great relation to B, for which reason in words derived from the Greek, one is often taken for the other, as *βίω*, *vivo*; *βία*, *vis*; *βούλω*, *volo*; *βαίνω*, *venio*; *βαδίζω*, *vado*; *βόσκω*, *vescor*; *βοὴ*, *vox*; *βυρὸς*, *vorax*; *βεβαίω*, *vove*. For we have already taken notice that *e* was frequently changed into *o*, and *ai* into *e*.

Hence it comes that the Greeks sometimes rendered by a *β* the Latin words that begin with a V, *βαλῆσι* for *valere*, because, as they no longer used the *digamma*, they had nothing that came nearer to it; especially since the B began already to degenerate from its natural sound, which is that of *β*. This is a further proof, says Lipsius, that this V was not sounded in the present manner, because otherwise the Greeks would as naturally have attempted to express it by *φ* as by *β*. Therefore the passage we quoted from St. Austin, chap. 6. n. 2. who calls it *crassum & quasi validum sonum*, ought not, in all probability, to be understood of the roughness, but rather of the fullness of the V, which sounded almost the same as the French diphthong *ou*, and was very near a-kin to the German W. But this does not prove by any means that the Greek B should be pronounced like a V consonant, which we have made appear in the New Method of learning the Greek tongue.

Now what has been here observed in regard to the affinity between the B and the V, greatly favours the pronunciation of the Spaniards and Gascons. And though this error may seem very gross, yet it is more antient than people imagine. For not only Adamantius hath taken particular notice of it in Cassiodorus, but there are examples of it in old inscriptions, as BASE for VASE, CIBICA for CIVICA, &c. Just as we likewise meet with instances of V for B, VENEFICIUM for BENEFICIUM, SIBE for SIVE; and in the Florentine Pandects, AVEO for ABEO, VOBEM for BOVEM, VESTIAS for BESTIAS, and the like; which is very necessary to observe.

It is likewise in consequence of the affinity and relation betwixt these two letters that of *adfero* is formed *aufero*, whence we have *abstuli*,

abstuli, ablatum. And to this also it is owing that we have *arbilla* for *arvilla*, taken from *arvina*. Likewise *albena* for *alvena, advena*, whence cometh *aubain* in French, a foreigner according to Cujas: and also *aubene*, as much as to say *advene: bona caduca sive adventitia*, the *droit d'aubene*, or escheatage, being relative to the estates of foreigners deceased without lawful heirs, and which therefore devolve to the king.

V. *Relation of* B *to* F, *and to* Φ.

But beside this relation of B to V consonant, it had also another to F, and to Φ. For they used to say *bruges* for *fruges*, as Cicero takes notice; of βρέμω they made *fremo*, of βασκάνος *fascinum*, of βίνθος, *fundum*, &c. And on the contrary they used to say *sifilare* for *sibilare*, whence also comes the French word *siffler*; they said *af vobis* for *ab vobis*; and thence we have still remaining, *suffero* for *subfero*, *sufficit* for *subficit*, *suffusio* for *subfusio*, and others. Whereas the Macedonians, as Plutarch informs us, said Βίλιππον for Φίλιππον, and such like; and according to Festus we say *album* for ἄλφον, a kind of white itch; from ἄμφω cometh *ambo*; and the rest in the like manner.

VI. *Other relations of* B *or* P *to* M, *and of* P *to* F *or* PH.

As the letter M hath a very obscure sound, and is almost as labial as B and P, hence it is often changed into one of these two letters; as *globus*, a globe; *glomus*, a bottom, or clew of thread: *submitto, summitto*, μίλλειν, Æol. βίλλειν, παθοῦσα, Æol. μαθοῦσα, *vermis* from ἕρπω, *somnus* from ὕπνος, *polluo* from μιλύνω, μικκύλος, Æol. πικκύλος, whence the Italians have taken *picolo*, little.

Again, as P hath a relation to B, and B to F, so P hath also a relation to F, as *fido* from πιθῶ *persuadeo*, *figo* from πήγω. And it has likewise a relation to PH, either because originally this PH is no more than an aspiration added to the sound of P, or because in process of time this PH was pronounced like an F, which, as we have just now observed, has an affinity with P. Thus *trophæum* comes from τρόπαιον, *romphæa* from ῥομφαῖα, *verto* from βίπω. In like manner, *caput* from κεφαλή, *carpo* from κάρφω, *sapiens* from σοφὸς, &c.

CHAPTER IX.

Of the second class of Mutes, C, Q, G, J.

THERE is an affinity or relation between C and Q, as likewise between G and J consonant. Besides, there is an affinity between C and G; but we must see in what manner.

I. *Relation between* C *and* Q.

So great is the relation between C and Q, that several grammarians have attempted to discard the Q as a superfluous letter, pretending that the C and the U are sufficient to express the same sound as Q. And we see that the Greeks have not this letter, which was taken from the *Kophe* or *Koppa* of the Syrians, and in French it has no other force than that of the single K, or that of a C before A, O, U.

Quintilian asserts, that the letter K hath nearly the same properties and effect as Q. And Ramus declares, that in the university of Paris the letter Q had always the same sound in Latin as it has now in French, till the foundation of the royal professorships, under Francis I. So that they said *qalis*, *qantus*, *qis*, as we see some people pronounce it still. And he observes, that at first every body opposed the other pronunciation, introduced by the king's professors, as an innovation by no means to be admitted; though afterwards it made its way.

Nevertheless the letter Q still retains the same sound as K or C before O and U, as we see in *quùm*, which is the same thing as *cum*, pursuant to what hath been mentioned in the remarks on the pronouns, chap. 1. num. 4. And in *quo:* hence Cicero, as Quintilian informs us, rallying a cook who was intriguing for some high preferment, made use of these words, *Ego quoque tibi jure favebo*, because they could not tell by the sound whether it was the particle *quoque*, or the vocative of *coquus*, a cook.

But in conjunction with the three first vowels, A, E, I, it has a thicker and fuller sound, which is so particular, that it cannot be expressed by any Greek letters, *Duras & illa syllabas facit*, says Quintilian, *quæ ad conjungendas demum subjectas sibi vocales est utilis, aliàs supervacua, ut* EQUOS *ac* EQUUM *scribimus, cùm ipsæ etiam hæ vocales duæ efficiant sonum, qualis apud Græcos nullus est, ideóque scribi illorum litteris non potest.* Though this sound proceeds as much from the U as from the Q, because after a G the U has the same effect in *lingua*, *sanguis*, and others; and heretofore it had the same after S, *suavis*, *suadet*, &c. which has still continued in verse, as we have already observed.

This shews nevertheless the unreasonableness of some in rejecting the Q, as of Varro according to Censorinus, and of Licinius Calvus according to Victorinus, who never would make use of it; for it is always of service, since its office is to unite the two following vowels into one syllable, where the C denotes they are divided. This makes the difference between the nominative *qui* and the dative *cui*, between the infinitive *sequi*, taken from the verb *sequor*, and the preterite of *seco*, *secui*, and a great many others. This is further confirmed by Priscian, and by Terentianus Maurus, whom some have placed late in the fifth century, though he must have flourished in the middle of the fourth, since St. Austin quotes him as a dead author in books of his that were written before 390.

And so real is this difference between C and Q, that we find the antient poets have put a C where we always write a Q, when they wanted

wanted to divide the words into more syllables than they naturally form. Thus Lucretius useth *cuïret*, a trissyllable, for *quiret*.

——— Confringere ut arcta
Naturæ primus portarum claustra cuïret.

And thus also he made *acua* a trissyllable, for *aqua*. And in the same manner Plautus wanted to put *relicuüs*, in his Cistell. act. 2. sc. 1.

Quod dedi datum non vellem, quod relicuüm non dabo.

Because if we do not read it thus, the verse, which is trochaic, will not have its full measure.

II. *Whether* Q *ought to pass for a double letter.*

As we have observed that Q supplied the place of C and U, there are grammarians who insist on its being a double letter, and among the rest Capella, Diomedes, and Longus; an opinion which Vossius has also favoured. The ground they go upon is, that the antients wrote QI, QÆ, QID, &c. without a *u*, examples of which are still to be seen in antient inscriptions, whence it follows, say they, that the U was included in Q, and consequently that this is a double letter.

Nevertheless it is beyond all doubt that Q cannot be a double letter, for otherwise the first in *aqua*, *equus*, and the like, would be long, whereas it is short in verse.

To their arguments I shall give two answers; the first that it was the custom of the antients frequently to take a single letter for the characters which formed the name of the letter s putting, for instance, a K only for *Ka* or *Ca*, they wrote *Krus* for *Karus*, and yet this did not make the K a double letter. So that they might put likewise a *q* only for *qu*, and *qis* for *quis*, &c.

And thence it appears, to mention it only by the way, that when in Greek writings we meet with ο for ου, this ο stands for the name of the letter, as Quintilian observes; for its name was οῦ, according to Victorinus, just as they said μῦ, νῦ, οῦ; the name of no letter whatever being formed by a simple character. Hence the ε itself was called EI, as we find in Eustathius and Plutarch; so that sometimes, when they wrote only E, they pronounced EI, the single letter standing for the name of the letter itself. And therefore we meet in Athenæus with ΔΙΟΝΤΣΟ for Διονύσου, and in the two Farnesian columns, which were removed from the via Appia, ΤΟ ΤΡΙΤΟ for τὸ τρίτου, ΗΕΡΟΔΟ for Ἡρῴδου, and the like.

The second answer I make to their objection is, that when the antients wrote *qis*, perhaps they pronounced it as if it was a K, and the writing changed with the pronunciation. *Fortasse etiam sicut scribebant, ita & loquebantur*, says Quintilian. And this answer seems the more exact, as in Gruterus's inscriptions we meet not only with *q*, but also with *c* only, for *qu*; *Cintus* for *Quintus*, *sicis* for *siquis*. As on the contrary we meet with Q only for C. *Qurtius* for *Curtius*, *sæqulum* for *sæculum*, *mequm* for *mecum*: and with *qu* for C, as *liquebit* for *licebit* or *liqebit*; which is proper to be observed in order to correct a multitude of corrupt passages.

III.

III. *Of the* U *which always accompanies the* Q.

But in the present manner of writing the Q is always accompanied of course by a U, which has given occasion to grammarians to start a thousand idle questions: as whether it be a vowel or consonant, whether it forms position with Q for the preceding syllable, or whether it makes a diphthong with the following vowel, &c.

To cut short, I say that this U which always accompanies the Q is not a consonant, and therefore does not form position; and that it is a vowel, but a liquid vowel, which glides away so nimbly in pronouncing it, *as to be hardly perceptible*, according to Beda; and therefore it does not form a diphthong with the following vowel, because it loseth its whole force as a letter in verse, *amittit vim litteræ in metro*, says Priscian, which made Donatus believe, *that, strictly speaking, it is neither vowel nor consonant.*

Hereby we see that Alvarez, as well as Vossius, had very little foundation to call it a *liquid consonant*, because, if this was the case, it would at least render the first common in *aqua, aquilex, aquilo; eques, equidem*, and the like, which it certainly does not. But a stronger argument that this *u* is only a liquid vowel, is that being used also after G, as in *anguis*, it has been omitted in several words where it formerly took place, as *redigo, extingo*, for *rediguo, extinguo*, &c. And the French use it thus not only after Q and G, as *question, anguille*, &c. but likewise after C, as *cueillir*, &c.

IV. *Relation between* C *and* G.

G is only a diminution of C, according to Quintilian; and therefore there is a very great affinity between them, since of κυβερνήτης we make *gubernator*, of κλέος *gloria*, of *egi actum*, of *nec otium, negotium*, &c. And Quintilian observes, that in *Gaius, Gnæus*, they did not distinguish whether it was a C or a G. Hence it is that of *centum* they formed *quadringenta, quingenta, septingenta*, &c. Of *porricere* (which is still used in regard to sacrifices) they made *porrigere*, and the like.

It is supposed that the letter G was not invented till after the first Punic war, because we always find a C instead of G on the column called ROSTRATA, which was raised at that time in honour of Duilius the consul, and is still to be seen in the capitol at Rome, as MACISTRATOS, LECIONES, PUGNANDO, COPIAS CARTACINIENSIS. Which is impossible to account for, unless we take the C in the same sound as K. And it is observable that Suidas, speaking of the crescent which the senators wore upon their shoes, calls it τὸ Ῥωμαϊκὸν κάππα, plainly shewing thereby, that the C and K passed for the same thing; since indeed there was no difference between them in the sound. For whereas at present we greatly soften the C before E and I, pronouncing *Cicero* nearly as if it was *Sisero*, they on the contrary pronounced it in this and in all other words, the same as in *caput* and in *corpus*.

I say the same of G, which always retained the same sound. For whereas we have greatly softened it before *e* and *i*, pronouncing it in *regis* and *rege*, as in the French word *regent* and *regir*; they on the contrary pronounced it every where as in *rego*. Hence St. Austin saith, *Cùm dico* LEGE, *in his duabus syllabis, aliud Græcus, aliud Latinus intelligit*; giving us to understand, that the Latins pronounced the *g* as strong in *lege*, as the Greeks in λέγε, and that these two words had in his time but one and the same sound.

V. *Relation between* G *and* J *consonant.*

The soft pronunciation which we give to G, is likewise the cause of its having a great relation to the sound with which we pronounce J consonant, when followed by an E or an I. For we sound *regi* like *rejicio*, and *rege* like *pejero*, and so for the rest. But this soft pronunciation of the G is lost, when it happens to be followed by an *a*, *o*, or *u*, as *regat*, *rego*, *regum*, whereas we always preserve it with the J consonant, as *jacio*, *major* and *majus*, &c.

And if we should be asked whether this J consonant had really this same pronunciation among the antients, we refer to what has been above mentioned, chap. 6. p. 262.

VI. *Whether the antients pronounced* Gn *in the manner the French do at present.*

Another question may arise, whether the Romans pronounced the *G* before *n*, in the same manner as the Italians do at present, and as the French pronounce it in these words, *Agnez*, *magnifique*, *Espagnol*, &c.

In all probability they did not, but pronounced the *G* in *agnus*, as in *agger*, for this other pronunciation being so particular, and differing so greatly from the usual sound of the G, the antients would not have failed to take notice of it.

It is moreover observable that the G is sounded so very little in these words *Agnez* and the like, that it serves only to denote the liquid N, as the same G in Italian is a sign of the liquid L, *figliola*, *daughter*. Hence it is that the Spaniards do not use the *g* at all on those occasions, but are satisfied with putting a small tittle over the *n̄*, to signify its being a liquid, and that it receives this pronunciation, writing *señor*, and pronouncing *segnor*. And for this reason also Ramus, in his French grammar, useth a particular mark for this liquid *n* in French, without putting a *g*, but only a small comma under the *n*.

VII. *That there is still a middle sound between* G *and* N, *which is neither intirely one nor the other, and has given the Greeks occasion to change N into* Γ *before* γ, κ, χ, *or* ξ.

Another difficulty may here arise, to know whether the N is changed into Γ on certain occasions among the Greeks, as in ἀγγέλος,

ἄγγελος, ἄγχισα, ἄγκυρα, &c. and whether the r be then pronounced as an N. For it seems, says H. Stephen, to be a mistake of the transcribers, who lengthened the ν a little too much in the ligatures of the small letters, and made a γ of it. Hence in MSS. in capitals, such as those he made use of in compiling his Thesaurus, we find those words intire with an N, ΑΝΓΕΛΟΣ, and the like. Besides, Joseph Scaliger, in his notes on Eusebius, quotes, from an antient inscription, ANKYPA for ἄγκυρα. And indeed, addeth H. Stephen, it seems ridiculous to say that this N should be changed into r, for no other end but that the r should at the same time be pronounced like an N.

But in answer to this, we do not say it is pronounced *like* a Greek N, but as a vulgar *n*; or, to speak more properly, with a middle sound between the N and the G, according to Victorinus, contemporary with Donatus, St. Jerome's master, who acknowledges this change of letters, and this pronunciation among the Greeks. Which made Scaliger say, that if we sometimes meet with an N, this must be rather deemed an error of the transcribers, who imagined they should express this sound better by this letter, whereas, according to Vossius, it seems rather to require a new character.

And the Latins had something like it in their language, which Nigidius, as Gellius observeth, used to call a *false N*, as in *anguis*, *ancora*, *increpat*, *ingenuus*, and others: *In his enim non verum N, sed adulterinum ponitur*, these are his words, *Nam si ea littera esset, lingua palatum tangeret*. For which reason Varro, according to Priscian, lib. 1. takes notice that Attius and the antients used to put two *gg* on this occasion, like the Greeks, writing *aggulus*, *aggens*, *aggerunt*, and the like.

CHAPTER X.

Of the third class of Mutes, which are D *and* T.

THE letter D is only a diminution of T, as G is of C, even according to Quintilian. This seems to favour those who in Greek do pronounce the τ like a δ after a ν, saying πάντα as if it were πάνδα; λέοντος as if it were λέονδος: a softening that perhaps may be admitted, though it is not a fault to pronounce it otherwise. But even in Latin it is very certain that there is a great relation between those two letters, in consequence of which they are often changed one for the other, as *at* for *ad*; which made Quintilian laugh at those who scrupled to write them indifferently; *set* for *sed*, *haut* for *haud*, and others in the writings of the antients: *Quit* for *quid*, *adque* for *atque*, &c. in inscriptions and elsewhere.

The French write *voit* with a *t*, though it comes from *videt* with a *d*. And whenever the *d* is at the end of a word, and the

next begins with a vowel or an *h* without being aspirated, they pronounce it like a *t*, and say, for example, *grant esprit*, *grant homme*, though they write *grand esprit*, *grand homme*. Which shews that in French we ought always to lean harder upon the final consonants when the next word begins with a vowel, than in any other place.

In every other respect the French have almost intirely preserved the sound of those two letters, except in the T, which is in great measure softened, when joined with an *i*, before another vowel, where it is sounded almost like the *s* of the antients, *pronuntio*, as if it were *pronunsio*. Whereas they pronounced it in *litium*, *vitium*, &c. all the same as in *litis*, *vitis*; of which nobody can entertain the least doubt, because this soft sound is taken notice of by none of the antients, and moreover because it is a constant maxim, that no consonant hath two different sounds, either among the Latins or among the Greeks, this privilege, as Lipsius observes, being reserved for the vowels.

True it is that we have a fragment of one Papirius a grammarian, which mentions that the *ti* before another vowel was pronounced like *tzi*, *justitia* like *justitzia*. But besides that this pronunciation does not intirely establish our's, this very author excepts, among others, those words in which an *i* comes immediately after *ti*, as *otii*, &c. Which shews that this pronunciation was introduced only by degrees, and in proportion as the Latin was corrupted by the mixture of foreign languages. Hence also it is, that in the old glossaries we find *eciam* for *etiam*: and in Festus, *Murtia Dea* or *Murcia* (the goddess of sloth) according to the observations of Scaliger.

Chapter XI.

Of the Hissing Letters.

UNDER the name of hissing letters we include the S, and the double letters which are resolved by S.

I. *Of the letter S.*

S is called a hissing letter, because of its sound. It has been variously received among the antients, some having intirely rejected it, while others affected to introduce it every where. Pindar calls it κίϛδηλον, *adulterinam*, and has avoided it in almost all his poems. Quintilian says *it is harsh, and makes a disagreeable sound in the connexion of words.* For which reason it was often intirely rejected, *dignu'*, *omnibu'*, and the like in Plautus, Terence, and elsewhere. In some Latin authors it was also changed into T, in imitation of the Attics, as *mertare*, *pultare*, *aggretus*, for *mersare*, *pulsare*, *aggressus*, &c.

Others, on the contrary, affected to introduce it every where, *Casmœnæ* for *Camœnæ*, *dusmosæ* for *dumosæ*, &c. And Quintilian takes

takes notice that in Cicero's time, and afterwards, they frequently doubled it in the middle of words, *caussa*, *divissiones*, &c.

Be that as it may, there is no doubt of its being harsh if it be too hissing, or too often repeated; which obliged the French to soften it in such a manner, that when it happens to be in the middle of two vowels, they pronounce it like an Z, saying *mizere*, and not *missere*. And this soft sound they have introduced into Latin words, pronouncing *miseria*, like the French word *misere*, though the Romans always sounded their S in the same manner as in *seria*, and the like.

This letter had an affinity with R, which is the reason of there being so many nouns in ER and IS, as *vomer* and *vomis*, *ciner* and *cinis*, *volucer* and *volucris*, *saluber* and *salubris*, *pulver* and *pulvis*, and many others, where we must also suppose the change of E into I, of which we have taken notice above. Others are in OS and in OR; *labos* and *labor*, *honos* and *honor*, &c.

The Attics were also used to put the σ for ρ, ἄρσην for ἄῤῥην, *masculus*; θαρσαλέος for θαῤῥαλέος, *audax*, &c. Thus from τύρσις comes *turris*; from ἴσω (of which they made ἴσομαι) *ero*; from πράσσω, *porrum*; from κίλης, *celer*, and the like. And so from *Fusius*, *Furius*; *Valesius*, *Valerius*, &c.

But S had likewise a relation to D, as appears even by the Z, which includes both these letters, as we shall demonstrate in the following numbers; by the increase of several Greek and Latin nouns, *clamis*, *clamydis*, for *clamis*, *ys*; *lapis*, *lapidis*, &c. (whereto we may refer *litis*, *ditis*, *militis*, and the like, because of the above-mentioned affinity between D and T) by the compounding particles, *assumo* for *adsumo*; by the Greek and Latin verbs, ἄδω, *cano*, ἄστω; *ludo*, *lusi*, &c. and, in fine, by divers particular words, as from *edit* comes *est*, *he eats*, by Syncope, for *esit*.

II. *Of the Double Letters.*

The double letters always include the S, and therefore in great measure partake of its hissing.

The Greeks have three, Z, Ξ, Ψ; but the Latins have only two, X and Z; which is the case of most of the vulgar languages.

The X is equivalent to *cs*, as *dux* for *ducs*, for which reason it makes *ducis* in the genitive; and likewise to *gs*, as *rex* for *regs*, (notwithstanding what Vossius says) for which reason it makes *regis* in the genitive. For since G and C have so great an affinity, as we have already observed, and since they are so frequently changed one for the other, as *negligo* for *nec lego*, there is a very strong probability that the same double letter is also capable of expressing them both.

This X was sometimes put with a C, as VICXIT, JUNCXIT, and sometimes with an S, as CAPPADOXS, CONJUXS, &c. S. Isidore takes notice that it did not obtain before the reign of Augustus, and Victorinus informs us that Nigidius would never make use of it.

The Z had a softer sound than X, for which reason Quintilian calls it *mollissimum & suavissimum*. Yet this is not the same sound

as

as we give it at present, which is only a moiety of the S. Beside this it had something of the D, but with a very soft pronunciation; *Mezentius*, as if *Medsentius*; *Zethus*, as if *Dsethus*, &c.

Hence it is that the Dorians changed this letter into SD, whether in the beginning of a word, as σδυγὸς for ζυγὸς, or in the middle, as συρίσδω for συρίζω. Not that the ζ was equivalent to σδ, as Vossius remarks in the first book of his grammar; but by reason of a kind of transposition or Metathesis; both Flaccus and Longus observing, that as the X began with a C, in like manner the Z ought to begin with D; so that all the double letters end with S. Yet Erasmus and Ramus pretend the contrary, and Sextus Empiricus endeavours to prove against the torrent of grammarians, that ζ was as much equivalent to σδ as to δσ.

Be that as it may, the Æolians also changed the δ into ζ, as ζαβάλλειν for διαβάλλειν, *calumniari*; from whence they took ζάβολος for *diabolos*, which we meet with in S. Cyprian and S. Hilary; and which Erasmus renders *delatorem* or *calumniatorem*, and Budeus *adversarium*, and is the usual word by which S. Paulinus distinguishes the evil spirit.

The Latins likewise have frequently changed this ζ into D, and sometimes into S, taking *odor*, from ὄζειν, and from μᾶζα, *massa*; from πατρίζω, *patrisso*, &c.

The Z had also the like affinity with G. Hence it is, as Scaliger observeth, that when the modern Greeks would express the month called *Giumadi*, they write ζιουμάδι, and to express a Persian or a foreigner by the word *Agiami*, they write Ἀζάμι. This was even customary among the antients, as Capella observeth. Z, says this author, *à Græcis venit, licèt etiam ipsi primo G Græcâ utebantur; nam* IETTM *dicebant, nunc* ZETUM *dicimus*. The Latins also of ζεῦγος have made *jugum*, of μᾶζον, *majus*, and the like, where the *j* consonant had nearly the same sound as *g*. The Italians, to express the J consonant, prefix a G, and pronounce it like *dg*; they write *Giacomo*, but pronounce *Dgiacomo* for *Jacomo*, *James*. And it is observable likewise in French, that they who cannot pronounce the G, or the J consonant before *e* and *i*, (because these letters require to be sounded with a kind of hissing) pronounce exactly a Z, as when they say, *le zibet, du zinzembre, des zettons, ze ne sçai, zirai là*, instead of *gibet, du gingembre, des jettons*, &c.

By all these relations we find it is no wonder that the Z, which in Greek ought to characterise the fourth conjugation, because it is the fourth consonant of their alphabet, is also changed into two σ in the present; that is, that the verbs of this conjugation terminate in ζω or σσω. We find likewise why some take now and then a δ, and others now and then a γ, for the characteristic of their second aorist. This is intirely owing to the affinity betwixt the ζ and those other two letters; which may be observed in a single word; for what the Latins call *viridarium*, the Italians call *verzieri*, and the French *un verger*.

CHAPTER XII.

Of the aspiration H.

GRammarians are in doubt whether H ought to be ranked among the letters or not, because they say it is only an aspiration.

We acknowledge that H is only an aspiration, but we add that it is a real letter nevertheless, because every character instituted by mankind, to apprize us of some change in the pronunciation, ought to be deemed a real letter, especially where it has a place in the alphabet among the rest, as we see that H has. And indeed it is very ridiculous to imagine that H is not a real letter, because of its being only an aspiration, since we see that the oriental languages have three or four letters which they call gutturals, to express only the different aspirations.

The H supplies in Latin the rough breathings and the aspirate consonants of the Greeks; and thus it has two general uses; the 1. before vowels in the beginning of syllables, as in *honor, hœdus, prehendo;* the 2. after consonants, as in *thronus, Rhodus, philosophus, charitas.*

I. *Of* H *before Vowels.*

With regard to the former use the French have greatly changed the pronunciation of this letter in Latin words, and preserved it only in some French words. For in Latin they hardly pronounce it at all, as in *honor, homo, humor;* and in French it is entirely lost in these very words, *honneur, homme, humeur;* and in most words borrowed from the Latin or the Greek, pronouncing them as if there were no H, but merely *onneur, umeur, omme,* &c.

Now it is beyond all doubt that this was not the Roman way of pronouncing, but that they sounded the H with as strong an aspiration as it is sounded in words purely French, such as *la hardiesse, la halebarde, la hauteur,* &c. And perhaps they gave it even a stronger aspiration.

This appears by two clear and irrefragable authorities. The 1. of St. Austin, who, complaining to the Supreme Being that mankind were more diligent observers of the rules of grammar than of his divine laws, mentions that they were so exact in this pronunciation; *Ut qui illa sonorum vetera placita teneat, aut doceat,* says he, *si contra disciplinam Grammaticam, sine aspiratione primæ syllabæ, Ominem dixerit, magis displiceat hominibus, quàm si contra tua præcepta hominem oderit, cùm sit homo.* Conf. 1. c. 18.

The second authority is of Catullus, who rallies a person for introducing the letter *h* into every word. For the raillery is not because he pronounced the *h* in a different manner from others, but because, as the *h* had something of a harsh sound, he offended the ear by putting it where it ought not to be.

Chom-

Chommoda *dicebat, si quando* commoda *vellet*
Dicere, & hinsidias *Arrius, insidias:*
Et tum mirificè sperabat se esse locutum,
Cùm quantum poterat dixerat hinsidias.
Credo, sic mater, sic liber avunculus ejus,
Sic maternus avus dixerat atque avia.
Hoc misso in Syriam, requierant omnibus aures,
Audibant eadem hæc leniter & leviter.
Nec sibi post illa metuebant talia verba:
Cùm subitò affertur nuntius horribilis,
Ionios fluctus postquam illuc Arrius isset,
Jam non Ionios *esse, sed* Hionios. Carm. 85.

Here a person may ask in what manner this H ought to be pronounced, when it is before words beginning with an *i* aspirated in Greek, as *Hieronymus, Hierusalem*, &c. One would think that, since I is never a consonant in the Greek language, and that even the Latins, as already hath been observed, gave it a softer sound than we, this I ought always to pass for a vowel, though with the aspiration, and that we ought to say *Hieronymum, Hierusalem*, &c. just as Arrius said *Hionios*, when he wanted to aspirate the I of *Ionios*; and since even the modern Jews pronounce their *Jod* in this manner.

Yet the practice is various upon this head, some pronouncing it as a vowel, while others give it the whole force of a *J* consonant, as if it were *Geronimus*, just as the French always say *Gerôme, Gerusalem*, &c. wherein we must conform to the custom of vulgar languages.

II. *Of* H *after Consonants.*

In regard to H after consonants, Cicero *de Oratore* observes that the antients did not make use of it, and that they only put it after vowels, which made him inclined to say *pulcros, triumpos, Cartaginem*, &c. But that at length having reserved the speculation of these things to himself, he had fallen in with the custom of the people in regard to the practical part and to pronunciation; however that they still continued to say *Orcinos, Matones, Otones, Cæpiones, sepulcra, coronas, lacrymas*, without H, because this gave no offence to the ear.

Quintilian moreover affirms that the antients used frequently to drop it before vowels, saying *ædos, ircos*, &c. whereas in his time they were fallen into the opposite excess, saying, *chorona, prachones*, and the like. But we must consider the language, as it was in its purity.

Therefore as this H after consonants was introduced into the Latin tongue merely to supply the Greek aspirates, it seems as if it ought to be put only after the four consonants, C, P, T, R; though this happens (at least in regard to the three last) only in Greek or foreign words.

III. *Of*

III. *Of the pronunciation of* CH.

CH is pronounced differently in Latin and in French. For in Latin it is always pronounced like a K, making no difference with the C, except before the vowels E and I, or the diphthong, *æ*, *œ*, before which the C is pronounced like an antient S, as already hath been observed; whereas the CH always preserves its sound of K; *Achilles* and *Achates* being pronounced in the same manner.

But in French the genuine sound of CH before all vowels, is that which obtains in *char*, *cher*, *chiche*, *chose*, *chu*, *chou*. For which reason, though we have retained this *h* with the other consonants in words derived from the Greek, which begin with an aspirate, yet one would imagine it ought to be omitted with the C, as in *caractère*, *colère*, *Baccus*, and such other words, to prevent the mistakes of the unlearned, who being unacquainted with the derivation of those words, might pronounce *cha* instead of *ca*, *cho* instead of *co*, and *chus* instead of *cus*. And this is the opinion of Mons. de Vaugelas in his remarks on the French tongue, to which we refer the reader.

And indeed there is the greatest probability that both the Greeks and Romans were strangers to this pronunciation, since it is so particular to the French tongue, that the Italians, in order to express it, write *sci*, as *sciolere*, *sciaractere*, &c. Though it is very certain that the Greek X and the *Ch* of the Latins were pronounced differently from the Greek κάππα and the Latin K or C before any vowel whatever, that is, by giving it a strong aspiration: for otherwise Catullus could not have censured a man for saying *chommoda* instead of *commoda*, as we have seen in the epigram above quoted.

IV. *Of the pronunciation of* PH.

The same may be said in regard to *Ph*: for we pronounce it like F, saying *philosophie*, as if it were *filosophie*. Whereas the antients pronounced it almost like a P with an aspiration, *p-hilosop-hia*, or rather *f hilosof hia*, since it partook, as it still does partake, of the nature of *f* in its aspiration, and yet had not the same sound as it, as appears by the above quoted testimony of Cicero, who otherwise would not have laughed at a Greek for giving the sound of Φ to F, pronouncing *Fundanius* at if it were *Φundanius*, that is *Fhundanius*.

V. *Of* TH *and* RH.

In regard to *Th* in *theatrum*, *thesaurus*, and *Rh* in *Rhodus* and the like, the H is hardly perceived in the modern pronunciation of the Latin, though there is no doubt but it was distinguished by the antients, and in the Greek these aspirations are to be observed.

VI. *From*

VI. *From whence the Latins borrowed this aspiration* H.

The Latins borrowed their H from the Greek Ητα, as the Greeks had borrowed it of the Phœnicians, and these of the Syrians, who formerly said *Heta* instead of *Heth*. Which evidently shews that we ought to pronounce *Eta* in Greek, and not *Ita*.

But at first this H was used only as an aspiration; for which reason they wrote HEPOΔO for ἑρῴδου, HOΔOI for ὁδῷ, HEKATON for ἑκατὸν, *centum*; whence it comes that the H formerly signified a hundred, as the first letter of that word, pursuant to the observation of Longus, Scaurus, and Priscian.

They likewise used to put the H with the weak consonants, instead of the aspirates, which were not invented till some time after by Palamedes; so that they wrote THEOΣ for ΘEOΣ and the like.

VII. *Of some relations between the* H *and the Æolic digamma, which at length was changed into* V *consonant, and into* β.

But it is further observable, according to S. Isidorus, whom Cheke and Vossius have followed, that from the H arose the mark of breathings; for splitting it in two, at first they made ⊦ for the rough breathing, and ⊣ for the smooth, which were afterwards rounded, in order to give to the former the following mark ', and to the latter that of a comma. This is further confirmed by antient editions, and among others by Aldus's Hesychius, where the different breathings of the Greek words are marked by these two moieties of the H, namely ⊦ and ⊣. And if we examine strictly, we shall find that from the former moiety was taken our small *h*, where they only lengthened the second instead of a transverse line. And to this same reason it is owing, that the C in vulgar languages was sometimes no more than a mark of aspiration, or of a stronger sound, as we still see in *Clotaire*, which is the same as *Lotaire*; in *Clovis*, which is the same as *Lovis* or *Louys* and the like.

But as this mark of aspiration was not rounded in the beginning, perhaps it was owing to this that the *digamma* F, which represented nearly the first half of an H, hath oftentimes passed for a rough breathing, as appears in Fιλιη for ἱλιη, Fιερὴν for ἱερὴν, &c. And neither this *digamma*, nor the Attic H made any position in verse, as Priscian observeth; which the Romans have followed, their *h* having no power to render a syllable long by position.

The mutual affinity between these two letters is the reason that even in Latin they have been frequently put for one another; *fœdum* for *hœdum*, *fircum* for *hircum*, *fariolum* for *hariolum*, *fostem* for *hostem*, *heminas* for *feminas*, *hebris* for *febris*, and the like.

But this *digamma* used also, though not so often, to be put for a soft breathing, as Fλλὸς for ἱλλὸς, *strabus*, *squint-eyed*. It was customary likewise to insert it in the middle of words, to prevent the hiatus or concurrence of vowels, as ὄFις for ὄτις, from whence comes

comes *ovis*, ϝοϝ for ϝοον, from whence *ovum*. Where we see also that the V consonant has ever supplied the place of this *digamma*.

It is owing to all these relations that the rough breathing, the H, the *digamma*, and the V consonant, are oftentimes confounded and interchanged for one another. For example, of Ἑνετοὶ or Ϝενετοὶ the Latins have made *Heneti* or *Veneti*. In the same manner from Ἑστία or Ϝεστία cometh *Vesta*; from ἑσθὴς or Ϝεσθὴς, *vestis*; from ἔαρ, ἦρ, or Ϝῆρ, *ver*; from ἑσπέρα or Ϝεσπέρα, *vespera*; and so for the rest. But sometimes this *digamma*, or this rough breathing, is changed into β, as Passerat sheweth in his treatise of letters; βρήτωρ for ῥήτωρ, βρόδος for ῥόδος. Which particularly obtained among the Cretans, who said ἄϐον or ὄϐιον for *ovum*, and the like, always putting a β instead of the *digamma*; whence perhaps ariseth the mistake of pronouncing β like a V consonant.

Now these, as well as most of the preceding variations, are proper to be observed, not only in order to discover the origin and derivation of words, but likewise to understand divers obscure passages, to correct such as have been corrupted, and to decipher the antient manuscripts. Therefore to facilitate the use of them, I have subjoined the following table, where the most considerable of these variations will appear immediately at a single glance; though I did not intend to include them all, but only the most necessary. And here you are to observe, that when I shew that one letter may be put for another, as E for A, *faciem* for *faciam*, this means that we may generally conclude vice versâ, as A for E, *inars* for *iners*, *balare* for *belare*; and the same may be said of others which I mentioned above, though I have not inserted them in this table; having been satisfied, for the sake of brevity, with taking notice only of the most usual and most remarkable manner of writing.

TABLE

Of the manner of writing of the Antients.

THE MANNER OF WRITING OF THE ANTIENTS DIFFERS FROM OURS, EITHER

In QUANTITY	or the addition of	VOWEL, *as*	E.	Eidem *for* idem. Leitem *for* litem, Ubei, &c.
			I.	Maiïa, Caiïus, eiïus, *for* Maia, Caius, &c.
			O.	Jous *for* jus. Souo, quicuonqu; *for* suo, quicunq;
			U.	Juus *for* jus. Arbitratuu, luuit, *for* arbitratu, luit.
		CONSONANT, *as*	C.	Vicxit, juncxit, *for* vixit, junxit, &c.
			N.	Quotiens *for* quoties.
			S.	Exsigunt, exsercere. Amasso *for* amaso, *of* amaro.
			P. *or* B.	Quips *for* quis. Obstendit *for* ostendit.
			ST.	Stlis *for* lis.
			D.	Tuad *for* tua. Plebed, marid, estod.
		BOTH, *as*		Leibertated *for* libertate.
		A SYLLABLE, *as*		Postidea *for* postea. Indotestato *for* intestato.
	in the diminution	VOWEL, *as*	O.	Fenus *for* fœnus. Popli *for* popoli.
			I.	Adicito, subice, reice; *for* Adjicito, subjice, rejice.
		CONSONANT, *as*	S.	Osa *for* ossa. Clase, jusit; *for* classe, jussit.
			R.	Acera *for* acerra.
			L.	Pelex *for* pellex.
In QUALITY, in the change of		VOWEL, *as*	E, *for*	A. Faciem *for* faciam, &c.
			E, *for*	I. Leber, Menerva, præsentebos; *for* præsentibus.
			O, *for*	E. Vorsus, voster; *for* Versus, vester.
			O, *for*	V. Servos, volnus *for* Servus. Dicont *for* dicunt.
			O, *for*	AV. Coda *for* cauda; plostrum *for* plaustrum, &c.
			OE *and* OI, *for*	V. Cœrare, *for* curare. Oitier, oitile, *for* utier, utile.
			V, *for*	E. Dicundo, faciundo, ferundo; *for* dicendo, &c.
			V, *for*	I. Optumus, Maxumus, æstumare.
			V, *for*	O. Adulescens, epistula; *for* adolescens, &c.
			U, *for*	Y. Æguptus, Sulla, Surius; *for* Ægyptus, &c.
		CONSONANT, *as*	B, *for*	P. Obtimus *for* optimus.
			C, *for*	G. Cenas, lece, lecio; *for* Genas, lege, legio.
			D, *for*	L. Fidius, dingua; *for* Filius, lingua.
			D, *for*	R. Fedetrius *for* feretrius.
			F, *for*	B. Af virod *for* ab viro. Sifilus *for* sibilus.
			L, *for*	D. Delicat *for* dedicat.
			L, *for*	R. Conflacuit *for* confracuit.
			Q, *for*	C. Pequnia *for* pecunia.
			R, *for*	D. Arlabi, arfinis; *for* Adlabi, adfinis.
			S, *for*	D. Assum, asversa; *for* Adsum, adversa.
			S, *for*	R. Asa, casmen, minose; *for* Ara, carmen, minore.
			T, *for*	D. Alexanter, Cassantra, Set *for* sed. Quit *for* quid.
			V, *for*	B. Vobem *for* bovem.
		They have also frequently preserved the final letters of prepositions in compound words without changing them, Inlustris, affectus, Conlega, &c.		
		BOTH, *as*		Ausom *for* aurum. Exfociont *for* effugiunt. Prodigos *for* prodigus.
In both				Adicito *for* adicito. Addeictos *for* addictus. Continoeis *for* continuis. Deicundo *for* dicendo. Endo *for* in. Fasis *for* farris. Fousiosos *for* furiosus. Maxsumo *for* maximo. Oloi *for* illi. Poplos *for* populus. Poplei *for* populi. Praseted *for* præsente. Proxsumos *for* proximus. Sopera *for* supra. Faxsit *for* fecerit. Rupsit *for* ruperit. Jousit, jousus, *for* Jussit, &c.

CHAPTER XIII.

Of the genuine Orthography to be observed at present.

SUCH was the manner of writing that obtained among the antients. But as custom has departed in many things from that antiquity, we must see which is the genuine orthography, to be observed at present in the use of the Latin tongue.

Orthography may be known either by reason, or by authority.

By REASON, when we consider the analogy of the language and the origin of words: thus we have shewn in the Preterites, vol. 1. p. 257. that *sumo* makes *sumsi* and not *sumpsi*. Thus we know that *gratia* is written with a T, because it comes from *gratus*; and that *audacia* on the contrary is written with a C, because it comes from *audax, acis.* And we learn that *deliciæ* ought to be writ with a C, because it comes from *delicatus*; that we ought to write *vindico*, and not *vendico*, as it is in most books, because we say *vindiciæ*, and they both come from *vindex*.

To reason also we ought to refer the distinction which we find between certain words, as between *ara* and *hara*, between *abeo* and *habeo*, and the like.

By AUTHORITY, when we follow the manner of writing most usual in good authors, as when we write *caussa, caussæ*, because thus we find it in antient inscriptions, in Cicero, Virgil, and Quintilian.

But as there are many words, concerning which the learned are divided, and others that are written two different ways, for instance, *neglego* or *negligo*, *heri* or *here*, we shall therefore subjoin an orthographical list of the best authority.

List of some particular words, whose orthography may be depended upon.

AENUS and ÆNEATUS ought to be written with an *i* in the penultima, according to Aldus; and the antient copies favour it, as also the Greek analogy αἰνος, αἰθίοψ. Yet we may write them with an E, as well because we find it thus written in some antient copies, as because they are more consonant to the Latin analogy, which says, *igneus, malleus*, &c.

ANACHORITA is commonly written with an *i*, and thus we find it in St. Jerom and in Calepine. Yet it would be better with an E, because it does not come from ἀναχωρίζω, *recedere facio*, but from ἀναχωρέω, *recedo*.

APPULEIUS, see lower down, *Sall.*

APRIS or ABSIS, see the Heteroclites.

ARCESSO is better than *accerso*, because it comes from *arcio*, compounded of *ar* for *ad*, and of *cio*, to *call*. For the *r* use'd to be put for *d*, as we shall see presently. This verb hath been already taken notice of in the Preterites. There are some who distinguish between these two words, as Charisius, Diomedes, and Agroetius, who pretend that *accerso* is taken for *to bring or to call*; and *arcesso* for *to accuse, to appeal, or to repel*. But Ter. Scaurus and Velius Longus reject this distinction, affirming that whichever way it be written, it preserves the same signification, and is never taken for *accire, to repel, or keep off*. And therefore it ought to be wrote according to its real derivation.

ARTUS occurs in antient manuscripts for ARCTUS, *close, narrow*, though we cannot condemn the latter, which was first introduced for the sake of distinguishing it from *artus*, a joint.

AUCTOR. When it comes from *augeo*, there is no sort of doubt but it ought to take a C, as *auctor patrimonii*: or *auctor*, an auctioneer (see the Preterites, vol. 1. p. 294.) But when it is taken for the person who begins, or is the author of a thing, then there is some doubt. The antient inscriptions and MSS. make use of C even in this sense; which Vossius in his Etymologist approves of. And others give also this reason, that it is then, *quasi* ACTOR. But in French we ought always to write it without either C or H. AUTEUR, AUTORITE, &c.

BENIVOLUS occurs in antient writers for BENEVOLUS. And reason seems to confirm it, because the E is frequently changed into I in composition. *Benivolus*, says Beda in his Orthography, and *malivolus, malificus*, just as of *pace* is formed *pacificus*.

BUCINA was said for BUCCINA, according to St. Isidorus. And thus we find it in antient MSS. and inscriptions.

CÆSTUS and CESTUS, which a great many confound, ought to be distinguished, according to Servius. For the latter is feminine, and signifies the waist of a new married woman, or of Venus, and comes from κεστὸν, *pungere*, because it was marked with little points. But the former is masculine, signifying the arms of fencers, and comes from *cædo*.

Sin crudo fidit pugnam committere cæstu, Virg.

CÆTERA, because it is said for ἡ λοιπὴ, though we find it with a simple *e* in old MSS. and inscriptions.

CECIDI, and not CÆCIDI, with *æ*, though it comes from *cædo*, because the *æ* is what is changed into *i* long, and the first syllable is only an augment. See the Preterites, v. 1. p. 172.

CÆLUM, because it comes from κοῖλον, *cavum*.

CŒPI, to signify *I have begun*, from the old verb *cæpio*. For *cepi* cometh from *capio*. See the Preterites, rule 28, vol. 1. p. 210.

CONVICIUM ought to be written with a C and not with a T in the penultima, either because it comes from *vicus*, according to Festus, or because it is said for *convocium*, according to Labeo, by reason it is only a confusion of sounds and reproaches.

CULCITA is better than CULCITRA, according to Vossius, *a mattress, a feather bed*.

DISTRICTUS and DESTRICTUS, are both good. But Phrigius will have it that the latter ought ever to be wrote, having the authority of antient MSS.

EDEPOL and not *Oedepol*, as some pretend who derive it from *ab æde Pollucis*, but it is compounded of three words, *me, deus, Pollux*, sup. *adjuvet*. Therefore *edepol* is for *medepol*, in the same manner as we still say *ecastor* or *mecastor*, for *me Castor*, sup. *adjuvet*. which are forms of swearing in use among the antients.

EPHEBIUM or EPHEBUM, is the genuine writing; as in Greek ἐφήβιον or ἐφηβεῖον, and not *Ephœbeum*, or *Ephebœum*, as some will have it.

EPISTULA and ADULESCENS ever occur with a U in antient copies. But *epistola* and *adulescens* are become so familiar at present, that it would seem grating to the ear to pronounce them otherwise.

ETNICA is better than ÆTHICA, says Vossius, because it comes from ἔθνικὰ. Yet there are many who write it with *æ*, for which reason one may doubt whether we might not comply with this custom; just as we may write *scæna* in compliance with custom, though it comes from σκηνὴ, as we shall presently see.

FECUNDUS, FELIX, FEMINA, FENUS, FETUS, and their derivatives are better with a simple E, than with a diphthong, as we find them in antient inscriptions and MSS.

INCHOO or INCOHO, have been always the subject of dispute among grammarians. Yet Verrius and Servius are for the latter.

INCREBRESCO, INCREBUI, is the genuine writing, and not *increbresco, increbrui*: just like *rubesco*, and others. Yet we say *nigresco*, which may favour the other way of writing.

INTERNUNDINIUM. Thus we ought to write it, according to Victorinus, and not *internundinum*.

LACHRYMA or LACRYMA: the latter is preferable, because it comes from λα the augmentative particle, and χρυμὸς, *frigus*, tears being only a cold humour that drops from the brain: hence Festus takes notice that the antients wrote *dacryma*, taking it from δάκρυ-

μα.

μις, which is the same as δάκρυς, *frigus*.

LEVIS ought to be written with a simple *e*, whether it signifies *light* or *smooth*, because the latter comes from λεῖος, and the Greek diphthong *ει* is not changed into the Latin *æ*, but into *i*, or *e* long. Thus the whole difference is that *levis*, smooth, has the first syllable long by nature, and *levis*, light, has the first short. But *lævus*, *left-handed*, *unlucky*, is written with an *æ*, because it comes from λαιὸς.

MARCIUS NARBO, or MARTIUS. Vossius is for the former, because we find that the colony was sent to Narbonne, under the consulate of *Marcius* and *Porcius*: but the latter occurreth in an antient inscription of the town of Narbonne, intending perhaps to allude to the name of Mars, for the greater honour of its founder.

NE ought to be written with a plain *e*, even when it affirmeth, says Vossius, instead of *næ*: though Aldus is for the latter, because it comes from the Greek ναί. But all the antients write it with a simple *e*: concerning which see Faernus, Malaspina, and Lambinus.

NUMUS or NUMMUS. The former appears more natural, for it is derived from νόμος, *lex*, because money was invented to serve as a law in commerce. But the latter is also received, because consonants used frequently to be doubled.

OCION and not OCYON, *readier*, because it comes from the comparative ὠκίων, and not from the positive ὠκύς.

OPPERIOR for *expecto*, and not *operior*.

PARCIMONIA with a C, rather than with an S, as well because it comes from *parco*, like *alimonia* from *alo*, as because it is favoured by antient copies.

PATRICIUS with a C, and not PATRITIUS, because it is derived *à patribus eiendis*, according to Velleius, and others. The same ought to be said of *Ædilicius*, *tribunicius*, *ficticius*, *novicius*, which should be written with a *c*, as Priscian proveth. And this is also the opinion of Aldus and Vossius.

PENTECONTARCHUS, and not PENTALONTARCHUS, because it comes from πεντηκοντα, *quinquaginta*, and the MSS. favour it. This observation would be useless, if we did not see a number of fine editions in which it is written with an *a*.

PERLEGO is more usual at present, though the antients said *pellego*, in the same manner as *intellego* or *intelligo*, as appears by the testimony of Terentian, Scaurus, and Vossius.

PŒNA with *œ* and not *æ* contrary to the opinion of Mar. Corradus, by reason it comes from ποινή.

PŒNITET notwithstanding occurs sometimes with *æ*; which may make us put up with the other, though it is always best to write it with *œ*, as we find it in excellent MSS.

POMŒRIUM ought to be writ with *œ*, since it comes from *pone* and *mœrus*, according to Varro. Yet we find *pomerium* in antient authors.

PORCIUS with a C, and not PORTIUS. For the Porcian family at Rome, of which Cato was descended, took their name from the word *Porcus*.

PRÆDIUM with Æ and not PRŒDIUM with *œ*.

PRÆLIUM. Thus it is always writ; and yet Vossius maintains against Frischlinus, that we ought to write it *prœlium*: for since Æ cometh from the AI of the antients, as our OE from their OI, it appears that they wrote *proilium*, as well by the authority of Capella, who says, *sed proilium, Oinonem, similiùque planè exolcoverunt*, as by the testimony of Muretus, who says that in Plautus it was *proilium* for *prælium*, where the common editions have put *proilio*.

QUATUOR and not QUATTUOR, as Aldus pretendeth; because it is contrary to the antient MSS. as well as to etymology, since it comes from *quater*.

QUICQUID, rather than QUIDQUID, according to Priscian and Victorinus; and it appears by Quintilian that this question had been started so early as his time, and that a great many were for writing it with a C: *ne interrogare his videretur*, as he says; but he himself pays no great regard to it; *verùm*, those are his words, *hæc jam inter ipsas ineptias evanuerunt*.

RHŒTIA with *Æ*, because the Greeks call these people ῥαιτοὶ: though the old inscriptions vary.

RHYTHMUS, thus we ought to write it, and not *rhytmus*, with a single aspiration. For it comes from ῥυθμὸς.

RIPHÆI, and not RIPÆI, though it comes from ῥίπαιοι, because the *tenuis* is changed into an aspirate, says Vossius, and it is confirmed by antient MSS.

SAPPS,

Sæpls, Sæpios, Sæpimentum, which are commonly wrote with a simple *e*, occur with a diphthong in antient copies, as Pierius, Giffanius, and Vossius have observed. And thus they ought to be wrote.

Sallustius, and not *Salustius*. Apuleius and not *Apuleius*, though it is otherwise in books. But this is contrary to antient inscriptions.

But we must say Lucilius and not *Lucillius*, because it is authorized by the antient copies, and likewise by analogy, for it is the same as *Servilius*.

Scena or Scæna, neither of them is bad. The former is more agreeable to analogy, because it comes from σκηνή: and the second has the authority of antient copies and of inscriptions, which seems preferable. Even Varro writes Scæna and Sceptrum, though he owns that Actius wrote *scena*, and others *sceptrum*.

Scripsi, Nupsi, &c. with *ps*, and not *b*, though it comes from *scribo*, *nubo*, &c. The reason hereof may be seen above, chap. 8. n. 1. p. 268.

Sescunx and Sexcunx, which *Calepin* confounds, ought to be distinguished. For the former, as Budeus observes in the beginning of his book *de Asse*, is *an ounce and a half*; and the latter signifieth *six ounces*, as if it were *sexunx*, the *c* being only a letter added, pursuant to what we have already observed, chap. 11.

And *sexunx*, is of the same analogy as *quincunx*, *septunx*, and the rest.

Sidus, which is often written with a *y*, should never be wrote so, this letter being reserved only for words derived from the Greek, which is not at all the case of *sidus*, whether we take it from *insido*, according to Varro, or from elsewhere.

Silva ought always to be put with a simple *i*, though it comes from ὕλη, and not from *Silco*. The same must be said of *Silvanus*, *Æneas Silvius*, *Rhea Silvia*. Which is proved by the authority of antient MSS. and even by the Greeks, who in translating these words write, Σιλουανὸς, Σίλνος, Σιλβία, as may be seen in Strabo, Plutarch, Suidas, and others.

Solemne, rather than *solenne*, as it is written by those who derive it from *solus* and *annus*. For the antient MSS. have *solemne*, and Sanctius is strongly for this orthography, because, as Festus observeth, it comes from the old word *solius*, which in the Oscian language signified *totus*, whence also cometh Sollens, according to the same author. So that the word *solemne* does not properly signify *what is done every year*, as they pretend, but what is done commonly and usually, or principally and chiefly; with a solemn and extraordinary apparatus, and even with a particular sense of religion, as much as to say ὅλος σεμνὸς, *totus augustus & venerandus*. Hence we find, *Nuptiarum solemnia* and *funerum solemnia*, in Tacitus and other writers. Cicero understood it thus, when he said, *Tantum igitur nostrum illud solemne servemus, ut neque isthuc euntem sine literis dimittamus; our religious*, or *our usual custom*, &c. and Pliny, *Certè novæ nuptæ intrantes, etiam solemne habent postes eo attingere*, have this religious or usual custom. And Justin, lib. 42. c. 4. *Sed fatum Parthiæ fecit, in quâ jam quasi solemne est reges parricidas habere*, where it is a usual thing to see kings that have been parricides: and Horace, *Insanire putas solemnia me*, lib. 1. epist. 1. that is, κατὰ *solemnia*, according to the custom of the world. And lib. 4. od. 11. *Qui dies jure solemnis mihi sanctiórque pœnè natali proprio*. In like manner Virgil in this passage of the 5th Book of the Æneid, *Annua vota tamen solemnèsque ordine pompas*: for *solemnes* means there only *præcellentes*, which is perfectly expressed by the French word *solemnel*, though several have been led into a mistake by this passage, because of the precedent words, *annua vota*.

Sollistimum, according to all the antient copies, and not *solistimum*.

Spelæum, a den, ought to be written, one would think, with an *Æ* in the second, because it comes from σπηλαιον. Yet in the old copies it is written with a simple E, which is authority sufficient.

Sulfur, and not *sulphur*, because the φ was never admitted into Latin words, and ought to be used only in those of Greek original.

Subolis is better than *sob les*, not only because we find it written thus in antient copies, but because it comes from *subolesco*.

Subsiciva, or Subseciva, and not *succissiva*. For which we have the authority of the best MSS. and of the antient inscriptions; and it is likewise agreeable to analogy, because it does not come from *succido*, but from *subseco*, according to Vossius.

Tatia,

TETER, and not *teter*, according to the antient copies.

THUS or TUS. See the Genders, vol. i. p. 20.

TOPUS, and not TOPNUS, because it is not of Greek original.

TROPÆUM, as we find it in antient MSS. and inscriptions: and the analogy favours it, for in Greek we say τρόπαιον, though most moderns now write TROPHÆUM.

VINEA and TINEA, are always written with an *e* in the penultima, though Ursinus mentions his having seen them somewhere with an *i*.

CHAPTER XIV.

Of some other Remarks on Orthography.

I. *Of Words that ought to begin with Capitals.*

THE Romans had no other letters but capitals. But since small letters have been introduced, it is proper to observe, where the capitals ought to be placed.

Words beginning with a capital are therefore;

1. Proper names, as, *Moses, Homerus, Cicero, Roma*, and even adjectives formed of those words, as *Mosaicus, Homericus, Ciceronianus, Romanus*, &c.

Our Saviour's name is likewise wrote often in capitals out of respect, JESUS CHRISTUS.

II. Nouns that in some measure supply the place of a proper name; as *Dominus* for CHRIST. *Poëta* for Virgil. As also those of arts and dignities, as *Rhetorica, Astrologia, Rex, Dux*, &c. Those of festivals, *Pascha*. In short, all those that are intended to be any way remarkable or to make a figure in discourse. But you must avoid using too many.

III. Words that begin a new period. Yet when the period is very short, you may be satisfied with a small letter, as we shall shew hereafter.

IV. The beginning of every verse ought also to be distinguished by a capital.

II. *Of those Words which the Romans expressed by a few letters only.*

The Romans generally expressed their proper names by a few letters only. Some by a single letter, as A for *Aulus*: others by two, as CN for *Cnæus*: others by three, as MAN for *Manlius*, and the like, which may be seen in the preceding book of Particular Observations, chap. 1. n. 1. p. 227.

The inverted letters signified the proper names of women, as Ⅎ for *Marcia*, Ↄ for *Caia*, as already hath been mentioned, p. 229. but Ↄ likewise stood for the syllable *con*, as ↄjux for *conjux*, ↄliberta for *conliberta*, &c.

F by itself made *Filius*, N. *Nepos*, M. F. or M. N. *Marci filius, Marci nepos*, and so for the rest. Q. sometimes stands for *Quintus*, sometimes for *Quæstor*, and sometimes for *Quirites*, according to Diomedes.

P. C. makes *Patres Conscripti;* R. P. *Respublica,* P. R. *Populus Romanus,* S. P. Q. R. *Senatus Populusque Romanus,* S. C. *Senatus Consultum,* Cos. *Consul.* Coss. *Consules,* H. *Sestertius,* a small sesterce. See what has been said in the preceding book of Observations, chap. 3. p. 235.

When the same letter is repeated, it frequently is a mark of the superlative; thus B. B. is as if it were twice *bene, bene,* and for *optime,* or even for *boni, boni,* that is, *optimi.* In like manner F. F. signifies *fortissimi,* or *felicissimi,* P. P. *piissimi,* L. L. *libentissime;* or *locus laudabilis,* a remarkable passage in a book, says Valerius Probus, as the Greeks used to put a χ to signify χρήσιον or χρήσιμον, and on the contrary a Θ to signify things which they thought worthy of censure or blame. M. M. *meritissimo,* or *malus, malus,* that is *pessimus.*

III. *Of the right manner of putting Syllables together.*

I. When a consonant happens to be between two vowels, it must always be put with the last, as *a-mor, le-go,* &c.

II. If the same consonant be doubled, the first shall belong to the former syllable, and the second to the latter, as *an-nus, flam-ma.*

III. Consonants that cannot be joined together at the beginning of a word, generally speaking, are not joined together in the middle, as *ar-duus, por-cus.* Though there are some examples of the contrary in Greek, as ἐχθρὸς, *hostis.*

IV. But consonants that may be joined together in the beginning of a word, ought also to be joined in the middle without parting them. And Ramus pretends that to act otherwise is committing a barbarism. Therefore we ought to join

bd.	he-bdomas,	*because we say*	bdellium.
cm.	Pyra-cmon,		χμίλιθρα, *tabes.*
cn.	te-chna,		Cneus.
ct.	do-ctus,		Ctesiphon.
gn.	a-gnus,		gnatus.
mn.	o-mnis,		Mnemosyne.
phth.	na-phtha,		phthisis.
ps.	scri-psi,		psittacus.
pt.	a-ptus,		Ptolemæus.
sb.	Le-sbia,		σθένος.
sc.	pi-scis,		scamnum.
sm.	Co-smus,		smaragdus.
sp.	a-sper,		spes.
sq.	te-squa,		squamma.
st.	pa-stor,		sto.
tl.	A-tlas,		Tlepolemus.
tm.	La-tmius,		Tmolus.
tn.	Æ-tna,		Θνήσκω.

Exception to this Rule.

Words compounded of prepositions are an exception to this rule, since in these we must ever separate the compounding particle, as *in-ers, ab-esse, abs-trusus, ab-domen, dis-cors,* &c.

And

And the same judgment we ought to form of other compounds, as *juris-consultus, alter-uter, amphis-bæna, et-enim*, &c.

IV. *Of some other particular Marks.*

When a vowel is dropped at the end of a word, we put over it a small comma, called *apostrophe*, as *egon'*, *ain'*, *viden'*, *nostin'*, &c. for *egone, aisne, videsne, nostine.* And this figure, though rare among the Latins, is very common in French and in Greek.

When we want to separate one vowel from another, we put two points over them, as *aëra*, to show that they must not be pronounced *æra*; *iii* a dissyllable, to show that it must not be pronounced *vi* in one syllable, as in Ovid.

Ne temerè in mediis dissoliiantur aquis:

where the verse would be good for nothing, were we to read *dissolvantur* in four syllables.

When we want to draw two words into one, we put a small line between them, as in Virgil *ante-malorum*. This is what the antients called ὑφ' ἓν, *unitio*. And its figure is sometimes thus ‿.

CHAPTER XV.

Of Punctuation.

THE manner of pointing, that is, of making stops or pauses in discourse, seemeth arbitrary, and to differ in some measure according to the idiom in which a person writes, and even according to the particular turn of style which he has formed: yet since it has some foundation in reason, we shall mention what is most observable in regard to this subject, according to the practice now established among most of the learned.

I. *Of Three Sorts of Distinctions.*

The distinction observed in discourse, either in speaking or writing, is threefold.

The first is only a light breathing, or a short pause, which seems designed only to sustain the voice, and to avoid obscurity and confusion: this is called κόμμα, in Tully *incisum*, that is, *fragment*, or a part cut off, and is marked by a small *c* inverted thus (,) which we call *comma* or *virgula*. The Greeks give it another name, ὑποστιγμὴ, and the Latins *subdistinctio*, for a reason we shall mention hereafter.

The other is a longer pause, that takes in a greater part of the sentence, but still leaves the mind in suspense, and in expectation of what follows. This is called μέση, *media*, whence comes the French word *mediation*, or κῶλον, *membrum*: and it is marked with two points thus (:) But this pause is subdivided, as we shall show presently, the one which is the complete member, being marked with two points; and the other with a point and a virgula, which some call a *semicolon*.

The third is that, which finishes and renders the sentence entirely perfect; it is called *period*, and is marked with a single point at the end of the last word, thus (.). The Latins call it *ambitus*, or *circuitus*; and the Greeks τέλεια στιγμὴ, *perfect distinction*.

True it is that the antients did not make use of all these different marks. For having but the point only, if they put it at the bottom, they made it their *comma*, which for this reason was called *subdistinctio*; if they put it to the middle of the last word they made it their *colon*, or *media distinctio*: and if they put it to the top, it was their period or perfect sentence, as may be seen in Diomedes, lib. 2. in Donatus, ed. 1. cap. ult. in St. Isidore, *lib.* 1. *Orig. cap.* 19. And it is likewise the opinion of Alstedius, *Encyclop. lib.* 6. *de Grammat. Latinâ, cap.* 19. and of Melancthon in his grammar. Though Gaza at the end of his grammar says, that if they put the point to the middle, they made it their complete sentence; and if they put it to the top, it was their middle sentence, that is, their *colon* or mediation. This is also the opinion of Vergara, *lib.* 4. *Gramm.* Vossius in his small grammar, p. 272, says, that if they put the point to the middle of the final letter, they made it their *comma*: if they put it to the top, they made it their *colon*; and if they put it to the bottom, their *period*. But as he quotes Donatus and St. Isidore, it is likely he meant something else; the opinion of these authors being clearly expressed in the above-mentioned passages.

II. *Of the Comma.*

The use of commas is particularly necessary, when we are to make several distinctions, either in nouns, as

Grammaticus, rhetor, geometres, pictor, aliptes, Juven.

In like manner,

Non formosa, sed prudens.

But if there be a copulative conjunction, some are of opinion that it will not admit of a comma, and others will have it here likewise; as *Vir magnus, pius & doctus*, or *Vir magnus, pius, et doctus.* If the conjoined words are synonymous, there is more reason to take away the comma, as *Doctrinâ & eruditione clarus atque illustris.*

In verbs, as *Hortari, orare, monere non desinit.*

Feras, non culpes, quod vitari non potest, Publ. Syr.

In adverbs, as, *Serius, ocius, necesse cunctis est mori.*

The comma serves also to distinguish the sense and the members when they happen to be very short, and to have a particular connexion, as when Horace says,

Nos numerus sumus, & fruges consumere nati,

Again,

Quo semel est imbuta recens, servabit odorem
Testa diu, Id.

The comma is likewise necessary to prevent ambiguity, and to render the sense clear and distinct; as *Summâ quidem auctoritate philosophi, severè, sanè atque honestè, hæc tria genera confusa, cogitatione distinguunt,* Cic. If there had not been a comma after *confusa*, it would seem to refer to *cogitatione*, which is contrary to sense.

III. *Of*

III. *Of the Colon, or Two Points.*

The two points denote indeed a complete construction and the sense already perfect in itself; but which requires nevertheless something after it to end the sentence. Thus when there are two members in a sentence, each of which has its particular verb, as *Ante omnia necesse est se ipsum æstimare: quia ferè plus nobis videmus posse, quàm possimus*, Senec.

Nec verbum verbo curabis reddere, fidus
Interpres: nec desilies imitator in arctum,
Unde pedem referre pudor vetet, aut operis lex, Hor.

But if the period be long, each member is distinguished by two points, as when Cicero speaking of people of property, useth these words: *Quæ primùm* (res familiaris) *bene parta sit, nullóque turpi quæstu, neque odioso, tum quamplurimis, modò dignis, se utilem præbeat: deinde augeatur ratione, diligentiâ, parsimoniâ: nec libidini potiùs luxuriæque, quàm liberalitati & beneficentiæ pareat.* Offic. 1.

IV. *Of the Full Point or Period.*

The period, as we have already taken notice, ought to conclude with a point, shewing that the sentence is complete. Now we may observe two sorts of periods, the one short and the other somewhat longer. The short, as

Oderunt peccare boni virtutis amore. Hor.

And then if there are many of them collected in one series, they are distinguished, it is true, by a point; but this point is followed only by a small letter, as in Seneca, *Non est fides nisi in sapiente, apud sapientem sunt ipsa honesta, apud vulgum simulacra rerum honestarum.* And if this happens in verse, as verse must necessarily begin with a capital, you must be satisfied with putting two points, as in the same passage of Horace, whence the above verse was taken.

Tu nihil admittes in te formidine pœnæ:
Sit spes fallendi, miscebis sacra profanis, lib. 1. ep. 16.

Sometimes even in prose, and in long periods, we may put either a capital after two points, or a small letter after a point only, in order to render the sense more distinct, and to increase the pauses, by a greater variety of punctuation.

For an example of the pointing of long periods, we shall give the following, which is no less remarkable for the sense, than for the expression: *Si quis est paulo erectior, quamvis voluptate capiatur, occultat, & dissimulat appetitum voluptatis, propter verecundiam, ex quo intelligitur corporis voluptatem non satis esse dignam hominis præstantiâ, eámque contemni & rejici oportere: sin sit quispiam qui aliquid tribuat voluptati, diligenter ei tenendum esse ejus fruendæ modum. Itaque victus cultúsque corporis ad valetudinem referantur, & ad vires, non ad voluptatem. Atque etiam si considerare volumus, quæ sit in naturâ excellentia & dignitas: intelligemus quàm sit turpe diffluere luxuriâ, & delicatè, ac molliter vivere: quámque honestum parcè, continenter, severè, sobriéque*, Cic. Offic. 1.

V. *Of*

V. *Of the Semicolon, or Point and Comma.*

To the three preceding punctuations a fourth is added, namely the point and comma, called a *semicolon*; which denotes a pause somewhat longer than the comma, but less than the two points. As in this example out of Cicero: *Etsi ea perturbatio est omnium rerum, ut suæ quemque fortunæ maximè pœniteat; nemóque sit quin ubi vis, quàm ibi, ubi est, esse malit; tamen mihi dubium non est, quin hoc tempore, bono viro Romæ esse, miserrimum sit,* Epist. ad Torq. And in Gellius, *Cogitate cum animis vestris, si quid vos per laborem rectè feceritis; labor ille à vobis citò recedet; benefactum à vobis, dum vivetis, non abscedet. Sed si qua per voluptatem nequiter feceritis, voluptas citò abibit; nequiter factum illud apud vos semper manebit,* Cato apud Gell.

These examples exhibit all sorts of punctuations. But the point and comma particularly takes place in things opposite or contrary; or when we make an enumeration of several parts, as *propria, aliena; publica, privata; sacra, profana,* &c.

VI. *Of the Point of Interrogation and Admiration.*

Interrogations have also the following mark by which they are signified, thus (?) *Parumne igitur, inquies, gloriæ relinquemus?* Cic. *shall we then leave but little glory, you will say?* But the Greeks make use of the point and comma for this purpose, τί ποιεῖς; *quid facis?*

If the sentence is so far protracted, that the interrogation which appeareth in the beginning, seems to slacken and lose its force, then the mark of interrogation is omitted, as here, *An tu putas esse viros bonos, qui amicitias utilitate suâ colunt: nihil ad humanitatem, nihil ad honestum referunt; nec libenter ea curant, quæ ego nisi curarem præter cætera, prorsus me tuâ benevolentiâ, in quâ magnam felicitatis meæ partem soleo ponere, indignum putarem.*

Some make use also of a point of admiration, which is thus formed (!) as *O me perditum! O me afflictum! O tempora! O mores!* &c.

BOOK X.

OF

PROSODY.

SECTION I.

Of the Quantity of Syllables.

THIS treatise of quantity shows the right measure of syllables, in order either to make verses, or to pronounce prose in a proper manner, by preserving the tone and accents.

Quantity is therefore, properly speaking, the measure of each syllable, and the time we ought to keep in pronouncing it, according to which some are called short, others long, and others common.

The short have this mark (˘) and are equivalent only to half a long one.

The long have this other mark (¯) and ought to last as long as two short ones.

The common are those which are sometimes short, and at other times long in verse. We have distinguished them here by this mark (˘¯) which partakes of the other two.

Now this measure of syllables is known either by rules, or by the authority and reading of poets. The rules are either general or particular, as we are going to explain them.

But we are first to observe that syllables are long or short, either by their nature, or by accident, that is on account of the place where they are put, and the letters that follow them, which is called Position. Thus the first in *patris* is short by nature, because it comes from *pater*, which first is short. But as it is followed by two consonants, it may be also long.

On the contrary *præ* is long by nature, because it is a diphthong; but in compound words, if it precedes a vowel, this sort of position renders it short, as *prævire*.

Sometimes a syllable is long, both by nature and position, as *auster*.

But though it may be said that it is by position one vowel is short before another, just as it is long when it precedes two consonants; yet generally speaking we use this word position, only to signify the latter sort of long syllables.

RULES

Rules of the Quantity of Syllables.

General Rules.

Rule I.

Every syllable formed by contraction is long.

Examples.

As often as two syllables are joined or contracted into one, this syllable so formed by contraction is long; as *cōgo* for *cŏăgo* or *cŏnăgo*; *cōperuisse* for *cŏŏperuisse*, Lucr. *nīl* for *nĭhil*; *tibīcen* for *tibĭĭcen*; *īt* for *ĭĭt*; *mī* for *mĭhi*; *vēmens* for *vĕhĕmens*, Hor. and the like.

Annotation.

We place this rule the first, because it is the most general, and may serve for an introduction and inlet to a great many others. For example, a diphthong is properly no more than the union and contraction of two syllables, or of two vowels into one syllable, as *musæ* for *musai*, &c. Thus *Mnesthĕūs* a dissyllable for *Mnesthĕŭs* a trissyllable; *Orpheūs* for *Orphĕŭs*, and the like have the last long; because these two syllables are contracted into one by a Syneresis, of which we shall have occasion to speak hereafter.

In like manner *alīus* is long, because it comes from *alĭius*; *ambāges*, because it comes from *ambe* and *ago*, from whence was first formed *ambĕăges*, and afterwards *ambāges*; *bīgæ*, *trīgæ*, *quadrīgæ*, because they come from *bĭjŭgæ*, *trĭjŭgæ*, *quadrĭjŭgæ*, &c. *bōbus* or *būbus*, because it is instead of *bŏvĭbus*; *jūnior*, because it is instead of *jŭvenior*; *nōnus* instead of *nŏvenus*; *mālo* instead of *mă* (or *măgis*) *volo*; *stīpendium* instead of *stipĭpendium*; *indūgo* because it comes from *indŭăgo* composed of *indu* for *in* and *ago*. And a multitude of others: which we shall take notice of hereafter.

For we must remember what has been said in the preceding treatise of letters, which ought to be considered as the foundation of this of quantity; that the antients used formerly to write the long syllables with two vowels, as *veenit* for *vēnit* long in the preterite, instead of *vĕnit* short in the present: for which reason the former hath twice the time or measure of the latter.

But we must distinguish between a syllable cut off by Syncope and that which is joined to another by Syneresis, as for instance *smĭ homo* for *semĭ homo*; *smĭ animis* for *semĭ animis*: for whatever is cut off and taken away, can have no manner of influence on the next syllable, which therefore remaineth always in its natural state. This we shall make appear on sundry occasions in the sequel.

Rule

RULE II.

Of Diphthongs.

1. *Hence all diphthongs are long.*
2. *Except that* præ *is short, when it precedes a vowel.*

EXAMPLES.

1. Therefore diphthongs are always long; as *foēnum, aūrum, eūrus*; because they are in some measure a contraction or union of two vowels into one syllable.

2. Yet the preposition *præ* is short in composition, when followed by another vowel; as *præest, præustus, præire.*

Jamque novi præeunt *fasces, nŏva purpura fulget.*

ANNOTATION.

Statius however made it long, having regard to the nature of the diphthong, and not to the subsequent vowel.

——— *Cum vacuus domino* præiret *Arion,* Th. 6.

The first in *Mœ̆otis* is doubtful.

——— *Et* Moĕotica *tellus,* Virg.

Longior antiquis visa Moĕotis *hyems,* Ovid.

Which is owing to this, that some considered the nature of the diphthong, and others the position or place it held, being before another vowel, pursuant to the next rule. And the same may be said of *rhomphæa,* and *rhomphæalis.*

We find the first of *ænigma, hæresis,* and *sphæra,* short in Prudentius, as that of *hæmorrhoïs* in Fortunatus. Also the second of *catæchumenus* in the same Fortunatus, and that of *solœcismus* in Ausonius. Which is by no means to be imitated, since it proceeds only from the corruption of the language, when, as we have observed in the treatise of letters, they wrote the E simple instead of Æ and Œ, because they no longer pronounced the diphthong in those words, but the E only.

RULE III.

Of a Vowel before another Vowel.

1. *A vowel before another vowel is short.*
2. *But* E *between two* I's *is long.*
3. I *in the tenses of* īo *without* R, *is short.*
4. Iis *in the genitive is doubtful;*
5. *But* alīus *is long.*
6. *And* altĕrĭus *short.*

EXAM-

EXAMPLES.

1. A vowel followed by another vowel is short; as *justitĭa, dulcĭa, Dĕus.*

2. But E is long in the genitive and dative of the fifth declension, when it comes between two I's; as *diēi, speciēi.* This happens to all nouns of this declension, except these three, *fidĕi, spĕi, rĕi,* which have not the E between two *ii.*

3. I in *fio* is long in those tenses that have not an R, namely *fīo, fīam, fiēbam.* Where there is an R, the I is short; as *fĭerem, fĭeri.*

4. I in the genitives in ĭus is doubtful, as *unĭus, illĭus, ipsĭus, totĭus, utrĭus.*

5. *Alīus* hath I long in the genitive.

6. *Alterĭus* hath I short. Which gave occasion to this verse in Alstedius.

Corripit alterĭus, *semper producit* alīus.

ANNOTATION.

Solīus, is always long in approved authors. *Alterutrīus* and *Neutrīus,* are almost always long, though *utrĭus* be common.

The penultima is likewise long in *aulāi, terrāi,* and other antient genitives. As also in *Cāi, Pompēi.* And 'tis for this very reason that the nominatives in *ejus,* or *eja,* make E long, *Pompēius, Fontēius; Aquilēia, elegēia;* and that the genitive and dative of the fifth have it also long. For they used to say *dicii, specicii,* &c. and this they even did in regard to other nouns of this declension, where the *e* is not between two *i.* We meet with *reii* in Prudentius, *fideii* in St. Paulinus, as well as in Fortunatus and other Christian poets, concerning which, see also the treatise of Letters, p. 265.

Fĭeret hath the first long in Terence, Adelph. a. 1. sc. 2.

Injurium est, nam si esset, unde id fĭeret,
Faceremus.

Which proceeds undoubtedly from this, that heretofore, as we have observed in the Remarks, p. 117. they used to say *feirem, feiri,* as *audeirem, audeiri,* and afterwards they transposed *feirem* into *fierem.* Hence Priscian says that in *fieri,* there is a resolution of one long into two short.

The first is long in *ēheu,* but doubtful in *ōhe*; as also in *Dĭana,* because this word being formed of *Dea Jana* (for *Janus* signifies the sun, and *Jana* the moon, according to Macrobius and Varro) some have considered it as a word formed by Syncope of two letters, *Dea-na,* or *D-iana,* where the first is short by nature, as preceding another vowel: while others have considered it as a word which at first only dropped the *a,* so that it remained *Deiana,* of which

which was afterwards formed *Diana*, the diphthong *ei*, as may be seen in the treatise of Letters, being frequently changed into ī long.

Before we go any further, we must say something in regard to Greek words, because they have oftentimes a great many things that seem contrary to the foregoing rule.

OF GREEK WORDS.

Of those which are written with Long or Short Vowels.

In regard to Greek words, the knowledge of their quantity ought to be derived from the language itself. For those which have an η or ω in Greek are long, and such as have an ο or an ε are short.

Thus we see that *arithmētĭca*, *psaltērĭum* must have the antepenultima long, because in Greek we write ἀριθμητικὴ, ψαλτήριον. We see that *Trōes* and *Trōades* have the first long, because in Greek they are written with an ω: we see that *Dĕĭphobus* has the first long and the penultima short, because we write Δηΐφοβος.

We see likewise that in *Thermōdontis* the second is long, because in Greek it is an ω, as we find it in Apoll. 2. Argon.

——— ἐπὶ δὲ ῥόμα Θερμωδοντος.

Hence in Virgil,

Quales Threiciæ cùm flumina Thermōdōntis
Pulsant, &c.——————————*Æn.* 11.

It is a mistake to read *Thermŏdŏōntis*; as Pierius hath observed, and Vossius demonstrated, against those, who wanting to avoid the spondaic verse have corrupted the quantity: which has happened also in other places, as we have made appear when speaking of *potestur*, p. 116. And hereby we see likewise that there is no necessity for admitting of what Servius saith, that *Thermodon* is a Syneresis instead of *Thermodoon*.

Of those which are variously writ.

When a word is variously written in Greek, the quantity also varies in Latin verse. Thus the first is common in *Eos*, *Eous*, &c. because in Greek we write *ἠως*, and ἦως: ἠῶος and ἠῷος. Which Servius seems not to have sufficiently observed, when he attributes the making of the first short in *Eous* to a pure *licentia poetica*.

The accusative in *ea* coming from nominatives in *eus*, have generally the *e* short, as *Orphĕa*, *Salmonĕa*: but sometimes they have it long, as *Ilionēa*, *Idomēnea*, which they seem to borrow of the Ionians, who write these words with an η.

Of the Three Common Vowels.

In regard to the three common vowels, α, ι, υ, it would lead us into a long discourse to treat of them with any exactness. The most general remark we can make on this head is that the nouns ending in *aïs*, have generally the penultima long, as *Nāis*, *Lāis*. The

The terminations *āon* or *īon* have also the penultima long; as *Machāon, Lycāon, Amphīon, Pandīon,* &c. as also the compounds of λαὸς, *Menelāus, Archelāus, Nicolāus, Charilāus.*

But these rules are not always certain: for *Phăon, Deucalĭon,* and a great many others, have the penultima short. The penultima is doubtful in *Orĭon, Gerĭon,* and in *Nereĭdes.*

Of Words that have a Diphthong in Greek.

Diphthongs must be always long. Hence we see so many Greek nouns that have the *e* or *i* long in Latin, because in Greek they are written with ει, as *Cassiopēa, Centaurēa, Deiopēa, Galatēa, Medēa,* &c. Also *Basilīus, Darīus, Clīo, Elegīa, Iphigenīa, Antiochīa,* and such like.

Cause of the Deviation in Greek Words from the foregoing Rules.

The Latins nevertheless have frequently deviated from these rules in regard to Greek words, and for three different reasons. The first, because taking these words as if they had entirely lost one vowel of the diphthong, they ceased to consider them as long, but made them pass for short or common. Hence it comes that *chiragra* hath always the first short, according to Vossius, though in Greek we write χείραγρα. And hence Virgil hath:

——— *Vos & Cyclŏpea saxa, Æn.* 1.

though in Greek it is κυκλώπεια. And for the same reason *Chorēa, platēa,* and *Malēa,* a proper name, and some others, have the penultima common. To these we may also join *Academīa,* though it is more frequently short, because in Greek it is more frequently written with an ι, than with the diphthong ει.

The second is that they oftener paid more regard (especially in the latter ages, when the Greek was but little known) to the accent, than to the orthography in regulating the quantity. Thus they put *érẹmus, pŏesis, ĭdolum,* and such like with the penultima short, though in Greek we write ἔρημος, ποίησις, εἴδωλον, &c. (where the penultima is long) only because the accent is on the antepenultima. This has been particularly the practice of ecclesiastic writers, who neither in this respect, nor in whatever relates to poetry, have been so exact, as to serve for any rule to go by.

Thus in the hymn to the Holy Ghost, the word *Paraclĕtus* hath the penultima short, though in Greek it be written with an η, Παράκλητος, *consolator,* which has been owing entirely to the accent on the antepenultima. And thence proceeds the error of those who in the Church service have generally wrote *Paraclitus* with an *i,* into which they were also led by the bad pronunciation of those who sound η like *i,* though to say the truth, this word is neither Greek nor Latin.

The third is that the Romans have sometimes appropriated the Greek words to themselves in such a manner, as to render them entirely conformable to the analogy of their own language. Thus they said *crepĭdas,* the penultima short, as it came from *crepitum,*

crepitum, whereas according to Gellius it comes from κρηπίδα. And in Ennius we find *Hectorem* long, because he looked upon it in the same manner as *pictōrem*, and the like.

But there are still some words whose quantity is disputed, which it will be more proper to throw into a separate list at the end of this treatise, in order to proceed to other rules.

RULE IV.

Of a Vowel long by Position.

A vowel is long, when followed by two consonants.

EXAMPLES.

A vowel is long, whenever it is followed by two consonants, or by a double letter equivalent to two consonants, which is called POSITION; as *āt pius, Deūm cole. Cārmen, sapiēns*, &c.

Now the double letters are X, Z, as *āxis, Gāza, apēx.*

ANNOTATION.

For a syllable to be long by position, there must be at least one of the consonants in the very syllable lengthened. For if they are both in the next, this does not, generally speaking; make it long; as *frigorĕ frondes; æquorŏ Xerxes; sæpĕ stilum vertas*, &c. Yet it sometimes happens otherwise, as

Ferte citi ferrum, date tela, scandite *muros*, Virg.

Which Catullus and Martial seem particularly to have affected, as it is very common in Greek.

RULE V.

Of a Mute and Liquid.

1. *Whenever a mute is followed by a liquid in the same syllable, the preceding short vowel becomes common in verse;*
2. *But remains short in prose.*

EXAMPLES.

What has been hitherto said, relates to that sort of position, which they call firm and unchangeable. But there is still another called weak and changeable, which is when after one of these seven letters B, C, D, F, G, P, T, distinguished by the name of mutes, because they have only a kind of obscure sound, there follows one of these two, L or R, which are called liquids or gliding letters. For in that case the

the preceding vowel, which by nature is short, becomes common in verse; that is, it may be put either long or short; as

Et primo similis volŭcri, *mox vera* volūcris, *Ovid.*
Nox tenĕbras *profert, Phœbus fugat inde* tenēbras, *Id.*
Omne solum forti pătria *est, mihi* pātria *cœlum.*

The same may be said of *reflo, repleo, poples, locuples,* and the like.

2. But in prose this position of a mute and liquid, never lengthens a syllable by nature short; therefore it would be wrong to say for example, *locúplės, tenébræ,* the accent on the penultima, when it should be on the antepenultima.

ANNOTATION.

These liquids have also the same force in Greek words, as *Cyclops, Pharetra.* But besides L and R, this language hath the liquids M and N; as *Tecmessa, Cygnus, Progne,* &c.

The position is weakened in Greek, when the vowel is followed by *mn,* or *qd,* or *pt,* whence Martial took the liberty to make the second short in *smaragdus,* lib. 5. epigram. 11.

Sardonychas, smarăgdos, *adamantas, iaspidas uno.*

But we are to take particular notice of two conditions necessary for this weak and changeable position. The 1. the mute and liquid must be both in the same syllable. The 2. the syllable we want to make common in verse, namely that immediately preceding these letters, must be short by nature.

Hence the first syllable in *ōbruo* will be ever long, and not common, because the first condition is wanting, the *br* not being in the same syllable, for it comes from *ob* and *ruo;* the same may be said of *obtucor, quamobrem,* &c.

Again, the first is ever long in *acris, atri, matris, fratris,* for want of the second condition, because they come from *acer, ater, mater, frater,* whose first syllable is long by nature. We must say the same of *ambulácrum, candelábrum, delúbrum, lavácrum, simulácrum, salúbre, volutábrum,* which are long by nature, a circumstance that has not been always attended to by Christian poets.

Vossius further observeth that this kind of position of mute and liquid is so weak, that we ought not easily to make use of it, for the purpose of lengthening a syllable short by nature, without having some antient authority; and he adds for example, that he would not choose to make the penultima long in *genĭtrix.*

Now the weakness of this sort of position is owing to the inequality of two consonants, because the liquid gliding away much nimbler than the mute, to which it is joined in the pronunciation, it drags the mute in some measure along with it, or produces an inequality, in consequence whereof the preceding syllable is not sufficiently sustained, as it is when there happen to be two other consonants.

consonants, for instance *ăstra*, or even two liquids, as *tĕrra*; for then there is no inequality in the consonants: or when the liquid is before, as *ars*, *altus*, for in that case it is sustained by the following mute: or in short when they are in a different syllable, as *abluo*, for then the liquid does not draw the mute after it with such force. This the antients must have perceived in the pronunciation, though we are hardly sensible of it at present.

Whether I *be sometimes a Double Letter, and* V *sometimes a Liquid.*

To the double letters by us mentioned, grammarians add likewise the I, when it happens to be between two vowels, because, say they, it then makes the preceding vowel long by position, as *major*, *rejicio*, *aio*. But this error hath been sufficiently refuted in the treatise of Letters, chap. 6. num. 2. p. 264. where we proved that the first syllable in those words was not long by position, but by nature, and because the antients pronounced it as a diphthong. For otherwise, the vowel before *i* must be ever short, as we see in *semĭjacens*, *jurĕjurando*, *antĕjacit*, *bĭjugus*, and others.

They say likewise that the V after Q is a liquid consonant, because otherwise the first in *aqua* and the like words, would be long. But we have also given an answer to this in the same treatise, chap. 6. n. 2. p. 264.

Hitherto we have been upon the general rules, we must now come to such as are particular, and first of all mention a word concerning derivatives and compounds, because they relate to middle syllables.

OF DERIVATIVE WORDS.

WE shall content ourselves with giving an Annotation in regard to derivatives, because it is very difficult to lay down any general rules about the matter. Yet we may observe that in general they follow the nature of their primitive. Thus *ănĭmare* and *ănĭmosus* have the two first short, because they come from *ănĭmus*, whose two first are short also. And on the contrary the two first in *nātūralis* are long, because it comes from *nātūra* where they are long also; and the first syllable of this word is long, because it comes from *nātum*.

Thus the second is short in *virgĭneus* and *sanguĭneus*, because of its being short in *virgĭni* and *sanguĭni*. The penultima is long in *arātrum*, *ambulācrum*, *volutābrum*, because it is the same in *arātum*, *ambulātum*, *volutātum*: but the first is common in *līquidus*, because sometimes it is derived from *līqueo*, the first short; and at other times from the verb *līquor*, which hath its first syllable long, when of the third conjugation. For although we say *līquatur* the first short, we likewise say *līquitur* the first long: but the noun *līquor*, *oris*, liquor, hath always the first short.

Exceptions

Exceptions to the preceding Rule.

There are a great many derivatives SHORT, though their primitives be long; as *dux, dŭcis*, from *dūco; dĭcax* from *dīco; sŏpor* from *sōpio; săgax* from *sāgio; dītio* from *dis, dītis; fĭdes* from *fīdo*, though Tully derives it from *facio, quia id fit quod dicitur*: but there is more analogy in deriving it from *fido*, just as in Greek πίστις comes from πείθω, from whence *fido* is also derived according to Vossius. Add to these *mŏlestus* from *mōles*, and several others which may be learnt by use.

There are other derivatives LONG, though they come from short primitives; as *vōx, vōcis*, from *vŏco; rēx, rēgis*, and *regula*, from *rĕgo; tēgula* from *tĕgo; sēdes* from *sĕdeo; mācero* from *măcer; hūmor* from *hŭmus; hūmanus* from *hŏmo; sēcius* from *sĕcus; maledīcentior*, the third long from *maledĭcus* short, and others which may be learnt by the use of authors.

But what is most remarkable on this head, is that the derivatives do not follow their primitive, when they drop or add a consonant. For as the first in *rĕttulit* is long, because it reduplicates the *t*, though it comes from *rĕfero* the first short: so the following have the first short, though they come from long primitives, because they lose a consonant, as *dĭsertus* from *dīssero, fărina* from *fārris; cŭrulis* from *cūrro, ŏffella* from *ōffa; mămilla* from *māmma; tĭgillum* from *tīgnum; sĭgillum* from *sīgnum*; and the like.

There are even some that do not follow the analogy of their nearest primitive, but of another more distant, as *fătuus* the first short, which does not follow *fāri* the first long, but *φάω*, from whence cometh *φημὶ, dico*: as *lŭcerna* the first short, which does not follow the quantity of *lux*, but of *τῆς λύχνης*, whence *lux* itself is derived by contraction instead of *lucis*: as *vădum*, the first short, which does not follow the quantity of *vādo*, the first long, but of *βάδω*, from whence comes *vado* as well as *βαδίζω*: as likewise *nŏto*, which does not follow the quantity of the supine *notum*, the first long, but of *νόω*, from whence comes, *νοίσκω, νώσκω, γινώσκω*, and from thence *gnosco* or *nosco*. And so for the rest.

OF COMPOUND WORDS.

THE quantity of compound words is frequently known by that of the simple, and the quantity of the simple by that of the compound, which boys will easily discern, provided they are accustomed betimes to the right pronunciation of Latin. For it is the same quantity in *lĕgo* and *pérlĕgo*, in *lēgi* and *perlēgi*. As also in *prŏbus* and *imprŏbus*; in *scrībo* and *adscrībo*; in *vĕnio*, *advĕnio*, *advĕna*: and the like.

And this quantity is still preserved, when the vowel comes to change as in *éligo, séligo*, taken from *lĕgo*: thus from *cădo* comes *ŏccido*; and from *cædo, occīdo*: from *lædo, allīdo, collīdo*: from *áudio, obēdio, obēdis*, &c.

But the following are short, though their primitive be long: the compounds of *dico* ending in *dicus*; as *causidicus, veridĭcus*, &c.

&c. *dejĕro* and *pejĕro*, from *jūro*: *cognĭtum* and *agnĭtum*, from *nōtum*, which are shortened by the analogy of simple polysyllables in *ĭtum*; as *tacĭtum*, *bibĭtum*, &c. *nihĭlum*, from *ne* and *hīlum*; *innŭba* and *pronŭba*, from *nūbo*; but the antepenultima in *connūbium* is common. For in Virgil we find *connūbia*, the antepenultima long: and we likewise find it short in *connŭbio*, *connŭbiis*, unless we chuse to make them trisyllables.

Connubio *jungam stabili*, *propriámque dicabo*, 1 Æn.

The second is long in *imbēcillus*, though *băculus* hath the first short; and the third is short in *semisŏpitus* taken from *sōpio*, the first long. The participle *ambītus* hath the penultima long, contrary to the nature of the supine *ambĭtum*, as also of these verbal nouns *ambĭtus* and *ambĭtio*. Yet Lucretius makes *ambĭtus* also short in the participle; for which reason Scioppius and Vossius look upon it as common, because this word is compounded of *ambe* and *itus*, even according to Varro; so that when the *i* is long, it comes from the diphthong *ei*, *ambītus* for *ambeĭtus* (as we say *ambāges* long, from *ăgo* short, because it is said for *ambeages*); and when it is short, it conforms to the nature of its supine *ĭtum*, as the others *adĭtus*, *exĭtus*, *inĭtus*, *obĭtus*, *subĭtus*, which are always short, because they are formed without any appearance of contraction.

Now *ambe* comes from ἄμφι, of which was first formed *ambi*, afterwards *ambe*, the φ being changed into *b*, just as in *ambo* taken from ἄμφω: as may be seen in the Treatise of Letters, p. 270.

RULE VI.

Of divers Compounding Particles.

1. A, DE, SE, DI, *are long, when joined to verbs or nouns.*
2. *Yet* DI *is short in* dĭsértus *and* dĭrémi,
3. Re *is short except in* rēfert *from the noun* res.

EXAMPLES.

1. All those particles are long in composition, *āmitto*, *dēduco*, *ērumpo*, *dīripio*, *sēparo*, and the like.

2. *Di* is short in these, *dĭrimo*, *dĭrémi*, *dĭrémptum*, *dĭsértus*, *dĭsérti*, &c.

ANNOTATION.

De sometimes preserveth its long quantity before another vowel; as

Dēest *servitio plebes hoc ignis egentis*, Stat.

Which deserves more to be remarked than followed. For in general it is either made short, *Dona dĕhinc auro gravia*, Æn. 8. or it is joined with the following vowel in the same syllable, *Deest jam terra fugæ*, Æn. 10.

3. *Re* is short in composition, as *rĕdeo*; *rĕfero, rĕfers*; *rĕfert, rĕferre*, to tell or relate.

But *rēfert, it behoveth, it concerneth, it is useful*, is long, because it does not come from the particle *re*, but rather from the noun *res*.

Præterea nec jam mutari pabula rēfert. Virg.

ANNOTATION.

The poets, in order to lengthen the particle *re* in composition, do sometimes reduplicate the following consonant, as *relligio, rettulit*. Though we must not imagine that they did it always, as some pretend, not considering that the chief rule of poetry is the ear, which would be sometimes offended with such reduplications. Hence in *revolvo, reverto*, the consonant is never reduplicated, because it is contrary to the nature of this V, which perhaps at that time was not a consonant.

Nor is the consonant repeated in *redeo, redoleo*, and the like, because the D is only a letter that was borrowed already to prevent the hiatus and meeting of vowels. There are also some other occasions on which it is not practised.

RULE VII.

Of the other Prepositions.

1. *The other prepositions are short except* pro.
2. *But* pro *is also short in the following compounds;* prŏfiteor, prŏtervus, prŏficiscor, prŏcella, prŏcus, prŏfanus, prŏfecto, prŏfundus, prŏnepos, prŏfari.
3. *In the following,* pro *is doubtful,* prōpello, prōpulso, prōcurro, prōpago.

EXAMPLES.

1. The other prepositions being short by nature, are also short in compound words; as *ădimo, ăbest, ăperio; cŏërcuit, cŏmedo, ŏbumbrant, ŏmitto, ănhelat, inoffensus, supĕresse, sŭbeunt, pĕragit.*

We must except *pro*, which is long; *prōduco, prōfero, prōvĕho, prōfugio*, &c.

2. But in the words mentioned in the rule, *pro* is short, as *prŏtervus, prŏfecto*, &c. and some others which use will shew: as likewise those words where *pro* is the Greek preposition πρὸ, which signifies *ante*,

as

as *prŏpheta, prŏpontis,* and the like; though sometimes the Greek *pro* is long, conforming to the Latin analogy.

3. In some compounds *pro* is common, as *prōpello, prōpulso, prōpago, as,* a verb; and *prōpago, ĭnis,* a noun; *prōcurro, prōcumbo, prōfundo,* &c.

RULE VIII.

Of Words compounded without a Preposition.

In compound words A, O, *are generally long; and* E, I, U, *are generally short.*

But compounds formed by contraction, as also the compounds of dies, ubi, *and* ibĭ, *have* i *long.*

EXAMPLES.

In compound words two things may be considered, the former and the latter part. As to the latter part there is very little difficulty about it, because it is generally just as it would be out of composition. Thus the second in *dedĕcus* is short, because it comes from *dĕcus*, the first short. *Abūtor* hath the second long, because it comes from *ūtor*, the first long. But it is more difficult to know the quantity of the former part of the compound.

Nevertheless in general it may be said, that these two vowels, A, O, are long; and that these other three E, I, U, are commonly short. But we must inquire into this more particularly.

A is long in the former part of the compound, as *quāre, quāpropter, quācunque, quātenus.* Yet there are some short, which may be learnt by use, as *hexămeter, catăpulta.*

E is short, whether in the first syllable, as *nĕfas, nĕfastus, nĕfandus, nĕfarius, trĕdecim, trĕcenti, nĕqueo, ĕquidem, nĕque:* or in the second, as *valĕdico, madĕfacio, tremĕfacio,* according to Virgil (though Lucretius and Catullus make E also long in this sort of words): or in the third, as *hujuscĕmodi,* &c.

The following are excepted, having the first long, *sēdecim, nēquam, nequitia, nēquaquam, nēquicquam, nēquando.*

quando, mēmet, mēcum, tēcum, sēcum. As also these, which have the second long, *venēficus, vidēlicet.*

I is short whether in the first syllable, as *bĭceps, trĭceps, bĭcolor, trĭcolor, bĭvium, trĭvium, sĭquidem:* or in the second, as *agrĭcola, alĭger, artĭfex, caussĭdicus, fatĭdicus, omnĭpotens, totĭdem, unĭgenitus, unĭversus,* &c.

We must except those where the I changes in declining, as *quīdam, quīvis, quīlibet, qualĭcumque, quantĭvis, unĭcuique, reīpublicæ.*

Those also which come from a contraction, as *īlicet, scīlicet, bīgæ, quadrīgæ, prīdie, postrīdie, tibīcen* for *tibiĭcen,* &c.

The compounds of *dies,* as *bīduum, trīduum, meridies;* but *quotĭdie* is doubtful.

The following have also I long, *trīceni, trīcesimus, sīquis,* and *īdem* masculine. As also *nīmirum, ibīdem, ubīque, utrobīque, ubīvis:* but *ubĭcumque* is commonly the same as *ubi.*

O is generally long, as *aliōqui, introduco, quandōque, quandōcumque, utrōbique,* and others.

We must except however, *hŏdie, quandŏquidem, quŏque.*

Also the compounds of two nouns, as *Timŏtheus, sacrŏsanctus,* &c.

U is short, whether in the first syllable, as *dŭcenti, dŭpondium*; or in the second, as *quadrŭpes, carnŭfex, Trojŭgena.*

But *genŭflecto, cornŭpeta, usŭvenit, usŭcapit,* are still doubtful among grammarians; though the surest way, in my opinion, is to make *u* long on those occasions, because it is an ablative that remains intire in its natural state.

ANNOTATION.

Here we may be asked whether the second is long in *paricida; matricida,* because we find them long in Ausonius.

Ut parīcidæ *regna adimat Didio,* De Sev. Imp.

Matrīcida *Nero proprii vim pertulit ensis.*

Though in regard to the latter, there are some who read *matriquecida Nero,* &c.

On the contrary we find that *parĭcida* is short in Horace.

Telegoni juga parĭcidæ, Od. 29. lib. 3.

But as *paricida* is a Syncope for *parenticida,* being taken not only for

for one who kills his father, but likewise for a person that violates the duty he owes to his parents and to his country, we may say that Horace has made it short, merely by considering the dropping of the syllable, and leaving the others in their natural quantity: whereas Ausonius must have considered this word as formed by contraction, and therefore he made it long.

OF PRETERITES AND SUPINES.

RULE IX.

Of Preterites of Two Syllables.

1. *Preterites of two syllables have the former long, as* ēgi.
2. *But the following are short,* bĭbi, fĭdi, tŭli, dĕdi, stĕti, scĭdi.

EXAMPLES.

1. Preterites of two syllables have the former long, as *ēgi, vēni, vīdi, vīci.*

2. Yet the preterites of the following verbs are short; *bibo, bĭbi; findo, fĭdi; fero, tŭli; do, dĕdi; sto, stĕti; scindo, scĭdi.*

ANNOTATION.

Some have been for adding *lavi* to the above verbs, because of this verse in Virgil.

Luminis effossi fluidum lăvit *inde cruorem.*

But *lavit* is there the present tense, as well as *lăvimus* in Hor. lib. 1. sat. 5. coming from *lavo, lavis;* hence we meet with *lavĕre,* and in the passive *lavi, to be washed,* in Nonius.

ABSCĬDIT is long in Lucan, lib. 6.

Ille comam lævâ morienti abscĭdit *ephebo.*

And in Martial, lib. 4.

Abscĭdit *vultus ensis uterque sacros.*

Which sheweth that this preterite was heretofore doubtful, unless we choose to say that it comes then from *abscīdo,* compounded of *abs* and *cædo.* But this verb being obsolete, the surest way is to pronounce the above preterite short in prose, *ăbscidit.*

Now this rule of the preterites of two syllables holds also good for the plural; for *flerunt, flarunt, norunt,* and the like, have always the former long.

But we find *juverint* the former short, once in Catullus.

RULE X.

Of Preterites with a Reduplication.

1. *The two first syllables in preterites that have a reduplication are short.*

2. *But*

2. *But the second in* pepēdi, *is long, as also in* cecīdi *from* cædo.

EXAMPLES.

1. Preterites with a reduplication have the two first syllables short, as *dĭdĭci* from *disco*; *cĕcĭni* from *cano*; *tĕtĭgi* from *tango*; *cĕcĭdi* from *cado*.

2. But *pedo* hath the second in *pepēdi* long, as also *cædo* in *cecīdi*.

—— *Qui nullum fortè* cecīdit. Juv.

ANNOTATION.

In regard to the other preterites, if it be a syllable that does not depend on the increase, they follow the quantity of their present, as *cŏlo, cŏlui*, the first short.

Except *pŏsui*, the first short, from *pōno*, whose former is long. And *gĕnui*, which followed its old verb *gĕno*; as likewise *pŏtui*, which cometh from *pŏtis sum*.

Except also *divīsi, divīsum*, the second long, from *divĭdo*, the second short.

But if it be a syllable that depends on the increase, the rules thereof shall be given hereafter. Yet we may observe at present, that all preterites, either of two or more syllables, ending in *vi*, have ever the penultima long, as *amāvi, flēvi, quīvi, audīvi*, &c.

RULE XI.

Of Supines of Two Syllables.

1. *All supines of two syllables are long.*
2. *Except those of* eo, reor, sino, do, ruo, sero, lino.
3. *The supines of* queo, *and* sto, *are short.*
4. *The supine of* cio *is long, and that of* cieo *is short.*

EXAMPLES.

1. Supines of two syllables, as well as preterites, are long; as *nōtum* or *notus* from *nosco*; *vīsum*, or *vīsus* from *video*; *mōtum* from *moveo*.

2. But the six following verbs have their supines short; *co, ĭtum*; *reor, rătus sum*; *sino, sĭtum*; *do, dătum, ruo* formerly had *rutum*, from whence comes *dirŭtum, erŭtum, obrŭtum*; *sero, sătum*; *lino, lĭtum*.

3. These two have also their supines short, *queo, quĭtum*; *sto, stătum*; but *stāturus*, though derived from thence, hath the former long.

4. *Cio,*

4. *Cio, cis, civi, cītum, cire,* the former long. *Cieo, cis, civi, cĭtum,* the former short.

Excītum *ruit ad portus, & littora complent.* Virg.
Bacchatur qualis commotis excĭta *sacris.* Id.

ANNOTATION.

Of the Supine STATUM.

It appears that STATUM is short by the substantive *stătus, hujus stătus;* by the adjective *stătus, a, um;* and by the verbal noun *stătio.*

Hic stătus *in cœlo multos permansit in annos.* Ovid.
Musa quid à fastis non stăta *sacra petis?* Id.
Campus, & apricis stătio *gratissima mergis.* Virg.

Hence its compounds which change *a* into *i*, make this *i* short in the supine, as *præstĭtum;* hence also the verb *stătuo*, which seems to be derived from this supine, hath the first short.

Urbem quam stătuo *vestra est*——Virg.

Yet the participle *stāturus*, hath the former long.

Tunc res immenso placuit stātura *labore.* Lucan.

As also its compounds.

Constātura *fuit Megalensis purpura centum.* Mart.

And this made Priscian believe that the former in the supine *statum* was also long, though what hath been above mentioned, proves the contrary. Nevertheless we may say, I fancy, that it was heretofore common, since we still see in the compounds, that in those which retain the *a* it is long, though in such as change the *a* into *i*, it is short.

Non præstāta *sibi præstat natura, sed unus,* St. Prosper.

Whence also it comes that *stator* is short in Prudentius, and long in Ovid. And *statim*, which is derived from *stando*, according to Vossius, is long in Avienus and Alcim. Avitus, but short in Catullus, whose authority is preferable in this respect.

Verum si quid ages, stātim *jubebo,* Epigram. 33.

Of CITUM and SCITUM.

CITUM is long when it comes from *cio*, because it follows the fourth conjugation; as it is short when it comes from *cieo*, because it follows the second. But *citus* signifying *quick, lively, active,* is short; whereas for *divisus*, it is long: as *erctum citum, erctum non citum.* See Servius on the 8th book of the Æneis.

SCITUM is ever long, whether it comes from *scio*, or *scisco. Scitus*, from *scio*, signifies *handsome, pretty, well made, graceful; Scitus puer*, Ter. Coming from *scisco*, it signifies *ordained* and *decreed*, from whence we have *plebiscitum*, a decree of the people. Plautus plays with those two words in his *Pseud. act.* 2. *sc.* 4.

Ps. *Ecquis is homo* scitus *est?* CH. Plebiscitum *non est* scitius.

Where Lambinus is evidently mistaken, in saying that *scitum* had the first syllable long in *plebiscitum*, but that every where else it was short.

RULE

Rule XII.

Of the Supines of Polysyllables.

1. *The supines of polysyllables in* UTUM *are long.*
2. *As are also those in* ITUM, *when they come from a preterite in* IVI.
3. *But all others in* ITUM *are short.*

Examples.

1. The supines of polysyllables in UTUM are long, as *solūtum* from *solvo, solvi*; *indūtum*, from *induo, indui*; *argūtum* from *arguo, argui.*

2. The supines in ITUM are also long, when they come from a preterite in IVI; as *quæsītum* from *quæro, quæsīvi*; *cupītum* from *cupio, cupīvi*; *petītum* from *peto, petīvi*; *audītum* from *audio, audīvi.*

3. The supines in ITUM are short, if they do not come from a preterite in IVI; as *tacĭtum* from *taceo, tacui*; *agnĭtum* from *agnosco, agnóvi*; *cognĭtum* from *cognosco, cognóvi*; *monĭtum* from *moneo, monŭi.*

But the penultima in *recensītum* is long, because it cometh from *censio, censivi*, and not from *censeo, censui.*

Of the INCREASE of VERBS.

Rule XIII.

The nature of the Increase of Verbs.

When the verb hath more syllables in the other tenses than in the second person present, this is called Increase.

Examples.

The increase of verbs is ever regulated by the second person present: so that those tenses which do not exceed this person in syllables, have no increase; as *amas, amant*; *audis, audit.* But those which exceed it by one syllable, are said to have one increase; as *amamus, audatis*; where the second is called an increase,

crease, because the last is never counted for such. Those which exceed it by two syllables, have two increases; as *amābāmus*, *docēbāmus*. Those which exceed it by three, have three increases, as *amāvĕrĭtis*, &c.

Even the increase of the passive is regulated by the second person of the active; as *amāris*, the second is the increase. *Amābāris*, the second and third are increases, measuring them by *amas*.

In regard to verbs common and deponents, we must imagine the second person of the active, and regulate them in the same manner as the rest.

Rule XIV.

Of the Increase in A.

1. *The increase in* A *is long.*
2. *But the verb* do *hath* da *short.*

Examples.

1. A is always long in the increase of verbs, as *exprobrāre*, *stābam*, *bibāmus*, *fuerāmus*.

The verb DO makes the increase DA short throughout; as *dămus*, *dăbunt*, *dări*, *dătum*, &c.

Parthe dăbis *pœnas.*

Likewise in its compounds *circúmdămus*, *circúmdăbunt*, *circúmdăre*, *venúndăre.*

But every where else it hath A long like the other verbs; *dăbāmus*, *dăbātur.*

——— *Quæ jam fortuna* dăbātur. Virg.

Rule XV.

Of the Increase in E.

1. *The increase in* E *is long.*
2. *Except in* beris, eram, ero, erim.
3. *Verbs of the third conjugation have it also short in the first increase of the present and preterimperfect, where there happens to be an* R *after* E.

Examples.

1. E in the increase of verbs, is also long, generally speaking, in all conjugations.

In

In the first: as *amēmus, amarēmus; amavērunt, amarēris* vel *amarēre, dedissēmus.*

In the second, *docēbam, docērem, docērer, docērēris.*

In the third, *degēbam, legērunt* vel *legēre, legissēmus, legēris* vel *legēre, legētur, legēmur.*

In the fourth, *audiēris* vel *audiēre, audiētur; audivērunt* vel *audivēre*, &c.

2. But it is always short in the following syllables, *beris, eram, ero, erim,* through every person, *amabĕris* vel *amabĕre; docuĕram; potĕro, potuĕro; legĕro, legĕrim, legĕris*, &c.

3. It is moreover short in verbs of the third conjugation, in the first increase of the present and preterimperfect, where there happens to be an R after E; as *legĕris* vel *legĕre*, in the present of the indicative passive; *legĕre* in the imperative passive, and the infinitive active; *legĕrem* and *legĕrer*, in the preterimperfect subjunctive, active and passive.

But it is long even in the third, when one of these conditions is wanting; as if it be in the second increase, *legẽrēris* vel *legĕrēre, legĕrētur*, preterimperfect passive of the subjunctive.

If it be a preterimperfect that has not an R after E; as *legēbam, legēbar*, &c.

Or if it be any other tense than a present or a preterimperfect, were it even then to have an R after E; as *legĕrunt* vel *legĕre* in the preterite; *legēris* vel *legēre, legētur* in the future indicative. In like manner *scribēris*, and *labēris*, &c. because the *b* then belongs to the termination of the present, and not of the future in *bor.*

Scribēris *Vario fortis & hostium.* Hor.

Sic tibi cùm fluctus subterlabēre *Sicanos.* Virg.

And the like. Wherein the third conjugation conforms to the general rule.

ANNOTATION.

It seems that the penultima of the third person of the preterite in ERUNT was heretofore short, or at least common, especially in verbs of the third conjugation, and that one might say *legĕrunt*, as well as *legĕrant, legĕrent, legĕrint, legĕro*, &c. this analogy being particularly founded on the E followed by an R. Which may be further confirmed by the authority of Diomedes, who, lib. 1. hath

these

these words, *Ferè in tertio ordine plerumque veteres tertiâ personâ finitivâ temporis perfecti, numeri pluralis, E mediam vocalem corripiunt, quasi legĕrunt, emĕrunt*, &c. And indeed Virgil does not scruple to make it short, not only in those verbs of the third, but likewise in others.

Matri longa decem tulĕrunt *fastidia menses.* Ecl. 4.
Miscuĕrúntque *herbas, & non innoxia verba.* Georg. 3.
Obstupui, stetĕrúntque *comæ, & vox faucibus hæsit.* Æn. 2.

For though some would fain read these passages with the third person plural in *erant* or *erint*; yet, as Pierius observes on the second example, the reading in *erunt* has been generally received. Besides, other poets have used it in the same manner.

Nec cithara, intonsæ profuĕrúntve *comæ.* Tibul.
Abiturus illuc quo priores abiĕrunt. Phædr.
Nec tua defuĕrunt *verba Thalasse mihi.* Mart.

We might further produce a vast number of authorities, which shew that this is not a *licentia poetica*, as they call it, but the ancient analogy of the language, and that we could not condemn a person that would still chuse to follow it, though it be always better to make those words long, were it for no other reason but that the ear, the chief judge of poetry, is more accustomed to it at present.

RULE XVI.

Of the Increase in I.

1. *The increase in* I *is generally short.*
2. *But the first increase in the fourth conjugation is long:*
3. *As also in* velim, sim, malim, nolim.
4. *All the preterites in* IVI *are long, but they make* IMUS *short.*

EXAMPLES.

1. The increase in I, generally speaking, is short, as

In the future of the first and second conjugation, *amabĭtis, docebĭtur.*

In the present of the third, *legĭmus, labĭtur, aggreditur.*

Even in the fourth, in the 2, 3, and 4 increase, *audimĭni, audiremĭni, audiebamĭni.*

But it is long in the first increase of this last conjugation, which is the most considerable in regard to verse, *audīre, mollītur, scīrent, servītum, scīmus, ībo, abibo.*

3 The following are also long, *sīmus, velīmus, nolīmus, malīmus,* with the other persons, *sītis, velītis,* &c.

4. All

4. All the preterites in IVI are long, *audīvi.* Even in the third, *petīvi, quæsīvi.*

And they all make IMUS short in the plural, *quæsivĭmus.* Even in the fourth, *audivĭmus, venĭmus.*

Observe therefore, that *venīmus* long is the present, *We are a coming;* and *venĭmus* short is the preterite, *we are come.* And so for the rest.

ANNOTATION.

In regard to the terminations of the subjunctive RIMUS and RITIS, concerning which there have been such high debates among grammarians; Diomedes, Probus, and Servius will have it that they are always long in the future, which Vossius seems to favour, though he owns that there are authorities to the contrary, as in Ovid;

———*Obscurum nisi nox cùm fecerit orbem;*
Videritis, *stellas illic ubi,* &c. 2. Metam.

Again,

Hæc ubi dixeritis, *servet sua dona rogate.*

In regard to the preterite the thing seems still more uncertain. Diomedes and Agroetius will have it short; on the contrary Probus pretends it is always long.

Hence it plainly appears that those syllables were taken by the poets sometimes one way and sometimes another, and therefore we may hold them common, since Virgil himself says in the preterite,

Namque ut supremam falsa inter gaudia noctem
Egerĭmus, *nosti,* &c. Æn. 6.

For it is too weak an argument to say with Servius, that he wrote thus through necessity, and by a poetic licence; just as if he who was prince of poets, and perfect master of his native language, could not find another word to make the foot suitable to his verse. And, as a proof of what I say, we find that RIS is rather short than long in the singular, as we shall shew hereafter when treating of the last syllables; which ought to be a presumption for the plural.

RULE XVII.

Of the Increase in O.

The increase in O *occurs but seldom, and is always long.*

EXAMPLES.

The increase in O occurs in the imperative only, and is always long, as *amatōte, facitōte.*

Cùmque loqui poterit; matrem facitōte *salutet.* Ovid.

RULE

RULE XVIII.

Of the Increase in U.

The increase in U *is short; but* URUS *is long, as* doctūrus, lectūrus.

EXAMPLES.

The increase in U is short, as *sŭmus, volŭmus.*

Nos numerus sŭmus *& fruges consumere nati.* Hor.

But the participle in RUS, and the future of the infinitive in RUM which is formed from thence, are long, *doctūrus, lectūrus, amatūrus, amatūrum,* &c.

OF THE INCREASE OF NOUNS.

RULE XIX.

What is meant by the Increase of Nouns.

1. *The increase of nouns is when the genitive hath more syllables than the nominative.*
2. *The increase of the genitive always regulates the other cases.*

EXAMPLES.

1. The increase of nouns is when the other cases have more syllables than the nominative: hence if the genitive does not exceed the nominative in number of syllables, there is no increase, as *musa, musæ; dŏminus, dŏmini:* but in the plural, of *musārum, dominōrum,* the penultima is an increase.

2. The genitive ever regulates the increase of the other cases, as *sermo, sermōnis, sermōni, sermōnem, sermōne, sermōnes, sermōnum,* where the *ō* is always long.

OF THE FIRST DECLENSION.

The first declension has no increase but in the plural, which comes within the rule we shall give lower down, after we have gone through the increases of the singular.

RULE

Rule XX.

Increase of the Second Declension.

1, *The increase of the second in the singular is short.*

2. *Except* Iber *and* Celtiber.

Examples.

1. Nouns of the second declension have their increase short; *gener, genĕri; puer, puĕri; prosper, prospĕri; vir, vĭri; satur, satŭri.*

2. Yet *Iber,* signifying an inhabitant of Iberia in Asia, or of Spain, makes *Ibēri* long.

As also its compound *Celtiber.*

——*Mistis hic Colchus* Ibēris. Claud.

Gallorum Celtæ, miscentes nomen Ibēris. Lucan.

Vir Celtibēris *non tacende gentibus.* Mart.

ANNOTATION.

We say likewise *Ibēres* of the third declension: but then Priscian thinks it is rather taken for the inhabitants of Iberia towards Colchis: yet from the above example it appears that Claudian did not use it in this sense; and the Greeks say Ἴβης, Ἴβηρος, to denote both those nations. One would think that this long increase, which has made its way into the second declension contrary to the analogy thereof, was taken from thence.

INCREASE OF THE THIRD DECLENSION.

Rule XXI.

Of the Increase of Nouns in L.

1. ALIS *neuter is long.*
2. ALIS *masculine is short.*
3. ILIS *and* ULIS *are short.*
4. ELIS *and* OLIS *are long.*

Examples.

1. The neuter nouns in AL make ALIS long in the genitive, *hoc animal, animālis.*

2. The

2. The masculines make it short; *hic Asdrubal, Asdrubălis; hic Annibal, Annibălis.*

3. The increase of nouns in IL and UL is also short; as *vigil, vigĭlis; pugil, pugĭlis; consul, consŭlis; exul, exŭlis.*

4. Nouns in EL and OL make their increase long, *Daniel, Danielis; sol, sōlis.*

RULE XXII.

Increase of Nouns in N and O.

The increase in 1. ANIS, 2. ENIS, *and* 3. ONIS, *is long.*

4. INIS *is short;* 5. *except* IN, INIS.

6. ONIS *either in proper names or gentiles varies.*

EXAMPLES.

1. The increase *anis* is long; *Pæan, Pæānis; Titan, Titānis.*

2. The increase *enis* is long; *ren, rēnis; splen, splēnis; siren, sirēnis.*

3. The increase *onis* is long; *Cicero, Cicerōnis; sermo, sermōnis; Plato, Platōnis.*

4. The increase *inis* is short; *homo, hominis; virgo, virgĭnis; ordo, ordĭnis; carmen, carmĭnis.*

5. Except those in IN which make INIS long; as *Delphin, Delphīnis; Salamin, īnis; Phorcyn,* the name of a man, *Phorcȳnis.*

6. Proper names in *On* sometimes make *ŏnis* short, as *Memnon, Memnŏnis*; and sometimes they make it long, as *Helicon, Helicōnis,* in which respect we must consult the practice of authors.

Gentiles for the most part make *ŏnis* short, as *Macedo, ŏnis*; *Saxo, ŏnis:* Except *Burgundiōnes,* which is rather looked upon as long. Alvarez adds *Eburōnes,* and a few others, in respect to which we must be determined by custom. With regard to proper names, there is very little certainty about them.

RULE

Rule XXIII.

Of the Increase in ARIS.

1. *The increase* ARIS *in masculines is short.*
2. *(Add the neuters,* nectăris, jubăris.)
3. *But the neuters in* AR *make* ARIS *long.*

Examples.

1. The increase ARIS is always short, if the noun be masculine, as *Cæsar, Cæsăris; lar, lăris; mas, măris; par, păris; dispar, dispăris; impar, impăris.*

2. These two are also short, though neuters, *nectar, nectăris; jubar, jubăris;* with *bacchar, ăris,* also neuter, and the penultima short.

3. The other neuters make ARIS, long, as *calcar, calcāris; laquear, laquearis; pulvinar, pulvināris; exemplar, exemplāris.*

Rule XXIV.

Of the Increase ERIS.

1. *The increase in* ERIS *from* ER *is short.*
2. *Except* Iber, crater, Ser, ver, *and* Recimer.

Examples.

1. Nouns in ER make the increase ERIS short, as *carcer, carcĕris; mulier, mulĭĕris; æther, æthĕris; aer, aĕris.*

2. Except the following, which make it long, *Iber, Ibēris,* a native of Iberia near Colchis. And this noun is also of the second declension. See Rule 19.

Crater, ēris; Ser, sēris; the name of a people who manufactured silk.

Velleráque ut foliis depectant tenuia Sēres. Virg.

Ver, vēris, the spring. *Recimer, ēris,* in Sidonius, a proper name; and in short all Greek nouns that have an *η* in the increase, as *poder, ηris; spinter, ηris,* &c.

Rule XXV.

Of the Increase of Nouns in OR.

1. *All the masculines in* OR *make* ORIS *long.*
2. *Except* Memor.

3. *The*

3. *The neuters in* OR, 4. *as also Greek nouns,* 5. *and* arbor, *make* ORIS *short.*

EXAMPLES.

1. Nouns in OR, when of the masculine gender, make their increase long, as *timor, timōris*; *lepor, lepōris*; *vigor, vigōris*; *decor, decōris.*

—— *Indulget nata* decōri. *Ovid.*

2. Yet *memor* hath *memŏris* short, because it is an adjective, and heretofore they used to say *memŏris* and *hoc memŏre.*

3. If they be neuters, they make ORIS short, *marmor, marmŏris*; *æquor, æquŏris*; *hoc ador, adŏris.*

4. Greek nouns in OR have also a short increase, *Hector, Hectŏris*; *Nestor, Nestŏris*; *Castor, ŏris*; *rhetor, rhetŏris.*

5. *Arbor* hath also *arbŏris* short.

RULE XXVI.

Increase of Nouns in UR.

1. *The increase of nouns in* UR *is short.*

2. *Except* fur, fūris.

EXAMPLES.

1. Nouns in UR make their increase short; whether in ORIS, as *femur, femŏris*; *robur, robŏris*; *jecur, jecŏris*; *cbur, ebŏris:* or in URIS, as *murmur, murmŭris*; *turtur, turtŭris*; *vultur, vultŭris*; *Ligur, Ligŭris.*

2. Yet *fur* makes *fūris,* long; as also *trifur, trifūris.*

ANNOTATION.

Hereto we must refer the Greek nouns in YR, as *martyr* (or *martur*) *martŭris,* or *martŭros*; and the like.

RULE XXVII.

Of the Increase of Nouns in AS.

1. *The increase* ADIS *from* AS *is short.*

2. Vāsis *from* vas *is long.*

3. *But* măris *from* mas *is short.*

EXAMPLES.

1. Nouns in AS make the increase ADIS short; whether they be feminines, as *Pallas, Pallădis*, the goddess Minerva; *lampas, ădis*, a lamp; or whether they be masculines, as *Arcas, Arcădis*, an Arcadian; *vas, vădis*, bail, or surety.

2. But *vas, vāsis*, neuter, is long, *a vessel.*

3. *Mas, măris*, is short.

RULE XXVIII.

Of the Increase ATIS.

1. *The increase* ATIS *from* AS *is long, except* anas, anătis.
2. *But from other nouns* ATIS *is short.*

EXAMPLES.

1. The increase ATIS is long, when it comes from a noun in AS, as *ætas, ætātis; pietas, pietātis; dignitas, dignitātis,*

Except *anas*, which hath *anătis* short.

2. The increase ATIS is short, when it comes from other nouns than those in AS, for instance from nouns in A, *ænigma, ænigmătis; dogma, dogmătis.* As also

Hepar, hepătis or *hepătos*, short.

RULE XXIX.

Of the Increase of Nouns in ES.

1. *Nouns in* ES *make their increase short.*
2. *Except* merces, quies, locuples, hæres.
3. *And Greek nouns which make* ETIS.

EXAMPLES.

1. Nouns in ES make their increase short, as *miles, militis; Ceres, Cerĕris; pes, pĕdis; interpres, interprĕtis; seges, segĕtis.* Likewise *præses, præsĭdis*, and the other derivatives of *sedeo.*

2. These are excepted, *merces, mercēdis; quies, quiētis; locuples, locuplētis; hæres, hærēdis.*

3. And

3. And Greek nouns which make ETIS, as *lebes, lebētis*; *tapes, tapētis*; *magnes, magnētis*; *Dares, Darētis*; and others.

ANNOTATION.

Præs makes also *prædis* long, as likewise *æs, æris*; but this is by reason of the diphthong. And *bes* makes *bēssis* long by position.

Formerly they used also to say *mansues, ētis*, long; as likewise *inquies, ētis*. But at present we say rather *mansuētus, i, inquiētus, i*; where the penultima still remains long, because of their original.

RULE XXX.

Of the Increase of Nouns in IS.

1. *The increase of Nouns in* IS *is short.*
2. *Except* Quiris, Samnis, glis, lis, Dis.

EXAMPLES.

1. The increase of nouns in IS is short, as *pulvis, pulvĕris*; *sanguis, sanguĭnis*; *Charis, Charĭtis*, usual in the plural; *Charĭtes*, the graces.

2. In the following it is long. *Quiris, Quirītis; Samnis, Samnītis; glis, glīris; lis, līris; Dis, Dītis.*

RULE XXXI.

Of the Increase of Nouns in OS.

1. *The increase of nouns in* OS *is long.*
2. *Except* bos, compos, *and* impos.

EXAMPLES.

1. The increase of nouns in OS is long, as *os, ōris*; *dos, dōtis; custos, custōdis; nepos, nepōtis.*

Greek nouns in OS have also a long increase, as *rhinoceros, ōtis*; likewise *Tros, Trōis*; *heros, herōis*; *Minos, Minōis*, though followed by a vowel, because in Greek they are written with an ω.

2. These are short, *bos, bŏvis; compos, compŏtis; impos, impŏtis.*

RULE XXXII.

Of the Increase of Nouns in US.

1. *Nouns in* US *have their increase short.*
2. *Except the comparatives in* US.

3. *And nouns that make the genitive in* URIS, UDIS, *and* UTIS.

4. *But* pecus *makes* pecŭdis *short; as* intercus, intercŭtis.

EXAMPLES.

1. Nouns ending in US have their increase short, as *munŭs, munĕris; corpus, corpŏris; lepus, lepŏris; tripus, tripŏdis; decus, ŏris.*

2. The comparatives in US make their increase long, as *melius, meliōris; majus, majōris*; because they borrow it of the masculine, as *major, majōris*, &c.

3. Nouns whose genitive is in URIS, UDIS, or UTIS, make their increase long, as *jus, jūris; tellus, tellūris; incus, incūdis; virtus, virtūtis; salus, salūtis*, &c.

4. These are excepted, *pecus, pecŭdis*, a sheep, a flock; *intercus, intercŭtis*, a dropsy.

ANNOTATION.

This shews, as we have elsewhere observed, that they come rather from *pecudis, hujus pecudis; intercutis, hujus intercutis*, than from *pecus* or *intercus*, which in all likelihood would follow the analogy of the other nouns in *us*, that have *ūtis* long. See vol. i. p. 85, 86. and p. 167. col. 2.

Ligŭris, the name of a people, is also short; which shews that it comes rather from *Ligur*, as Verepeus has given it, than from *Ligus*.

The names of places in US of Greek original make UNTIS, and of course are long by position, as *Opus, Opuntis*, the name of a town, and such like.

RULE XXXIII.

The Increase of Nouns ending in S with another Consonant.

1. *Nouns ending in* S *with another consonant make their increase short.*

2. *Except* gryps, Cyclops, hydrops, plebs, *and* Cercops.

EXAMPLES.

1. The increase of nouns ending in S, with another consonant, is short; as *cœlebs, cœlĭbis; hyems, hyĕmis, Dolops, Dolŏpis; inops, inŏpis; auceps, aucŭpis*;

2. But

2. But these have their increase long; *gryps, grȳphis*; *Cyclops, Cyclōpis*; *hydrops, hydrōpis*, whence comes *hydrōpicus*; *plebs, plēbis*; *Cercops, Cercōpis*, the name of a people, who for their malice were metamorphosed into apes, Ovid. Metam.

RULE XXXIV.

Of the Noun *caput* and its compounds.

The noun caput *and its compounds, have a short increase.*

EXAMPLES.

Caput, and all its compounds are short in their increase through every case singular and plural, *capĭtis, capĭte, capĭta, capĭtĭbus*; *sĭnciput, sincĭpĭtis*; *occiput, occĭpĭtis*; *anceps, ancĭpĭtis*; *biceps, bicĭpĭtis.*

RULE XXXV.

Of the Nouns in X which form their Genitive in GIS.

1. *The increase in* GIS *is short.*
2. *Except* frūgis, lēgis, rēgis.

EXAMPLES.

1. Nouns in X, whose genitive is in GIS, make their increase short, as *Allobrox, Allobrŏgis*; *conjux, conjŭgis*; *remex, remĭgis*; *Phryx, Phrўgis.*

2. The following are excepted, *frux, frūgis*; *rex, rēgis*; as also *lex, lēgis*; but its compounds vary; *aquilex, aquilĕgis*, short; *Lelex, Lelĕgis*, short, the name of a people; *exlex, exlēgis*, an outlaw.

RULE XXXVI.

Of the Increase of Nouns in AX.

1. *The increase* ACIS *from* AX *is long.*
2. *Except* abax, smilax, climax, storax, fax.

EXAMPLES.

1. Nouns in AX make their increase long, as *pax, pācis*; *ferax, ferācis*; *fornax, fornācis.*

2. These are excepted, *abax, abăcis*; *smilax, smilăcis*; a yew tree; *climax, climăcis*; *storax* or *styrax, styrăcis*; *fax, făcis.*

Add

Add to these *Arctophylax*, *ăcis*, a heavenly constellation, and a few more Greek names.

Rule XXXVII.

Of the Increase of Nouns in EX.

1. *The increase of nouns in* EX *is short.*
2. *Except* halex, vervex, *and* fex.

Examples.

1. All nouns in EX have their increase short, as *nex, nĕcis; prex, prĕcis; frutex, frutĭcis; vertex, vertĭcis.*

2. These three excepted, *halex, halēcis; vervex, vervēcis; fex, fēcis.*

ANNOTATION.

To these some are for adding *vibex*. But we choose rather to say *vibix, īcis*, according as we have marked it in the genders, vol. i. p. 55. and then it will follow the next rule.

Rule XXXVIII.

Of the Increase of Nouns in IX.

1. *Nouns in* IX, ICIS, *have their increase long;*
2. *Except* filix, pix, vix, larix, calix, eryx, varix, fornix, salix;
3. *To which add* nix, nĭvis.

Examples.

1. Nouns in IX make their increase in ICIS long; as *radix, radīcis; felix, felīcis; victrix, victrīcis; vibix, vibicis.*

2. The following are excepted, *filix, filĭcis; pix, pĭcis; vix, vĭcis,* in the plural *vĭces; larix, larĭcis; calix, calĭcis; eryx, erўcis; varix, varĭcis; fornix, fornĭcis; salix, salĭcis.*

3. *Nix* likewise makes *nĭvis* short.

Rule XXXIX.

Of the Increase OCIS.

1. *Nouns in* OX *make the increase* ocis *long;*
2. *Except* præcox, *and* Cappadox.

Examples.

1. The increase OCIS from nouns in OX is long; as *vox, vōcis; ferox, ferōcis; velox, velōcis.*

2. These are excepted; *præcox, præcŏcis*; *Cappadox, Cappadŏcis.*

RULE XL.

Of the Increase UCIS.

1. *The increase* UCIS *from* UX *is short.*
2. *Except* lux *and* Pollux.

EXAMPLES.

2. Nouns in UX make their increase UCIS short; as *dux, dŭcis*; *redux, redŭcis*; *crux, crŭcis*; *nux, nŭcis*; *trux, trŭcis.*

2. The following are excepted; *lux, lūcis*; & *Pollux, Pollūcis.*

Talis Amiclæi domitus Pollūcis *habenis.* Virg.

ANNOTATION.

In these latter rules, as in a great many others, we have omitted several words, that are not only more difficult to learn, but likewise less useful, since they occur but seldom, and it will be sufficient to observe them in the use of authors.

Such are *atrax, atax, colax, panax, Pharnax, Syphax*, which make their increase ACIS short. Such are also *cilix, coxendix, histrix, natrix, onyx, sardonyx*, which shorten ICIS, &c.

Of the INCREASE of the other DECLENSIONS.

The other two declensions, as well as the first, have no increase, except in the plural. This should be referred to the following rule, which likewise includes the second and third declensions for the increase belonging to this number.

RULE XLI.

Of the Increase of the Plural.

1. *In the plural increase,* I *and* U *are short;*
2. *But* A, E, O, *are long.*

EXAMPLES.

The plural increase is when the other cases exceed the nominative plural (which always depends on the genitive singular) in number of syllables.

1. And then it makes I and U short; as *sermones, sermonĭbus*; *vites, vitĭbus*; *manus, manŭum*; *portus, portŭum, portŭbus.*

2. But

2. But A, E, O, are long; as *musæ, musārum*; *res, rērum, rēbus*; *mēdici, medicōrum*; *duo, duōrum.*

ANNOTATION.

Here we are to observe that there is a singular increase even in the plural; as in this word *sermonibus*, the second is a singular increase, and is long, because it is ruled by the genitive *sermōnis*. But the penultima is a plural increase, because it has more syllables than this same genitive, and therefore belongs to this rule of plurals.

The former is long in *būbus* as well as in *bōbus*, because it is only a Syncope for *bovibus*; which happens also to *būcula* for *bovĭcula*. True it is that Ausonius has made the former short in *bŭbus*, considering it as in the singular increase of *bos, bŏvis*; but the authority of Horace, Ovid, and Lucretius, is preferable to his.

Paterna rura bōbus *exercet suis*, Epod. 2.
Nŏn profecturis littora bōbus *aras.* Ovid.

OF THE LAST SYLLABLE.

Rule XLII.

A final.

1. A *at the end of words is long;*
2. *Except* ită, eiă, quiă, pută;
3. *But it is short at the end of nouns;*
4. *Except the ablative case;*
5. *And the vocative of Greek nouns in* AS.

Examples.

1. A is long at the end of words, as *amā, pugnā, intereā, ultrā, memorā, trigintā*, and the like.

2. There are four adverbs that have the last short; *ită, eiă, quiă, pută*, for *videlicet.*

——— Eiă *per ipsum;*
Scande age.———Val. Flaccus.
Hoc pută *non justum est, illud malè, rectius istud.*
Persius, sat. 4.

3. The nouns are short through all their cases ending in A, except the ablative.

The Nomin. Formă *bonum fragile est.* Ovid.
The Accus. Hectoră *donavit Priamo.* Ovid.
The Vocat. Musă *mihi causas* memorā. Virg.

The

The Plural. Dēderas promissă *parenti.* Virg.

4. The ablative is long.

Anchora de prorā *jacitur.* Virg.

5. The vocative in A of Greek nouns in AS is also long.

Quid miserum Æneā *laceras?* Virg.

But from the other terminations it is short, as we shall see presently.

ANNOTATION.

Of the Vocative ending in A.

The vocative of Greek nouns in ES is short when it ends in A, as *Anchisă, Thyestă, Orestă,* &c. because then this case can be only of the Latin declension. But these same nouns having E in the vocative, make it long, because this is a Greek case, and follows the Greek declension, which has an *η.*

The Æolians likewise gave the termination A to a great many nouns that were in AS in the common language, as *Mida* for *Midas, Hyla* for *Hylas,* &c. and then their vocative may be short. Hence it is that Virgil in the very same verse has made this last sylluble both long and short in the vocative.

Clamassent, ut litus Hylā, Hylă *omne sonaret.* Ecl. 6.

Unless we choose to attribute the length of one to the cæsura, and the shortness of the other to the position of the next vowel.

Of some Adverbs in A.

ANTEA is long in Catullus and Horace:

Petti, nihil me, sicut antea *juvat,*
Scribere Versiculos. Epod. 11.

CONTRA is long in Virgil.

Contrā *non ulla est oleis cultura: neque illæ.*

We find it short in Ausonius, and in Manilius, who was his contemporary. But in regard to the verse, which the Jesuits Alvarez and Ricciolius quote from Valerius Flaccus to authorize this quantity;

Contráque *Lethæi quassare silentia rami;*

It proves nothing, because the passage is corrupted, and the right reading is this:

Contrā *Tartareis Colchis spumare venenis,*
Cunctáque *Lethæi quassare silentia rami*
Perstat.

POSTEA an adverb is long, according to G. Fabricius, in his treatise of poetry, as Vossius observeth. Which appears likewise by this iambic of Plautus.

Si autoritatem posteā *defugeris,* In Pœnul. act. 1. sc. 1.

We might also prove it to be short by this verse of Ovid, 1. Fast.

Posteă *mirabar cur non sine litibus esset.*

But it seems we ought to read it in two words, *post ea,* as Vossius says, because being an adverb it is long every where else.

POSTILLA is also long in Ennius and in Propertius, l. 1. El. 15.

Hysipile nullos postillā *sensit amores.*

PUTA for *videlicet*, of which some have doubted, is short, as appeareth by Servius on the 2. Æn. where observing that the adverbs in A are reckoned long, he particularly excepts *pută* and *ităă*. This is further confirmed by the above-quoted verse out of Persius, *Hoc pută*, &c. as Priscian likewise quotes it, lib. 15. and as Casaubon declares he found it in MSS. though some editions read *puto*. With respect to the passage of Martial, which is quoted from lib. 3. epigram. 29, *Esse putā solum*, &c. it is plain that *puta* is there for *cense* or *crede*, and is not then an adverb.

ULTRA is long in Horace;

Ultrā *quam satis est virtutem si petat ipsam.*

In Virgil;

Quos alios muros quæ jam ultrā *mœnia habetis?*

As likewise in Juvenal, Persius, and others.

And in vain does Erythræus quote Serenus to make it short;

Curâque nil prodest, nec ducitur ultră *cicatrix,*

since the best copies have *ulla*.

Of the Nouns in GINTA.

The nouns in GINTA are esteemed doubtful by some, because they are found short in the old poets, as in Lucilius, and in those of a later date, as Ausonius, Manilius, and others: but those of the intermediate time, who flourished during the purity of the language, always made them long.

Trigintā *capitum fœtus enixa jacebit.* Virg.

And the surest way is to follow this quantity. For as to the passages they quote from Martial to prove their being short, Vossius shews that they are corrupted.

RULE XLIII.

E final.

1. E *at the end of words is short;*
2. *But at the end of Greek nouns it is long;*
3. *And at the end of nouns of the 5th declension;*
4. *And of* ohē, fermē, ferē:
5. *And of all adverbs formed of* US.
6. *But* benĕ, malĕ, infernĕ, supernĕ, *are short.*
7. *The imperative of the second conjugation is long:*
8. *As are also these monosyllables* mē, nē, sē, tē.

EXAMPLES.

1. E is short at the end of words, as *furiosĕ, utilĕ, partĕ, illĕ, frangerĕ, docerĕ, sinĕ, mentĕ, panĕ, Achillĕ.*

Haud

Haud equidem sinĕ mentĕ *reor*, sinĕ numinĕ *divum Adsumus.* Virg.

2. Greek nouns are long in whatever case they happen to be, when they are written with an η, according to what hath been already observed, p. 329, as *Lethē, Anchisē, Cetē, Molē, Tempē*, &c.

ANNOTATION.

Achillĕ and *Herculĕ* are found sometimes short:

Quique tuas proavus fregit Achillĕ *domos.* Propert.

But then we may say it is rather according to the Latin declension, than the analogy of the Greek. Which frequently happens to nouns that follow the third declension in Latin.

3. E is long at the end of words of the fifth declension; as, *rē, diē, requiē*; also *hodiē, postridiē*, and the like, taken from *dies.*

Nocte diēque *suum gestare in pectore testem.* Juven.

Famē is also long, and ought to be placed here, because it is really an ablative of the fifth declension, which came from *fames, famei*, just like *plebes, plebei*, in Livy and Sallust.

4. These words are long in the last syllable, *fermē, ferē, ohē.*

Mobilis & varia est fermē *natura malorum.* Juven.

Jamque ferē *sicco subductæ littore puppes.* Virg.

Importunus amat laudari, donec ohē *jam.* Hor.

5. Adverbs formed of nouns of the second declension have also E long; as *indignē, præcipuē, placidē, minimē, summē, valdē* (for *validē*) *sanctē, purē, sanē*, &c.

6. Except *benĕ* and *malĕ*, which are short:

Nil benĕ *cùm facias, facis attamen omnia bellè.* Mart.

Infernĕ and *supernĕ* ought also to be excepted as short, unless we had authority for the contrary, which is not perhaps to be found. For thus it is in Lucretius:

Terra supernĕ *tremit, magnis concussa ruinis.*

Upon which Lambinus says: *Millies jam dixi ultimam syllabam adverbii* SUPERNE, *brevem esse: itaque eos errare qui hoc loco & similibus legi volunt* SUPERNA. Which neither Despauter, nor Alvarez, nor Ricciolius have observed.

7. The

7. The imperatives of the second conjugation have also E long, as *monē, vidē, habē, docē.*

The other imperatives are short. *Vidĕ* and *valĕ* are also sometimes short. And *cave* is but seldom long.

Vadĕ, valē, cavĕ *ne titubes, mandatáque frangas.* Hor.

Idque, quod ignoti faciunt, valĕ *dicere saltem.* Ovid.

8. Monosyllables make E long, as *mē, nē, sē, tē.*

ANNOTATION.

From this rule of monosyllables we must except the enclitics *que, ne, ve,* and these other particles *ce, te,* or *pte,* as *tuquĕ, hiccĕ, tuaptĕ,* &c. because they are joined in such a manner to the other words, that they form but one, and are no longer considered as separate monosyllables.

In regard to imperatives as well of this as of the precedent rule, we may observe with Vossius, that the reason of their being long, is because they are formed by contraction. For *ama,* he says, comes from *amaĕ;* just as the Greeks say ἄμαε, ἄμα, *mete.* And thus *doceo* should have *docee,* the last short, of which they have formed by contraction *docē,* the last long; just as in Greek we say δόμεν, δόμεν. And though there are some imperatives of the second also short, this is because those verbs were heretofore of the second and third conjugation, as some of them are still; for we say *fulgeo, es,* and *fulgo, is; tergeo, es,* and *tergo, is,* &c. And hence it is that we find *respondĕ* and *salvĕ* short in Martial.

Si quando veniet? dicet: respondĕ, *poeta*——*Exierat.*
Lector salvĕ. *Taces, dissimulasque? Vale.* Idem.

Though all these verbs are rather long or short, according to the conjugation in which they have continued.

RULE XLIV.

I final.

1. I *at the end of words is long.*
2. *But* mihī, tibī, cuī, sibī, ubī, ibī, *are doubtful.*
4. Nisĭ *and* quasĭ *are short;*
4. *As are also the neuter nominatives,*
5. *With the Greek datives,*
6. *And Greek vocatives.*

EXAMPLES.

1. I at the end of words is long, as *oculī, Mercurī, classī.*

Dum spectant læsos oculī, *læduntur & ipsī.* Ovid.

2. The

2. The following have I either long or short, *mihī*, *tibī*, *cuī*, *sibī*, *ubī*, *ibī*.

3. And these have it short, *nisĭ*, *quasĭ*.

4. As also the neuters in I or Y, *Æpў*, *Molў*, *gummĭ*, *sinapĭ*, *hydromelĭ*, &c. To which we may join these Greek nouns, as *Mesorĭ*, *Paynĭ*, *Phaotĭ*, *Pharmutĭ*, *Tybĭ*, &c.

5. The datives of Greek nouns are also short, as *Minoïdĭ*, *Palladĭ*, *Thetidĭ*, *Paridĭ*, *Tindaridĭ*, *Phillidĭ*, &c.

6. As also their vocatives, whether in I or Y; as *Adonĭ*, *Alexĭ*, *Amarillĭ*, *Briseĭ*, *Cecropĭ*, *Chelў*, *Daphnĭ*, *Inachĭ*, *Lycaonĭ*, *Parĭ*, *Phyllĭ*, *Thaĭ*, *Tyndarĭ*, whereto we ought likewise to refer all the patronymics in IS, which make IDOS.

ANNOTATION.

Utī is long, as also *velutī*.

Namque videbat utī *bellantes Pergama circum.* Virg.
Improvisum aspris velutī *qui sentibus anguem.* Id.

But *sicutĭ* is short in Lucretius and elsewhere, and perhaps is not to be found of a different quantity, though grammarians mark it as common. *Utĭque* is short. *Ibīdem*, *ubīque* and *ubīvis* are long, though they come from *ibi* and *ubi* common. Some have fancied them doubtful because of this verse of Horace.

Non ubĭ vis *corámve quibuslibet. In medio qui;*

But we must pronounce it in two words *ubi vis*, or according to others *ubi sis*. *Sicubī*, though common, is generally long.

Nisi and *quasi*, which I have marked as short, are reckoned common by some, because there are some authorities for it in the latter poets, and in Lucretius, who says:

Et devicta quasī *cogantur ferre patīque.*

But the best authors constantly make them short.

Quóque sit armento, veri quasĭ *nescia quæri.* Ovid.
Nihil hic nisĭ *carmina desunt.* Virg.

As for the Greek nouns, we are to observe that these are sometimes found also long, as *Orestī*, *Pyladī*, and the like datives, because this termination is then entirely Latin, those cases in Greek being Ὀρέστῃ, Πυλάδῃ, which are of the first declension of simples. Nor can we even shorten the datives that arise from contraction, as *Demosthenī*, Δημοσθένει, *metamorphosī*, μεταμορφώσει, because this would be contrary to the general rule. And if we would also refer *Orestī* to this rule of contraction, we should find more reason to make it long, because it will come from Ὀρέστει, as *Socratī* from Σωκράτει; and so for the rest.

Rule XLV.

O final.

1. O *at the end of words is doubtful:*
2. *But the datives and ablatives in* O *are long.*
3. O *in these words is short:* imŏ, duŏ, sciŏ, mŏdo, citŏ. 4. *In* eō *it is long;*
5. *As also in monosyllables.*
6. *And in adverbs derived from nouns.*

Examples.

1. O at the end of words is sometimes long, and sometimes short; as *leō, quandō, nolō.*

2. The datives and ablatives in O are long, *somnō, ventō, odiō.*

Nutritur ventō, ventō *restinguitur ignis.* Ovid.

3. O is short in the following words, *imŏ, duŏ, sciŏ,* and its compound *nesciŏ, modŏ,* with its compounds *quomodŏ, dummodŏ,* &c. *citŏ.* To which we may add *egŏ, cedŏ,* (for *dic*) *illicŏ,* which are more usually short.

4. *Eō* is long, and so are its compounds, *adeō, ideō.*

Ibit eō, *quō vis, zonam qui perdidit, inquit.* Hor.

5. Monosyllables are long, *dō, stō, prō.*

Jam jam efficaci dō *manus scientiæ.* Hor.

6. Adverbs derived from nouns are long, because properly speaking they are only ablatives, as *subitō, meritō, multō, falsō, primō, eō, verō. Ergō* is always long, because it comes from ἔργῳ: but *serō* is doubtful.

Annotation.

We find *modō* long in Catullus.

Hoc quid putemus esse? qui modō *scurra.*

Serō being doubtful follows the general rule. For though it is more frequently short, yet we meet with it also long.

Heu serō *revocatur amor,* serōque *juventa,* Tibul.

Hereto some add *sedulo, crebro,* and *muluo;* but they are more commonly long.

Profectō is also long, because it is derived from *pro facto,* by changing A into E, according to what has been said, p. 252. Yet we find it also short in Terentianus Maurus.

Now the reason why O is not only sometimes long, and sometimes short, but also generally common of its nature, is because it answers to these two Greek vowels ο and ω, in imitation of which the Latins pronounced several of their words. And thence also

it

it comes that O in Latin is oftener long than short. For in the first place the antients made the verbs almost always long, because in Greek it is an ω. And Corradus excepts from this rule no more than *scio* and *nescio*, which Victorinus asserts to have been made short, to distinguish them from the datives and ablatives; *scio* from *scius*, whence cometh *sciolus*; and *nescio* from *nescius*. Vossius however adds *cedo* for *dic*.

Facti crimen habet. Cedŏ, *si conata peregit.* Juven.

And he shews that thought he most eminent poets make O more usually long in the other verbs, yet those who flourished somewhat later, generally made it short: as Martial.

Nec vŏlo *boletos: ostrea* nolŏ: *tace.*

Secondly, the datives and ablatives are always long for the same reason; Κύρῳ, ἔργῳ, &c.

Thirdly, all the other cases which in Greek end with an ω, are long in Latin, as *Atectō*, *Echō*, *Sapphō*, hujus *Androgeo*, hunc *Athō*, &c. But those which end with a ν after ω, are reckoned common in Latin, as Πλάτων, *Platō*; δράκων, *dracō*; though Corradus will still have them to be only long, as indeed Victorinus affirms that they were always reckoned by the antients.

Fourthly, the gerunds in DO, according to the same Corradus, and Valerius Probus, ought always to be long. And the reason is because they are only nouns, as we have shewn in the remarks on Syntax, book 6. And though they may be sometimes found short in Tibullus, Juvenal, and Ovid; yet they are not so in Virgil, who constantly makes them long.

Fifthly, the interjection O is long by nature, because it is an ω.

O lux Dardaniæ, spes ō fidissima Teucrûm, Virg.

And if it be ever short, it is merely by position, that is because of the vowel that follows it.

Te Coridon ŏ Alexi, Idem.

which we shall account for hereafter, when we come to speak of the manner of scanning verse.

RULE XLVI.

U final.

Words ending in U *are long, as* vultū.

EXAMPLES.

U is long at the end of words, *vultū*, *cornū*, *promptū*, *Panthū*.

Tantum ne pateas verbis simulator in ipsis
Effice, nec vultū *destrue dicta tuo.*

ANNOTATION.

Words ending in *u* are long, because this Latin *u* was pronounced with a full sound, like the French diphthong *ou*, as we have shewn in the Treatise of Letters, book 9. c. 4. n. 2. p. 255. But those which terminate in Y (which was pronounced like the French

French *u)*, are short, *Molў, Tiphў*, &c. Yet *indŭ*, which was used for *in*, and *nenŭ* for *non*, are short. They are both still to be seen in Lucretius.

Rule XLVII.

B and C final.

1. B *at the end of words is short:*
2. C *is long.*
3. *Except* nĕc *and* donĕc, *which are short;*
4. *Except also* făc *and* hĭc *the pronoun, which are doubtful.*

Examples.

1. B at the end of words is short, as *ăb, ŏb, sŭb.*
——*puppi sic fatur* ăb *alta.* Virg.
2. C is long, as *āc, hīc* the adverb, *hōc, dūc, sīc.*
Sīc *oculos,* sīc *ille manus,* sīc *ora ferebat.* Virg.
3. These two are short, *nĕc, donĕc:*
Donĕc *eris felix, multos numerabis amicos.* Ovid.
4. The following are doubtful; *făc,* the imperative of *facio,* and *hĭc* the pronoun.
Hic vir hĭc *est, tibi quem promitti sæpius audis.* Æn. 6.
Hic gladio fidens, hīc *acer & arduus hastâ.* Æn. 12.

Annotation.

The adverb *hic* is long, because it was pronounced almost like *ei*, says Vossius, whence it is that in antient marbles, we often find it written thus, HEIC. But as for the pronoun *hic*, Voss. 2. *de arte Gram. c.* 29. says *it is always short by nature*, and that whenever we find it long, it is because the *c* had the full sound of a double letter; for which he has the authority of Victorinus, Probus, and Capella. To understand this, it must be observed, agreeably to what Priscian says, lib. 13. that this pronoun *hic, hæc, hoc*, frequently assumed the particle *ce, hicce, hæcce, hocce*, and that this final *e* being lost by Synalepha, there remained only two *cc, hicc, hæcc, hocc*, which is also confirmed by Longus in his orthography. Be that as it may, there is no doubt but this pronoun is much oftener long than short. Horace constantly makes it long; and for twice that we find it short in Virgil, *Solus hic inflexit sensus*, Æn. 4. with the other above quoted of the 6th, it is above fifteen times long, whether he wrote it with two *cc*, or otherwise. The same may be said also of *hoc*, which is always long in the best authors.

But take notice that the verse which Smetius quotes on this occasion, from Æn. 11.

Hic annis gravis, atque animi maturus Aletes,

proves nothing, because *hic* is there an adverb only.

Fac, for the imperative of *facio*, is always long by nature.

Hoc fac *Armenios*——— Ovid.

And if we sometimes find it short, it is because they used formerly to write *face*, according to Vossius after Julius Scaliger and Verulen, as in the same poet.

Jane face *æternos pacem, pacisque ministros*,

though Giffanius is of a contrary opinion.

RULE XLVIII.

D and L final.

1. D *is short at the end of words;*
2. *As likewise* L, 3. *Except* nil, sol, sal;
4. *And Hebrew words, as* Daniel.

EXAMPLES.

1. D is short at the end of words, as *ăd, sĕd, quidquĭd, istŭd.*

2. Words that terminate in L are also short, as *tribunăl, fĕl, mĕl, scrobĭcŭl, pervigĭl, pŏl, procŭl.*

3. The following are excepted, *nīl, sōl, sāl.*

4. Hebrew names are also excepted, as *Danĭēl, Michaël, Michōl, Raphaël*, &c.

ANNOTATION.

Nil is long, because it is a contraction for *nihil*, which is short, according to the general rule;

De nihilo nihĭl, *in nihilum* nīl *posse reverti.* Persius.

The following verse of Ovid is brought against us.

Morte nihīl *opus est, nihil Icariotide tela.*

But then the reason of the last of *nihil* being long in the second foot, is because of the cæsura.

Of Words ending in M.

The Greeks, as we have observed, p. 267. did not end any word at all with this letter, but it was a common termination with the Latins. Yet as it is always cut off in verse before a vowel, there is no necessity for giving any rule about it. However, we may observe that the ancients let it stand and made it short.

Vomerĕm *atque locis avertit seminis ictum.* Lucr.

And if we find it sometimes long, this is in virtue of the cæsura, as

Hæc eadēm *ante illam, impune & Lesbia fecit.* Propert.

In composition it is also short.

Quo te circŭmagas. *Juven.*

Concerning which see what is said in the third section of this book, c. 3. n. 1. speaking of the Ecthlipsis.

Rule XLIX.

N Final.

1. N *is long at the end of words:*
2. *Except* an, in, *and* dein;
3. *Except also nouns in* EN *making* inis;
4. *As likewise* tamen *and* viden'.

Examples.

1. N is long at the end of words; as *Dān, liēn, ēn, quīn, sīn.*

Also in Greek words masculine and feminine, as *Titān, Syrēn, Salamīn, Phorcȳn.*

Likewise *Acteōn, Corydōn,* and the like, which have ω.

And Greek accusatives of the first declension, as *Æneān, Anchisēn, Calliopēn.*

As well as the genitives plural, as *Cimmerōn,* because it is also an ω.

2. In the following N is short, *ăn, ĭn;* likewise *forsăn* and *forsĭtăn,* compounded of *ăn.*

Also *deĭn, proĭn,* for *deinde, proinde.*

3. Nouns in EN, that make INIS, are also short, as *nomĕn, nomĭnis; pectĕn, pectĭnis; tibicĕn, tibicĭnis.*

4. As likewise *tamĕn,* and its compound *attamĕn.*

Also *vidĕn',* and such like; as *nostĭn', aĭn', satĭn', egŏn', nemŏn',* which are said by apocope instead of *vidésne, nemóne?* &c.

Annotation.

Hereto we may add the Greek nouns in *on,* which are of the second declension in Latin, as *Ilion,* and the like, which in Greek have an omicron. As also the accusative of nouns whose nominative is short; as *Maĭăn, Eginăn, Alexĭn, Thetĭn, Itĭn, Scorpiŏn;* and the datives plural in *in,* as *Arcasĭn.*

Rule L.

R Final.

1. R *at the end of words is short:*
2. *But Greek nouns in* ER *that increase in the genitive, are long;*
3. *Add to these* cūr, fūr, lār, fār, vēr, hīr, nār,
4. *Also* pār, *and its compounds, as* dispār.

Exam-

EXAMPLES.

1. R is short at the end of words, as *Cæsăr, calcăr, imbĕr, diffĕr, lintĕr, vĭr, gladiatŏr, robŭr.*

2. Greek nouns in ER are long, when they increase in the genitive; whether this increase be short, as *aēr, æthēr, ĕris;* or whether it be long, as *Cratēr, gazēr, podēr, Recimēr, spintēr, ēris.* As also *Ibēr,* though its compound *Celtibĕr* is short, conforming thus to the Latin analogy.

Ducit ad auriferas quòd me Salo Celtibĕr *oras.* Mart. Despauter mentions this noun as doubtful, but without authority. Its increase indeed is long, as may be seen above, rule 20. p. 318.

The other Greek nouns that have no increase in the genitive, are short, as *patĕr, matĕr.*

3. The following words are also long, *cār, fūr, lār, fār, hīr, nār,* and *vēr,* which last may be ranked among the Greek nouns, since it comes from ἔαρ, ἦρ, as we have already observed.

4. *Par* and its compounds are also long, *compār, dispār, impār, suppār,* &c.

Ludere pār impār, *equitare in arundine longâ.* Hor.

ANNOTATION.

Vir is oftener short. Yet we find it long in this verse of Ovid,

De grege nunc tibi vīr *& de grege natus habendus.* Ovid.

Cor is also doubtful, according to Aldus.

Molle cŏr *ad timidas sic habet ille preces.* Ovid.
Molle meum levibus cōr *est violabile telis.* Id.

Unless the passage be corrupted; for every where else it is short.

Greek nouns in OR are always short, though in their own language they have an ω, as *Hectŏr, Nestŏr,* &c. But it is not the same in regard to the termination ON, which continues always long when it comes from ω, as we have shewn in the precedent rule. For which this reason may be given, according to Camerius, that the termination ON is entirely Greek, and therefore retains the analogy and quantity of the Greek, otherwise, to latinize it, we should be obliged to change it into O, as *Plato, Cicero,* &c. whereas the termination OR being also Latin, nouns borrowed from the Greek conform to it intirely without any alteration, and therefore are of the same nature and quantity as the Latin.

Rule LI.

AS Final.

1. AS *at the end of words is long.*
2. *But* AS, ADIS, *is short.*
3. *Join thereto the Greek accusative;*
4. *With the nominative* anăs.

Examples.

1. AS at the end of words is long, as *ætās, Thomās, Æneās, fās, nefās; Pallās, antis; Adamās, antis.*

2. Greek nouns in AS, which make the genitive in ADIS, are short, as *Arcăs, Arcădis; lampăs, lampădis; Pallăs, Pallădis; Iliăs, Iliădos.*

3. The Greek accusatives of nouns, which in Latin follow the third declension, are likewise short, as *Naiadăs, Troăs, Delphinăs, Arcadăs.*

Palantes Troăs *agebat.* Virg.

4. The noun *anăs* is short, as in Petronius.

Et pictis anăs *enovata pennis.*

And even the very analogy of the language shews it, having a short increase in the genitive *anătis.*

Rule LII.

ES Final.

1. ES *at the end of words is long.*
2. *Except* Es *from* Sum, *with its compounds.*
3. *And* penĕs.
4. *Greek nouns in* ES *are also short.*
5. *As likewise Latin nouns with a short increase.*
6. *Except* pēs, Cerēs, ariēs, abiēs, *and* pariēs.

Examples.

1. ES at the end of words is long, as *nubēs, artēs, Cybelēs, Joannēs, locuplēs, Anchisēs, deciēs, veniēs,* &c.

2. The verb *sum* makes *ĕs* short, with its compounds *potĕs, adĕs,* &c. But *ēs* from *edo* is long, because it is a crasis for *edis,* of which they made *eis, ēs.*

3. The

3. The preposition *penĕs* is also short.

4. Likewise Greek nouns of the neuter gender, as *hippomanĕs, cacoëthĕs*, &c.

The plural of Greek nouns that follow the third declension of the Latins, makes ES also short in the nominative and vocative, as *Amazonĕs, Arcadĕs, aspidĕs, Delphinĕs, Erinnidĕs, gryphĕs, heroĕs, Lyncĕs, Mimalloněs, Naïadĕs, Nereïdĕs, Orcadĕs, Phrygĕs, Thracĕs, Tigridĕs, Troadĕs, Troĕs*, &c. But the accusative in ES of these very nouns is long, because it is entirely a Latin case, the Greek accusative ending in AS. Thus *hos Arcadēs* is long, and *hos Arcadăs* is short.

5. The Latin nouns in ES, whose increase is short, have *ĕs* also short in the nominative singular, as *milĕs, militis; segĕs, segĕtis; pedĕs, pedĭtis.* But those whose increase is long, are long, as *hærēs, ēdis; locuplēs, ētis.*

6. The following have ES long, notwithstanding that they have a short increase, *Cerēs, Cerĕris; pēs, pĕdis.*

Hic farta premitur angulo Cerēs *omni.* Mart.

Pēs *etiam et camuris hirtæ sub cornibus aures.* Virg.

ANNOTATION.

Hereto we might join these three, *abiēs, abietis; ariēs, arietis; pariēs, parietis;* though it seems to be rather the cæsura that makes them long; for perhaps they will not be found of this quantity in any other situation.

With regard to what is objected against the compounds of *pes*, that *præpĕs* is short in Virgil,

——— præpĕs *ab Idā.*

And *perpĕs* in S. Prosper,

In Christo quorum gloria perpĕs *erit.*

It is evident that neither of these nouns is compounded of *pes*, *perpes* being the same as *perpetuus*, and *præpes* coming from *πρόπτης*, *prævolans*, which was first of all in use among the augurs.

We must own that Ausonius shortens *bipĕs* and *tripĕs*, and Probus teacheth that *alipĕs* and *sonipĕs* are likewise short. But the contrary appears in Virgil, Lucan, and Horace. Therefore it is better always to make them long, like their simple.

Poets who flourished towards the decline of the Latin tongue, have taken the liberty to shorten the last in *fames, lues, proles, plebes*, which is not to be imitated. Cicero likewise has made the final short in *alitĕs*, and in *pedĕs* the plural of *pes*, and Ovid in *tygrĕs*, as conformable to the Greek analogy.

RULE

Rule LIII.

IS Final.

1. IS *at the end of words is short.*
2. *But the plural cases are always long.*
3. *As also the nominative singular of nouns that have a long increase.*
4. *Likewise such verbs as answer in number and tense to* audis.
5. *With* Fis, sis, vis, *and* velis.

Examples.

1. IS at the end of words is short, as *amatĭs, inquĭs, quĭs, ĭs,* pronoun; *cĭs,* preposition; *virginĭs, vultĭs,* &c.

Y has a great relation to I, for which reason it is also short, as *Chelўs, Capўs, Libўs,* &c.

2. The plural cases are always long, as *virīs, armīs, musīs, siccīs, glebīs, nobīs; omnīs* for *omneis,* or *omnes; urbīs* for *urbeis,* or *urbes; queīs* for *quibus; vobīs,* &c.

Gratīs and *forīs* are also long, in this respect partaking of the plural cases.

Dat gratīs *ultro dat mihi Galla, nego.* Mart.

Wherein P. Melissus, in a letter to Henry Stephen, acknowledges himself to have been heretofore mistaken.

3. Nouns in IS are long, when their increase happens to be long, as *Simoīs, ēntis; Pyroīs, ēntis; līs, lītis; dīs, dītis; Samnīs, ītis; Quirīs, ītis; Salamīs, īnis; glīs, glīris; semīs, semīssis.*

But those of a short increase are also short, as *sanguĭs, sanguĭnis.*

3. Verbs make IS long in the second person singular; whénever the second person plural in *ītis* is long.

As in the present of the fourth conjugation, *audīs, nescīs, sentīs, venīs.*

5. As *fīs* from *fīo, sīs* from *sum,* and its compounds, *possīs, prosīs, adsīs.*

As *vīs* from *volo,* and its compounds, *mavīs;* as also *quamvīs, cuivis.*

Likewise *velīs, malīs, nolīs.*

And

And in fine according to some, as *faxīs, ausīs*, which follow the same analogy.

ANNOTATION.

Some will have *bis, nescis, possis, velis*, and *pulvis* to be common; which is not without authority. But *pulvis* is long in Virgil by cæsura; and as for the others, it is always better to follow the general rules.

Christian poets sometimes make IS short in the fourth, as

——————————— *non tu*
Pervenīs *ad Christum, sed Christus pervenit ad te.* Sedul.

which is not to be imitated.

Of the termination RIS *in the subjunctive.*

In regard to the termination RIS of the subjunctive, it is so often long and short in verse, that some have been led thereby to believe it was long in the future, and short in the preterite. But this distinction is by no means satisfying; for as we have shewn in the remarks on Syntax, book 6. p. 107. the preterite in *rim* is often made to express the future, as well as the past; and therefore we may say in general, that whether in the preterite, or the future, we may always make them short, as sufficiently appeareth from the following examples.

Quas gentes Italûm, aut quas non oraverīs *urbes.* Virg.
Græculus esuriens in cœlum jusserīs, *ibit.* Juven.
Dixerīs, *egregiè*, &c. Hor.
——————— Dixerīs *æstuo, sudat.* Juven.
——————— *Nam frustrà vitium* vitaverīs *illud.* Hor.
Is mihi, dives erīs, *si causas* egerīs, *inquit.* Mart.

And if we should be asked, nevertheless, whether it be true, that they are also sometimes long in the future, it is certain there are examples thereof.

Miscuerīs *elixa, simul conchylia turdis.* Hor.

But this may be referred to the cæsura. At least I never met with them long, except on such an occasion. Which shews that we may abide by what Probus says, that this syllable RIS is always short, whether in the preterite, or in the future subjunctive.

Some have also remarked that this last syllable RIS is long only when the antepenultima is short, as we see in *attŭlĕrīs, audĭĕrīs, bibĕrīs, dĕdĕrīs, credĭdĕrīs, fŭĕrīs*, and others; so that the penultima being likewise short in all those words, there is a necessity for lengthening the last, in order to admit them into verse. Therefore they will have this to be only a licence, which has nevertheless become a rule; whereas if the antepenultima is long, this last syllable will be ever short according to its nature, as appears in *dīxerīs, ēgerīs, fēcerīs, jūnxerīs, quæsīverīs, vīderīs*, and others. This remark has some foundation, since it is generally true: but in words where they pretend it is long by poetic licence, there is always a cæsura.

RULE

Rule LIV.

OS Final.

1. OS *at the end of words is long.*
2. *Except* compŏs, impŏs.
3. *Also Greek nouns written with omicron.*
4. *And* os, ossis.

Examples.

1. OS at the end of words is long, as *honōs, rōs, ōs, ōris,* the mouth; *vĭrōs,* &c.

2. *Compŏs* and *impŏs,* which Aldus supposeth to be long, are short.

Insequere, & voti postmodo compŏs *eris.* Ovid.

3. Greek nouns are short, when written in Greek with an *omicron,* as *Arctŏs, melŏs, Chaŏs, Argŏs, Iliŏs;* and the genitives in OS, as *Arcadŏs, Palladŏs, Tethyŏs,* But nouns written in Greek with an *omega* are long, as *Athōs, Herōs, Androgeōs,* &c.

Viveret Androgeōs *utinam.* Ovid.

4. These nouns are also short, *ŏs, ossis,* a bone; *exŏs,* one that has no bones.

Exŏs *& exanguis tumidos perfluctuat artus.* Lucret.

Rule LV.

US Final.

1. US *at the end of words is short.*
2. *But nouns that retain* U *in the genitive are long.*
3. US *is also long in four cases of the fourth declension.*
4. *As likewise in* Tripus.

Examples.

1. US is short at the end of words, as *tuŭs, illiŭs, intŭs, sensibŭs, vulnŭs, impetŭs.*

2. Nouns that retain U in the genitive are always long, whether they make it in UNTIS, URIS, UTIS, UDIS, or UĬS, as *Opūs, Opūntis,* the name of a town; *tellūs, tellūris; rūs, rūris; jūs, jūris; salūs, salūtis; virtūs, virtūtis; palūs, palūdis; grūs, gruĭs; sus, suĭs.*

ANNO-

ANNOTATION.

Palŭs occurs but once in Horace,

Regis opus, sterilisque diu palŭs, *aptâque remis.*

Which is more to be remarked than imitated, though Palerius followed the example in his poem on the immortality of the soul.

Intercŭs, ŭtis, is also short, because the nominative was *intercŭtis, hujus intercŭtis,* of which they have made *intercŭs* by syncope.

Tellus is likewise short in Martianus Capella,

Interminata marmore tellŭs erat.

But this author often takes such liberties, in which his example is by no means to be copied.

3. Nouns of the fourth declension are also short in the nominative and vocative singular, as *hic fructŭs, hæc manŭs.*

Hîc Dolopum manŭs, *hîc sævus tendebat Achilles.* Virg.

But these very nouns are long in the other cases in US, which are four; namely, the genitive singular, the nominative, accusative, and vocative plural; because, as we have observed when treating of the declensions, vol. I. p. 123. this termination *us* comes from a contraction in all those cases, viz. *uïs* in the genitive, *manuïs, manûs*; and *uës, ûs,* for the other three, *manuës, manûs,* &c.

4. *Tripūs, tripodis,* is also long in the last of the nominative. To which we may add *Melampūs.*

ANNOTATION.

Greek nouns ending in ους make ûs long in Latin, because it comes from the diphthong, as *Amathûs,* JESŪS. As likewise certain genitives that come from the Greek termination οος, οὺς, as *Manto, Mantûs; Sappho, Sapphûs;* and the like. There are only the compounds of πους (except *tripūs* and *Melampūs*) that are short; as *Polipŭs, Œdipŭs,* &c. because they drop the υ of the diphthong according to the Æolians, and only change ος into *us,* as we find by the genitive which makes *odis,* and not *oudis* and *untis.*

Nouns in *eus* are also long by reason of the diphthong, as *Atreūs, Orpheūs, Briareūs.*

The ancients used to cut off S at the end of the words in verse, just as we do M; hence they said *aliu', dignu', montibu';* which lasted till Cicero's and Virgil's time.

RULE LVI.

T Final.

T at the end of words is short.

EXAM-

EXAMPLES.

T at the end of words is short, as *audĭt, legĭt, capŭt, fugĭt, amăt*, &c.

ANNOTATION.

T final was heretofore common, as Capella witnesseth, and as we still see in Ennius: but at present it is looked upon as short. And if we find it sometimes long, this is owing to the cæsura, as in Martial,

Jura trium petīt *à Cæsare discipulorum.*

And in Ovid,

Nox abīt, *oritúrque Aurora, Palilia poscor.*

We are not even allowed, as some pretend, to make it long in the last syllable of the preterites formed by syncope; and if we sometimes find it thus, it is always in consequence of the cæsura, as in Horace,

——— *ut iniquæ mentis Asellus,*
Cùm gravius dorso subīt *onus.*———

However, if beside the syncope of the U, there is also a synæresis of two *ii*, then in virtue of this contraction of two syllables into one, the T, like any other letter, may become long, pursuant to what we observed in the first rule. Thus in Virgil, Æn. lib. 9.

Dum trepidant, ît *hasta Tago per tempus utrumque.*

For *ît* is there in the preterite instead of *iit.* Likewise in Ovid, 1. Trist. eleg. 9.

Dardaniámque petît *autoris nomen habentem.*

for *petiit*, and the like; though, generally speaking, they are with a cæsura, as in the last example.

RULE LVII.

Of the Last Syllable of the verse.

The last syllable of the verse is always common.

EXAMPLES.

The last syllable of every verse is common, that is, we may look upon it as short or long, just as we will, without being confined to any rule; as in this verse from Virgil:

Gens inimica mihi Tyrrhenum navigat æquōr.

The last of the word *æquŏr* is short by nature, though it passeth as long.

And in this other verse out of Martial,

Nobis non licet esse tam disertīs,

the

the last of *disertīs* is long by nature, though it is here supposed to be short.

OBSERVATIONS ON DIVERS SYLLABLES *whose quantity is disputed.*

THIS is all we had to mention in regard to the rules of quantity. The syllables not included in these rules, ought to be learnt by the use and authority of the poets, such as most of those in the middle of words, and all those which are called NATURE, of which we have given some hints in different parts of the annotations.

But as there are many words whose quantity is often disputed, and others where it is perverted by following the authority of corrupt passages, or of authors no way deserving of imitation; I shall therefore give here a list of such as I thought the most necessary to be observed.

List of words whose quantity is disputed.

ABSTEMIUS, the second long, though Rutilius would fain have it short.

Si fortè in medio positorum abstemius *herbis.* Hor.

AFFATIM, the second short in a verse of Accius's, which is in the 2d Tusc.

Tum jecore opimo farta & satiata affatim.

Some have insisted on its being long because of this verse of Arator,

Suppetit affatim *exemplorum copia, nósque.*

But besides that we might scan it perhaps without making an elision of the M, as was frequently practised by the ancients, and thus make a dactyl of *affatim*, we must further observe that this poet (who flourished under Justinian at the same time with Priscian and Cassiodorus) is not so exact in his poetry, as to be of any authority with us.

ANATHEMA, when it signifies, a person excommunicated, as in St. Paul, 1. Cor. xvi. 21. is generally written in Greek with an ε, and therefore hath the penultima short. But when it denotes a present or an offering hanged up in temples and churches, it is commonly written with an η, as in St. Luke, xxi. 5, and elsewhere; and therefore it hath the penultima long: though sometimes the orthography of it is altered; being still but one and the same word, compounded of τίθημι, *pono*, which takes either the η or the ε in both significations; and then the quantity will be also changed.

ANTEA. See p. 329.

ARCHYTAS hath the penultima long, as Vossius observes, and as appeareth by this verse out of Propertius,

Me creat Archytæ *soboles Babylonius heros.*

And by this other of Horace, lib. 1. Od. 28.

Te maris & terræ, numeróque carentis arenæ

Mensorem cohibent Archyta.

And therefore it is wrong in Aratus, S. Sidonius, and Fortunatus, to make it long.

ARGORAGUS, the penultima doubtful. Some derive it from *pagus*, the former long, as coming from πηγή, *fons*: and St. Austin explains it *vicum Martis*; wherein he is followed by Budeus with most of the Greek and Latin dictionaries. Others derive it from πάγος, *collis*, the penultima short; which is the opinion of Vossius, Riccioliius, and others, founded on this, that it appears by Euripides, Pausanias, Hesychius, Suidas, and the Etymologist, that this place was elevated, and appeared as it were on an eminence.

AZYMUS, the second commonly short in Prudentius, and in the hymn of the first Sunday after Easter.

Sinceritatis

Sinceritatis azyma. Yet by right it should be long, being a word compounded of *a* privative and *ζύμη, fermentum,* whereof the former is long, as appears by *ζύμωμα* in Nicander, derived from the same root, Μὴ μὲν δὴ ζύμωμα κακὸν χρόνος, &c.

Candace, Κανδάκη, the penultima may be pronounced long in prose, by following the accent. But in verse it is short, the same as *Canace, Panace,* and the like; which is further confirmed by this verse of Juvenal.

Candacis *Æthiopum dicunt arcana modòsque.*

Cicurare is to be found no where but in a very corrupt verse of Pacuvius's, quoted by Varro. Yet the two first syllables are supposed to be short, as well as *cicuris.*

Cis, a preposition, is reckoned short by Vossius, though there is no ancient authority for it. But the analogy seems to require it. The same may be said of *bis,* which is always short in Ovid, though Arator has made it long. This may be further confirmed by the authority of its derivatives. For though *citráque* is long in Horace, by virtue of the mute and liquid, yet *citro* is short in Sidonius, and *citimus* in Fulgentius, in his Astronomics.

Quâ citimus *limes dispescit nubila puris.*

For which reason Buchanan is censured for having made the first long in *citimus* and *citerior.*

Cleopatra has by nature the penultima common, because of the mute and liquid; for it comes from πατὴρ. So that in prose we ought to place the accent on the antepenultima. But the first and second being always short, the third must needs be long in hexameter and pentameter verses.

Cytherea hath the antepenultima short in Homer, writing it with an ε, Ἰρείη, as it is derived from Ἰρὸς. But Hesiod writes it with an η, and therefore makes it long. Virgil constantly shortens it. But in Ovid we likewise find it long.

Parce metû Cytherea, *manent immota tuorum. Æn.* 1.

Annuit atque dolis risit Cytherea *repertis. Æn.* 4.

Mota Cythēréa *est leviter sua tempora myrto.* Fast. 4.

Conopeum hath the penultima long in Juvenal; but it is short in Horace and Propertius, though it comes from the Greek κωνωπεῖον, because perhaps the Ionians said κωνώπειον.

Sol aspicit conopeum. Lib. Epod.

Fœdâque Tarpeio conopea *tendere saxo.* Prop. lib. 3.

Contra. See p. 329.

Controversus ought, I think, to have the second long, according to the analogy of compound words, by us observed, p. 304. And thus Ausonius has put it, though Sidonius makes it short.

Corbita has the second long, though it is commonly pronounced short. This is sufficiently ascertained by the authority, not only of Plautus, but of Lucilius.

Tardiores quàm corbitæ *sunt in tranquillo mari.* Lucil.

Crebra & Crebro have both the former long, because they are derived from *creber,* which hath it long also. And thus Horace has put it.

Est mihi purgatam crebrò *qui personet aurem.*

Crocito. The second, though commonly made short, is long nevertheless, according to Vossius, because he says it comes from *crocio,* just as *dormito* comes from *dormio.* Yet we find it short in Mapheus 13. Æn.

Dehinc perturbatus, crocitans *exquirit & omnes.*

And in the fable of Philomela:

Et crocitat *corvus; gracculus at frigulat.*

True it is that those authors are not exempt from mistakes; and we have taken notice of several.

Thus

Cuculus is generally short in the penultima, and every body pronounces it thus, because of the verse of the Philomela:

Et cuculi cuculant, *frilinnit rauca cicada.*

Yet all classic authors, says Vossius, do make it long.

——— *Magnâ compellans voce* cuculum. Hor.

Ricciolius, in proof of its being short, quotes the following verse, as he says, from Martial:

Quamvis per plures cuculus *cantaverit annos.*

But it is not to be found among his works.

Electrum has ever the first long, according to Vossius, being written with an η, whether it be taken for amber, or for silver mixed with the third or fourth part gold; though Erythreus,

Erythræus, Ricciolius, and some others, pretend that the *n* being changed into *s*, this syllable may be short: this they endeavour to prove by passages from Virgil, which Vossius shews to be all corrupted, as may be seen in his third book of Anal. c. 36.

ERADICO, notwithstanding what the great Latin Thesaurus says, hath the penultima long, as coming from *radix, icis.* Nor does it signify to object this verse of Plautus:

Eradicabam *hominum aures quando accepram,*

because the comic poets are apt to put a spondee for an iambus in the second foot, as appears from this same verse of Terence,

Dii te eradicent, *ita me miseram territas.*

ERUNT, the termination of the preterite, like *tulerunt*, doubtful in the penultima. See rule 15, p. 313.

FORTUITUS hath the penultima common. It is long in Horace,

Nec fortuitum *spernere cespitem.*

And in this trochaic verse of Plautus:

Si eam senex unus prægnantem fortuita *fecerit.*

Which happens also to GRATUITUS. But it is not true, as Duza pretends, that the *i* is never short in those words; for we find the contrary by the following verse in Statius:

Largis gratuitum *cadit rapinis.*

FRUSTRA is marked with the last common by Smetius and others. But Vossius assures us it is ever long in antient authors, and he will have it that in this verse which is quoted from Juvenal, to prove it short,

Ærumnæ cumulus quod nudum & frustra rogantem,

we ought to read *frusta rogantem*, according as Mancinellus says he found it in antient copies. True it is that Ausonius as well as some others have shortened it; yet the safest way is to make it long.

FULICA is found with the first and second long in this verse in Gellius,

Hic fulica *levis volitat super æquore classis:*

yet every where else they are short;

In sicco ludunt fulicæ, *potásque paludes.* Virg.

GÆTULUS, the first and second long, because it comes from Γαιτοῦλος.

Destruat, aut captam ducat Gætulus *Iarbas.* Virg.

Argentum, vestes Gætulo *murice tinctas.* Hor.

Pensabam Pharium Gætulis *messibus annum.* Claud.

And therefore it is an error in an epigram attributed to Martial, to read it as Pierius does.

Traducta est Getulis, *nec cepit arena nocentes.* In spectacul. Centon.

and as it is printed in Plantin's edition by Junius: whereas the old MSS. have *Tradita Gætulis, &c.* And Ricciolius is guilty of the same mistake, when he is for making it short in this verse of Ovid, Hero. Ep. 7.

Quid dubitas vinctam Getulo *me tradere Iarbæ?*

whereas the best editions have *Gætulo tradere Iarbæ.*

GESTICULATOR is generally marked long in the second, as coming from *gestire*; but Vossius believes it is rather short, as coming from *gesticulus.* And this is also the opinion of Ricciolius, though there is no authority, one way or other.

GRATUITUS. See FORTUITUS.

HARPAGO, if we believe Calepin, who has been followed by all the compilers of dictionaries since his time, hath the penultima long: but they produce no authority for it. Whereas we meet with εἰς Ἅρπαγας, the penultima short in Automedon's 2d book of Epigrams. And it is also the opinion of Vossius and Ricciolius, that it hath the penultima short: so that even in prose we ought ever to pronounce it with the accent on the penultima, *hárpago.*

HORNOTINUS, which comes from *horno*, that is, *hoc anno*, hath the penultima short. See SEROTINUS, lower down.

IDOLOTHYTUM, εἰδωλόθυτον, is sometimes pronounced according to the Greek accent. But in regard to quantity the penultima is always long in verse, as it comes from Θύω, *sacrifico*, whence also we have Θῦμα, *sacrificium*, which would not have a circumflex on the former, unless it was long by nature.

IMBECILLUS, though it comes from *baculus*, hath the second long in Lucretius and in Horace.

Imbecillus, iners *sim quid vis, adde popino.*

And therefore it is wrong in Prudentius to make it short.

INVOLUCRUM hath the penultima long by nature, as well as *lavacrum*, because they come from the supines *lavatum* and *involutum.* Hence it is

an

an error in Prudentius to make it short in this Asclepiad verse:

Contentum involucris *atque cubilibus.*

But this is further confirmed by the following pentameter of Rutilius:

Investigato fonte, lavacra *dedit.*

And it would be wrong to use it otherways, though we meet with some instances to the contrary in St. Prosper.

Judaicus hath the second short in Juvenal.

Judaïcum *ediscunt & servant, ac metuunt jus.*

Claudian uses it in the same manner; whose authority is preferable to that of the ecclesiastic authors, who make it long.

Latro, as, hath the former long in Horace and Virgil.

Nescio quid certè est, & Hylax in limine latrat. Ecl.

True it is that not only ecclesiastic writers, but even Phædrus, have made it short.

Canem objurgabat, qui senex contrà latrans. lib. 5.

Though this does not deserve to be imitated, since it is contrary to the practice of those who wrote during the purity of the language.

Lotium, which is marked by dictionaries with the first short, ought to have it long, as well as *lotum* from whence they derive it.

Hoc te amplius bibisse prædicet loti. Catul.

Matricida. See p. 308.

Melos. The penultima short by nature.

Regina longum Calliope melos. Hor.

But they are mistaken who think it is never otherwise (which was the opinion of Politian), as we can prove from Persius.

Cantare credas Pegaseïum melos.

Which he undoubtedly designed in imitation of the Greeks, with whom the simple liquids have the power of lengthening a syllable, as well as the double consonants.

Θοὸς δ' ὑπὸ μίλες ἄεισε. Hom.

Which Ricciolius does not seem to have rightly understood, because he attributes it to some dialect, in which perhaps this word was written with an ε instead of an ι.

Mithra hath the former long by nature.

Indignata sequi torquentem cornua Mithram. Stat.

For which reason Vossius finds fault with Capella, whom he likewise censures in many other respects, for making it short.

Morus. See Sycomorus, lower down.

Moyses in Christian poets is frequently a trissyllable, the first short, and the second long, contrary to the analogy of the Greek ωυ.

——— *Velut ipse* Moyses. Prud.

Quid? quod & Eliam, & clarum vidêre Moysen. Sedul.

Nihilum. The second short, contrary to the opinion of Giffanius, and some other grammarians.

——————*Gigni*
De nihilo *nihil, in* nihilum *nil posse reverti.* Pers.

Nor must it be said that this is done by a contraction or syneresis, because we can produce some other authorities that are irrefragable.

At marite, ita me juvent
Cælites, nihilominus
Pulcher es. Catul.

Novicius hath the antepenultima long.

Jam sedet in ripâ, tetrumque novicius *horret.* Juven.

Which is so much the more remarkable, as all adjectives in *icius,* derived from a noun, do shorten the penultima. Priscian even insists that this rule is without exception. But of those that come either from participles or verbs, some are long, as *advectitius, commendatitius, suppositĭtius.*

Hermes suppositĭtius *sibi ipsi.* Mart.

Obedio hath the second long, because it comes from *audio.* This appears further by the following iambic of Afranius,

Meo obsequar amori, obedio *libens.*

And Plautus,

Futura est dicto obediens, *an non patri?*

So that it is a mistake in the poet Victor, who lived late in the fifth century, to make it short in the following verse:

Jussit adesse Deos, propriùque obedire *tyranno.*

Omitto for *obmitto* hath the first short.

Pleraque differat & præsens in tempus omittat. Hor.

Palam hath always the former short in antient authors.

Luce palam *centum est igni circundare muros.* Virg.

Though S. Prosper in his poem makes it long.

Paraclutus. See p. 301.

Par-

PARRICIDA. See p. 308.

PATRIMUS & MATRIMUS have the penultima long, which Julius Scaliger, and before him Politianus, believed to be short. This is proved by the authority of Catullus, even as the passage is read by Joseph Scaliger himself.

Quare habe tibi, quicquid hoc libelli est.
Qualecumque, quod o patrima virgo,
Plus uno maneat perenne seclo.

And analogy requires it thus, because whenever the termination IMUS is added quite entire in the derivation of a word, the *i* is short of course, as *legitimus* from *lex, legis; finitimus* from *finis; ædilitimus* from *ædes, ædis; solistimus* from *solum, soli*, &c. But when there is only MUS added for the derivation, then the *i* before MUS is long, *primus* from *præ* or *pris, bimus* from *bis, trimus* from *treis* or *tris*. In like manner *patrimus* from *pater, patris; matrimus* from *mater, matris*.

POLYMITUS, when it signifies embroidered, or wove with threads of divers colours, hath the penultima short, because it comes from μίτος, *filum*, which is so in Homer. But we are not to confound it with πολύμητος, *learned, one who knows a vast deal*, or πολύμυθος, *a great inventor of fables*, which have the penultima long.

POSTEA. See p. 329.

PRÆSTOLOR is generally pronounced the second long. Thus Valla has made it, upon translating this verse of Herodotus:

Terrenasque acies ne præstolare, *sed hosti.*

Yet Buchanan has made it short in his Psalms:

Vitæ beatæ præstolor.

Which Vossius approveth, so much the more as of *præsto* is formed *præstulus*, or according to the ancients, *præstolus*, (who is quite ready) from whence comes *præstolor*.

PROFUTURUS hath the second short, according to the nature of its simple.

Præcipuè infelix pesti devota futuræ, Virg.

Wherefore Baptista Mantuanus is censured for making it long.

PSALTERIUM, the second long, because in Greek we say ψαλτήριον with an η. Thus we find it in the *Ciris* attributed to Virgil.

Non arguta sonant tenui psalteria *chordâ.*

And therefore we must not mind the authority of Aratus, who has made it otherwise.

PUGILLUS is reckoned by some to have the first long, which they prove by its derivative in Juven.

Nec pugillares defert in balnea raucus.

Yet in Ausonius, Prudentius, and Fortunatus, we find it short; which may be further confirmed by the authority of Horace, who shortens *pugil*.

Ut lethargicus hic quum fit pugil, et medicum urget.

PULEX hath ever the former long, as appears by Martial:

Pulice, *vel si quid* pulice *sordidius.*

And by Columella.

Parvulus aut pulex *irrepens dente lacesset.*

Yet a great many modern writers make it short; an error into which they have been led by the poem, intitled *Pulex*, and falsely attributed to Ovid, where we read,

Parve pulex, *& amara lues inimica puellis.*

But this poem is no more his than the Philomela, in which we find a great number of mistakes.

PUTA. See p. 328.

RUSINA hath the penultima long; though some insist on its being common, because of a verse in Martial, l. 3. c. 25. which others think to be a mistake.

RUFA, the former common, because the Greeks write not only ῥῖν but ῥῖνα, (both are to be found in Callimachus.) Hence Ovid has made it short,

Sæpe Rhea *questa est toties fœcunda, nec unquam.*

And Virgil long,

Collis Aventini silvâ quem Rhea *sacerdos.*

RUDIMENTUM hath the second long, because it comes from the supine *eruditum*. And so Virgil has made it,

——Helliquæ propinqui
Dura rudimenta——

And Valerius Flaccus,

Dura rudimenta *Herculeo sub nomine pendent.*

And Statius,

Cruda rudimenta & teneros *formaverit annos.*

SALUBER, the second long by nature, as coming from *salus, utis*. Hence it is wrong in Buchanan to make it short:

Nomen, qui salubri *temperie modum.*
Psal. 99.

For we find that Ovid did not use it thus:

Ut faveas captis, Phœbe saluber *adest.*

Scru-

SCRUPULUM hath the first long, as coming from *scrupus*:

Quinque parant marathri scrupula, *myrrha decem.* Ovid.

Wherefore in this verse of Fannius in his book of weights and measures, we should read *scriplum*; or rather *scriptlum*, and not *scrupulum*.

Gramma *vocant*, scriptlum *nostri dixere priores.*

Since as from γράφειν cometh γράμμα, so from *scribo*, *scriptum*, cometh *scriptulum*, and by syncope *scriptlum*, even according to Charisius.

SEMPITERNUS, the second long, as Scaliger proveth against Prudentius and modern authors, because it comes from *semper* and *æternus*.

SPADO, the former always short, as we see in Juvenal.

Cùm tener uxorem ducat spado, *Nævia Thuscum*

Figat aprum——Sat. 1.

Ut spado *jacebat Capitolia nostra Potides.* Sat. 14.

In Martial,

Thelim videral in togâ spadonem.

A Phaleucian verse.

Again,

Nec spado, *nec mœchus erit te consule quisquam;*

At pius, ô mores, & Spado *mœchus erat.*

So that we must not mind Arator, who, among several other mistakes, hath committed this of making it long.

Australem celerare viam quâ spado *jugatis*

Æthiopum pergebat equis. Lib. 1. Astr.

Which may so much the more impose upon persons not well versed in poetry, as the above verse of Arator is quoted in Smetius with the name of Virgil, through a mistake which has crept into all the editions that ever I saw: though Virgil never so much as once made use of the word *spado*.

SPHÆRA. It is also a mistake in Prudentius to make the former short in this word.

Cujus ad arbitrium sphera *mobilis atque rotunda.*

For it comes from σφαῖρα. And this may be owing to the corruption which we observed in the treatise of letters, when ceasing to pronounce the diphthongs, they began to put a simple E for Æ and Œ.

SYCOMORUS is reckoned to have the penultima common; for being derived from σῦκον (*ficus*) and μόρον (*morum*) as μόρον in Greek is wrote with an omicron, it may be short. But this same penultima may be long, because *morus* in Latin hath the former long, though Calepin makes it short.

Ardua morus *erat niveis uberrima pomis.* Ovid.

Mutua quin etiam moris *commercia ficus.* Pallad.

Whereto we may add that this word is differently wrote, some editions having συκομορέα, and others συκομωραῖα.

TEMETUM hath the penultima long.

Pullos, ova, cadum temeti: *nempe modo isto.* Hor.

Though Muretus hath made it short.

THYMIAMA, the penultima long by nature, because it comes from θυμιᾶσαι.

TORCULAR, the penultima short, as Despauter and the great Latin Thesaurus observe; which is further confirmed by Vossius and Ricciolius; because it comes from *torqueo*, in the same manner as *spécular* or *spéculum* from *speculor*, though we find it long in Fortunatus through necessity.

TRIGINTA, and the like. See p. 330.

TRITURO, the penultima long, because it comes from *tritura* or *triturus*, of the same nature as *pictura* or *picturus*, whence also cometh *picturo*. Some nevertheless derive it from *tritero*, as much as to say *tertero*, and pretend therefore that we may make it short.

VIETUS hath the second long.

Nec supra caput ejusdem cecidisse vietam *Vestem*——Lucret.

Likewise in Prudentius,

——*Et turbula ab ore* victo *Nubila discussit.*

Nor must we suffer ourselves to be led into an error by this verse of Horace:

Qui sudor vietis *& quàm malus undique membris.*

Because *vietis* is there a dissyllable by syneresis.

VIRULENTUS, the second short, like all nouns of this same termination, as *fraudulentus*, *luculentus*, *pulverulentus*.

Ne dictat mihi luculentus *Attis.* Mart.

a Phaleucian verse.

And therefore Baptista Mantuanus is mistaken in saying,

——*Quem* virulenta *Megæra.*

ULTRA. See p. 330.

UNIVERSI, the second short. But in UNICUIQUE it is long. The reason is

is because in the latter, *uni* is declined, coming from the nominative *unusquisque*, and therefore retains the quantity it would have uncompounded: whereas in the former it is not declined, as it comes from *universus*, the nature of which is communicated to the other cases. And this analogy ought to take place on all the like occasions, as hath been observed, rule 7, p. 307.

VOMICA, the first long in Serenus, who lived about the middle of the third century.

Vomica *qualis erit?*———

But it is short in Juvenal, who flourished towards the close of the first,

Et phthisis & vomicæ putres & dimidium crus.

UTRIUS. Vossius in the 2d book *de arte Gram.* chap. 13. and in his smaller Grammar, p. 285. says that it is never otherwise than long in the second; yet it is more than once short in Horace,

Docte sermones utriusque *linguæ*, lib. 3. Od. 8.

Fastidiret olus qui me notat. Utrius *horum*

Verba probes——Lib. 1. ep. 17. ad Scæv.

And therefore it may be said that *i* in this noun is common, the same as in *unius, ullius*, and others of the like termination, of which we have taken notice in the third rule.

SECTION II.

OF ACCENTS,

And the proper Manner of Pronouncing Latin.

CHAPTER I.

I. *Of the nature of Accents, and how many sorts there are.*

ACCENTS are nothing else but certain small marks that were invented in order to shew the tone and several inflections of the voice in pronouncing.

The antients did not mark those tones, because as they were in some measure natural to them in their own language, use alone was sufficient to acquire them; but they were invented in after-times, either to fix the pronunciation, or to render it more easy to strangers. This is true not only in regard to Greek and Latin, but also to the Hebrew tongue, which had no points in St. Jerome's time.

Now the inflexions of the voice can be only of three sorts; either that which rises, and the musicians call ἄρσιν, *elevation*; or that which sinks, and they call θέσιν, *position* or *depression*; or that which, partaking of both, rises and sinks on one and the same syllable. And in this respect the nature of the voice is admirable, says Cicero in his book de Oratore, since of these three inflections it forms all the softness and harmony of speech.

On this account therefore three sorts of accents have been invented, whereof two are simple, namely the acute and the grave; and the other compound, namely the circumflex.

The acute raiseth the syllable somewhat, and is marked by a small line rising from left to right (').

The grave depresseth the syllable, and is marked on the contrary by a small line descending from left to right, thus (`).

The circumflex is composed of the other two, and therefore is marked thus (^).

As accents were invented for no other purpose than to mark the tone of the voice, they are therefore no sign of the quantity of syllables, whether long or short; which is evidently proved, because a word may have several long syllables, and yet it shall have but one accent; as on the contrary it may be composed entirely of short ones, and yet shall have its accent, as *Asia, dominus*, &c.

II. *Rules of Accents and of Latin Words.*

The rules of accents may be comprised in three or four words; especially if we content ourselves with the most general remarks, and with what the grammarians have left us upon this subject.

For MONOSYLLABLES.

If they are long by nature, they take a circumflex, as *flôs; ôs, oris; â, ê.*

2. If they be short, or only long by position, they take an acute, as *spés; ós, ossis; fax*, &c.

For DISSYLLABLES and POLYSYLLABLES.

1. In words of two or more syllables, if the last be short, and the penultima long by nature, this penultima is marked with a circumflex, as *flôris, Rôma, Românus*, &c.

2. Except the above case, dissyllables have always an acute on the penultima, as *hómo, péjus, párens*, &c.

Polysyllables have the same, if the penultima be long, as *paréntes, Aráxis, Románo*, &c. otherwise they throw their accent back on the antepenultima, as *máximus, últimus, dóminus*, &c.

III. *Reasons for the above Rules.*

Here it is obvious that the rules of accents are founded on the length or shortness of syllables: which has obliged us to defer mentioning them till we had treated of Quantity.

Now the reasons of these rules are very clear and easy to comprehend. For accent being no more than an elevation which gives a grace to the pronunciation, and sustains the discourse, it could not be placed further than the antepenultima either in Greek

Greek or Latin, because if three or four syllables were to come after the accent (as if we should say *pérficere, pérficeremus)* they would be heaped, as it were, one upon another, and consequently would form no sort of cadence in the ear, which, according to Cicero, can hardly judge of the accent but by the three last syllables, as it can hardly judge of the harmony of a period but by the three last words. Therefore the farthest the accent can be placed is on the antepenultima, as in *dóminus, hómines, amáverant*, &c.

But since the Romans in regulating the accents have had a particular regard to the penultima, as the Greeks to the ultima, if the word in Latin hath the penultima long, this long syllable being equivalent to two short ones, receives the accent, *Róma, Románus*, producing nearly the same cadence in the ear by reason of their length, as *máximus*.

And as this length may be twofold, one by nature, and the other only by position; and this length by nature was formerly marked by doubling the vowel, as we have already observed in the treatise of Letters, book 9. p. 249. so this long penultima may receive two sorts of accents, either the circumflex, that is the accent composed of an acute and a grave, *Românus* for *Romáànus*; or only the acute, that is, which signifieth only the elevation of the syllable as, *Arâxis, párens*.

But if after a penultima long by nature, the last should also be long, as this circumflex accent and the length of the last syllable might render the speech too drawling, they are satisfied then with acuting the penultima, *Románo*, and not *Româno*, *Rómæ*, and not *Rômæ*, to prevent too slow an utterance.

After this it is easy to form a judgment of the rest. For in regard to the dissyllables, if they are not capable of a circumflex, they must needs have an acute on the penultima, be it what it will, since they cannot throw the accent farther back: and as to monosyllables, the reason why those which are long by nature have a circumflex, is the same as that above mentioned, namely, that this long vowel is equivalent to two: *flós* instead of *flóos*. And the reason why those that are short, or only long by position, have but an acute, is because they can have no other.

IV. *Some Exceptions to these Rules of Accents.*

Lipsius, and after him Vossius, are of opinion that the rules of accents, which grammarians have left us, are very defective, and that the antient manner of pronouncing was not confined to those laws of grammar. Yet these rules being so natural, and so well founded in analogy and in the surprising relation they bear to each other, pursuant to what hath been just now observed, it is not at all probable that the antients departed from them so widely as those critics imagine; and if we meet with some instances to the contrary, they ought to be looked upon rather as exceptions than a total subversion of the general rule, since even these exceptions may be reduced to a small number, and it is easy to shew that they are not without foundation.

The first exception is, that compound verbs used sometimes to retain

retain the same accent as their simple, as *calefácio, calefácis, calefácit*, where the accent is on the penultima in the two last words, though it be short, says Priscian, lib. 8. And according to him the same may be said of *calefío, calefís, calefít*, where the accent continues on the last syllable of the second and third persons, as it would be in the simple, which is a very natural analogy.

The second exception is, that on the contrary compound nouns, used sometimes to draw their accent back to the antepenultima, whether the penultima was long or not; as we find in the same Priscian that they used to say *orbísterræ, virillustris, præfectúsfabrum, juriscónsultus, intereáloci.*

The third exception is, that indeclinable particles also used to draw back their accent sometimes in composition, as *síquando*, which, according to Donatus, had the accent sometimes on the antepenultima; and the same ought to be said of *néquando, alíquando;* as also of *éxinde*, which, according to Servius, has the accent on the antepenultima; and this should serve as a rule for *déinde, périnde, próinde, súbinde:* likewise *exádversum* in Gellius, and *áffatim*, to which may be added *enímvero, dúntaxat*, and perhaps some others, which may be seen in Priscian or in Lipsius and Vossius, who give a full list of them. Now these two exceptions of drawing back the accent in composition, are only in imitation of the Greeks, who frequently do the same in regard to their compounds. But we must take particular care, says Vossius, that though the accent may be on the antepenultima in *déinde, périnde*, and others, we are not to conclude that it may therefore be on the antepenultima in *déinceps*, and such like, where the last is long, for no word can be accented on the antepenultima, either in Greek or Latin, when the two last syllables are long; especially as each of these long syllables having *two times*, this would throw the accent back too far.

The fourth exception is of the vocatives of nouns in IUS, which are accented on the penultima, though short, as *Virgíli, Mercúri, Æmíli, Valéri*, &c. the reason of which is because heretofore, according to the general analogy they had their vocative in E. *Virgílie*, like *dómine*. But as this final E was too weak, and scarce perceptible, by degrees it came to be dropped, and the original accent, which was on the antepenultima, continuing still in its place, came to be on the penultima.

The fifth exception may be in regard to Enclitics, which always used to draw the accent to the next syllable, be it what it would, as we shall see in the next chapter.

To these we may add some extraordinary and particular words, as *muliéris*, which, according to Priscian, hath the accent on the short penultima, and perhaps some others, though in too small a number to pretend that this should invalidate the general rules.

CHAPTER II.

Particular Observations on the Practice of the Antients.

I. *In what place the Accents ought to be particularly marked in books.*

THE rules of accents ought to be carefully observed, not only in speaking, but likewise in writing, when we undertake to mark them, as is generally practised in the liturgy of the Church of Rome. Only we may observe, that instead of a circumflex, they have been satisfied with an acute, because the circumflex being only a compound of the acute and the grave, what predominates therein, says Quintilian, is particularly the acute, which, as he himself observes after Cicero, ought to be naturally on every word we pronounce.

It is for this very reason that in those books they no longer put any accent on monosyllables, nor even on dissyllables, because having lost this distinction of acute and circumflex, it is sufficient for us in general to know that in dissyllables the former is always raised.

II. *In what manner we ought to mark the Accent on Words compounded of an Enclitic.*

The accent ought also to be marked on words compounded of an enclitic, that is, one of these final particles, *que*, *ne*, *ve*; and should be always put on the penultima of these words, whatever it be, as Despauter after Servius and Capella informs us; thus *armáque*, *terráque*, *pluítne*, *altérve*, &c. because it is the nature of these enclitics ever to draw the accent towards it. So that it signifies nothing to say with Melissa and Ricciolius, that if this was the case, we could not distinguish the ablative from the nominative of nouns in A. For considering things originally, it is very certain, as above hath been mentioned, that the antients distinguished extremely well betwixt accent and quantity; and therefore that they raised the last in the nominative without lengthening it, *terráque*, whereas in the ablative they gave it an elevation, and at the same time they made it appear long, as if it were, *terrâàque*; whence it follows that they must have also distinguished it by the acute in the nominative, *terráque*, and by the circumflex in the ablative *terrâque*; and Vossius thinks that some distinction ought to be observed in pronouncing them.

III. *That neither* que *nor* ne *are always Enclitics.*

But here we are to observe two things, which seem to have escaped the attention of Despauter. The first, that there are certain words ending in *que*, where the *que* is not an enclitic, because they are simple, and not compound words; as *útique*, *dénique*, *úndique*, &c. which are therefore accented on the antepenultima.

The second, that *ne* is never an enclitic but when it expresseth doubt, and not when it barely serves to interrogate; and therefore if the syllable before *ne* is short or common, we ought to put the accent on the antepenultima, in interrogations, as *tíbine? hæ'cine? síccine? ástrane? égone? Plátone?* &c. whereas in the other sense the particle *ne* draws the accent to the penultima. *Cicerône*, *Platône*,

IV. *That the Accent ought to be marked, whenever there is a necessity for distinguishing one word from another.*

We ought also to mark the accent in writing, according to Terent. Scaurus, whenever it is necessary for preventing ambiguity. For example, we should mark *légit* in the present with an acute, and *légit* in the preterite with a circumflex. We should mark *óccido*, the accent on the antepenultima, taking it from *cădo*; and *occído* with an acute on the penultima, taking it from *cædo*.

V. *Whether we ought to accent the last Syllable, on account of this distinction.*

But if any body should ask whether this rule of distinction ought to be observed for the last syllable; Donatus, Sergius, Priscian, Longus, and most of the antients will have that it ought, and especially in regard to indeclinable words, which they say should be marked with an acute on the last, as *circúm littora*, to distinguish it from the accusative of *circus*. Quintilian, more antient than any of these, observes that even in his time some grammarians were of this opinion, which was practised by several learned men, and that for his part he durst not condemn it.

Victorinus likewise observes the same thing, and says that *poné* an adverb, for example, is acuted on the last, to prevent its being confounded with the imperative of *póno*. So that one might say the same of a great many other words, which, through an erroneous custom, are marked with a grave accent, as *malè*, *benè*, though we are told at the same time that in pronouncing it ought to have the power of an acute. Which is doubtless owing to a mistake of the Greeks, who frequently commit the same error in regard to those two accents, as if it were quite so consistent to mark the one, when you expressly mean the other.

But the reason why we ought not to put the grave on those final syllables, is evident. Because as the grave denotes only the fall of the voice, there can be no fall where there has not been a rise, as Lipsius and Vossius have judiciously observed. For if the last, for instance, falls in *ponè*, an adverb, the first must therefore be comparatively raised, and then this word will no longer be distinguished from *póne*, the imperative of *pono*, which nevertheless is contrary to their intention. Hence Sergius, who lived before Priscian, takes notice that in his time the grave accent was no longer used; *sciendum*, says he, *quòd in usu non est hodierno accentus gravis*. Whence it follows either that we ought not to accent the last syllable, or if it must have an accent, then we ought to choose another, and rather make use of an acute, according to the opinion of some grammarians.

A second mistake some are apt to commit in regard to the last syllable, is when in order to shew that it is long, and to distinguish it from a short one, they put a circumflex, as *musâ* in the ablative, to distinguish it from the nominative *mûsa*. For the accents were not intended to mark the quantity, but the inflection of the voice;

and as for the quantity, when the custom of doubling the vowels, in order to mark the long syllables, as *musaa*, was altered; they made use of small couchant lines which they called *apices*, thus *musã*, as we have shewn in the treatise of Letters, book 9. p. 249. But since we have lost the use of those little marks, we put up with these accents, which ought rather to be considered as signs of quantity, than of the tone of voice; the circumflex, according to Quintilian, being never put at the end of a word in Latin; though the Greeks do sometimes circumflex the last when it happens to be long.

VI. *In what manner we ought to place the Accent in Verse.*

If the word of itself be doubtful, we should place the accent on the penultima, when it is looked upon as long in verse, or on the antepenultima, when it is looked upon as short. Thus we should say,

Pecudes pictæque volúcres, *Virg.*

the accent on the penultima, as Quintilian observeth, because the poet makes it long; though in prose we always say, *vólucres*, the accent on the antepenultima.

Hence it may happen that the same word shall have two different accents in the same verse, as in Ovid.

Et primò similis vólucri, *mox vera* volúcris.

CHAPTER III.

I. *Of the Accents of Words which the Latins have borrowed of other Languages, and particularly those of Greek Words.*

IN regard to Greek words, if they remain Greek, either altogether or in part, so as to retain at least some syllable of that language, they are generally pronounced according to the Greek accent. Thus we put an acute on the antepenultima in *eléison*, and *lithóstrotos*, notwithstanding that the penultima is long.

On the contrary we put it on the penultima, though it be short in *paralipoménon*, and the like.

We put the circumflex on the genitive plural in *ῶν*, periarch*ῶν*, and on the adverbs in *ῶς*, ironic*ῶς*, and such like, where the *omega* is left standing.

But words entirely latinised, ought generally to be pronounced according to the rules of Latin. And this is the opinion of Quintilian, Capella, and other antient authors; though it is not an error to pronounce them also according to the Greek accent.

Therefore we say with the accent on the antepenultima, *Aristóteles*, *Antipas*, *Bárnabas*, *Bórcas*, *Blasphémia*, *Córidon*, *Démeas*, *Ecclésia*, *Tráscas*, &c. because the penultima is short. And on the contrary we say with the accent on the penultima, *Alexandría*, *Cythéron*, *crémus*, *meteóra*, *orthodóxus*, *Paraclétus*, *pleurésis*, and the like; because it is long.

Greek

Greek words that have the penultima common not by figure or licence, but by the use of the best poets, or by reason of some particular dialect, are always better pronounced in prose according to the common or Attic dialect, or according to the use of the best poets, than otherwise. Therefore it is preferable to put the accent on the penultima, in *Choréa*, *Conopéum*, *platéa*, *Oriónis*, and such like, because the best poets make it long.

But if these words have the penultima sometimes long and sometimes short in those same poets, we may pronounce as we please in prose, as *Busiris*, *Eriphyle*. But in verse we must follow the measure and cadence of the feet, pursuant to what has been already observed.

These are, I think, the most general rules that can be given upon this subject. Nevertheless we are oftentimes obliged to comply with custom, and to accommodate ourselves to the manner of pronouncing in use among the learned, according to the country one lives in. Thus we pronounce *Aristóbulus*, *Basílius*, *idólium*, with the accent on the antepenultima, notwithstanding that the penultima is long; only because it is the custom.

And on the contrary we pronounce *Andréas*, *idéa*, *María*, &c. the accent on the penultima though short, because it is the custom even among the most learned.

The Italians also pronounce with the accent on the penultima, *Antonomasía*, *harmonía*, *philosophía*, *theología*, and the like, pursuant to the Greek accent, because it is the practice of their country, as Ricciolius observeth. Besides Alvarez and Gretser are of opinion that we ought always to pronounce it thus, though the custom not only of Germany and Spain, but likewise of all France, is against it: and Nebrissensis approves of the latter pronunciation, where he says that it is better to accent those words on the antepenultima. Which shews that when once the antient rules have been broke through, there is very little certainty, even in practice, which is different in different countries.

II. *Of the Accents of Hebrew Words.*

Hebrew words that borrow a Latin termination and declension, follow the Latin rules in regard to accent: and therefore we put it on the penultima in *Adámus*, *Joséphus*, *Jacóbus*, &c. because it is long.

But if these words continue to have the Hebrew termination, and are indeclinable, they may be pronounced either according to the rules of Latin words, or according to the Greek accent, if they have passed through the Greek language before they were received by the Latins, or in short according to the Hebrew accent.

But should these three circumstances concur, then one would think there is no reason for pronouncing otherwise than according to the received use and custom of the public, to which we are often obliged to conform.

And therefore, pursuant to this rule, we should say with the accent on the penultima, *Aggéus*, *Bethsúra*, *Cathúra*, *Debóra*, *Eleázar*, *Eliséus*, *Rebécca*, *Salóme*, *Sephóra*, *Susánna*; because the penultima

nultima of these is not only long by nature, but it is likewise accented both in Greek and Hebrew.

If these words are entirely Hebrew, it is better to pronounce them according to the Hebrew accent; and therefore we should raise the last in *eloí*, *ephetá*, *sabaóth*, and such like.

In respect to which we are however to take notice, that as most of these words are received in the liturgy of the Church of Rome, there is a necessity for pronouncing them according to established custom, so much the more as they are in every body's mouth all over the world. Hence it is that, contrary to the last rule, we generally put the accent on the antepenultima in *Elísabeth*, *Gólgotha*, *Melchísedech*, *Móyses*, *Sámuel*, *Sólomon*, *Samária*, *Síloë*, and some others.

Hereby it appears to be a mistake, which great numbers have fallen into, to think with a certain person called Alexander the Dogmatist, that not only Hebrew words, but all that are barbarous and exotic, ought to be pronounced with the accent on the last. Which has been learnedly refuted by Nebrissensis, and after him by Despauter, though this has been the custom of several Churches, in regard to some tones of the Psalms, because of the Hebrew accent therein predominant.

CHAPTER IV.

Further Observations on the Pronunciation of the Antients.

I. *That they distinguished between Accent and Quantity, and made several differences even in Quantity.*

WHAT we have been hitherto saying relates to the rules and practice of accents, to which we ought now to conform. But the pronunciation of the antients was even in this respect greatly different from ours; for they not only observed the difference between quantity and accent, according to what hath been said in the treatise of Letters, book 9; but likewise in quantity they had several sorts of long and short syllables, which at present we do not distinguish. Even the common people were so exact, and so well accustomed to this pronunciation, that Cicero in his book de Oratore, observes, *that a comedian could not lengthen or shorten a syllable a little more than he ought, but the people would be offended with this mis-pronouncing, without any other rule than the discernment of the ear, which was accustomed to judge of long and short syllables, as well as of the rising and sinking of the voice.*

Now as the long syllables had two times, and the short ones only one; on the contrary, the common or doubtful were properly those that had only a time and a half: which was the case of the weak position, where the vowel was followed by a syllable beginning with a mute and a liquid, as in *pătris*. For the liquid being the last, glided away too nimbly, and was too weak in comparison

rison to the mute with which it was joined; and therefore it was owing to this inequality that the foregoing vowel was not so firmly sustained as if there had been two mutes, as in *jacto;* or two liquids, as in *īlle;* or if the mute had been in the last syllable, as *mārtyr:* or, in short, as if the mute had been at the end of a syllable, and the liquid at the beginning of the next, as in *ābludit, āblatus.* In all which cases the syllable would have been long by a firm position, and would have had *two times:* whereas in the other, having only one time and a half, for the reasons above mentioned, this half measure was sometimes altogether neglected, and then the syllable was reckoned short; and at other times it was somewhat sustained and lengthened to an entire measure; and then the syllable was looked upon as long in verse. And hence it appears for what reason when the syllable was long by nature, as in *mātris,* the mute and liquid did not render it common, because as it came from *māter,* whereof the former is long of itself, it had its *two times* already.

But even when a syllable is long by a firm and entire position, still we are to observe that there is a great difference between being thus long by position, and long by nature.

The syllable long by nature was somewhat firmer and fuller, being a reduplication of the same vowel, pursuant to what hath been observed in the treatise of Letters, as *maalus,* an apple-tree, *poopulus,* a poplar tree, *seedes,* &c. Whereas the syllable long by position only, had no other length than its being sustained by the two following consonants; just as in Greek there is a great difference between an *eta* and an *epsilon* long by position.

But as there was a difference in the pronunciation between a syllable long by nature and a syllable barely long by position, so there was a difference also betwixt a syllable short by nature and a syllable short by position only, that is from its being placed before another vowel. For the latter always preserved somewhat of its natural quantity, and doubtless had more time in verse than the syllable short by nature. Thus it is that in Greek the long vowels, or even the diphthongs were reckoned short, whenever the following word began with another vowel or a diphthong, without there being any necessity for cutting them off by synalœpha. Thus it is likewise that in Latin *præ* is short in composition before a vowel, as *praĕiret, praĕesse,* &c. And thus it is that the Latins have often used those syllables, as

Et longum formose valē, vălĕ inquit *Iola.* Virg. Ecl. 3.
Insulaĕ Ionio *in magno quas dira Celæno.* Æn. 3.
Victor apud rapidum Simoënta sub Iliŏ alto. Æn. 5.
Te Corydon ŏ Alexi ———————— Ecl. 2.

And an evident proof that these syllables still preserved at that time something of their nature, is their being sometimes long on those occasions:

———*Cùm vacuus Domino* praēiret *Arion.* Stat.
ō ego *quantum egi! quàm vasta potentia nostra est!* Ovid.

II. *Difficult*

II. *Difficult Passages of the Antients, which may be solved by those Principles.*

This affords us some light towards clearing up several passages of the antients, which appear unintelligible, unless they be referred to the above principles. As when Festus says, INLEX *productâ sequenti syllabâ significat, qui legi non paret: Correptâ sequenti inductorem ab illiciendo.* For it is beyond all doubt that the last in *inlex* or *illex* is always long in quantity, since the *e* precedes the *x* which is a double letter; but one was pronounced with *n*, as if it were ἴλλνξ; and in the other with an *s*, as if it were ἴλλιξ. One like the long *e* in the French words *fête, bête, tête;* and the other like the short *e* in *Prophĕte, nĕtte, navĕtte,* &c. Hence the one made *illegis* in the genitive, preserving its *e* long as coming from *lex;* and the other *illicis,* changing its *e* into *i* short, which it resumes from the verb *illicio* whence it is derived.

Thus when Victorinus says that IN and CON are sometimes short in composition, as *inconstans, imprudens;* and that they are long in words where they are followed by an S or an F, as *instare, infidus;* this means that in the latter the *i* was long in quantity, and short in the former, though it was always long by position; so that this I, thus long in quantity, partook of the nature of EI, *infidus,* nearly as if it were *einfidus,* &c. And this helps to illustrate a difficult passage of Cicero de Oratore, whence the above author seems to have extracted this rule; *Inclitus,* says he, *dicimus primâ brevi litterâ, insanus productâ: inhumanus brevi; infelix longâ. Et ne multis: in quibus verbis eæ primæ sunt litteræ quæ in* SAPIENTE & FELICE, *productè dicuntur, in cæteris breviter. Itemque composuit, concrepuit, consuevit, confecit,* &c. Where by *sapiens* and *felix* he marks the words beginning with an S or an F, as Gellius, lib. 2. cap. 17, explains him; and where by the word *long,* he does not mean to speak of the accent, but of quantity, it being manifest that the accent of *infélix* ought to be upon the second, and not upon the first; which is still more clear in *inhumánus,* where it is altogether impossible that the accent should be upon the first.

Thus likewise are we to understand Aulus Gellius, when he says that *ob* and *sub* have not the power of lengthening syllables, no more than *con,* except when it is followed by the same letters, as in *con-Stituit* and *con-Fecit:* or (as he continues) when the *n* is entirely dropped, as in *cŏopertus:* so that they pronounced *cŏŏpertus, cŏŏnexus,* and *cŏŏgo,* as he repeats it himself, lib. 11. c. 17: when he says in the same book that this rule of the following of S and F was not observed in respect to *pro,* which was short in *proficisci, profundere,* &c. and long in *proferre, profligare,* &c. that is, they pronounced *prŏŏferre, prŏŏfligare:* when he says, lib. 11. c. 3. that they pronounced one way *pro rostris,* another way *pro tribunali,* another *pro concione,* another *pro potestate intercedere:* when he says that in *objicis* and *objicibus* the *o* was short by nature, and that it could not be lengthened but by writing those words with two *ii,* the same as in *objicio:* when he says that in *composuit, conjecit, concrepuit,*

crepuit, o was likewise short, that is, that it had only the sound of an *omicron*: when he says that in *ago* the first was short; whereas in *actito* and *actitavi* it was long: and when he says that in *quiescit* the second was short, *perpetuâ linguæ Latinæ consuetudine*, though it comes from *quies* where *e* is long.

Thus it is that Donatus and Servius distinguish between the persons of *sum* and *edo*, as *es, est; esset, essemus*; in this that the first *e* is short when it comes from *sum*, and long when it comes from *edo*.

In fine, thus it is that Julius Scaliger proves against Erasmus, who found fault with some feet and numbers in Cicero, that *sunt* is short, because it comes from *sumus*. And the whole we have been saying is very necessary to observe, in order to comprehend what Cicero, Quintilian, and others, have wrote concerning the numbers and feet of a period: and to shew that when the nouns, and even the prepositions, had different significations they were frequently known by the pronunciation.

III. *Whether from the difference they made in the Pronunciation of Short and Long Vowels, we may conclude that* U *was sounded like the French Diphthong* OU *in Long Syllables only.*

From what we have been now observing in regard to the different pronunciation of the long and short vowels, Lipsius and Vossius were induced to believe that the pronunciation of the Latin U, which sounded full, like the French diphthong OU, regarded only the long U; and that the short was sounded in the same manner as the Greek *upsilon*, that is like a French U. But this opinion we have sufficiently refuted in the same treatise, c. 4. n. 2. and from what we have been mentioning it plainly appears, that when two different pronunciations are observed in a vowel, one longer or fuller, the other shorter or closer, as in *ăgo* and *āctito*, in ἄλωξ and ἅλιξ, this does not mean that we are to take a sound of so different a nature as *lustrum* and *loustrum*, *lumen* and *loumen*.

Therefore when Festus says that *lustrum*, with the former short, signified *ditches full of mud*; and with the former long, implied the space of five years; he meant it only in regard to quantity, and not to a pronunciation entirely different: and all that we are to understand by it is, that one was longer than the other by nature, as would be the case of *lŭstrum* and *lūstrum* or *lûstrum*, though they are both long by position.

And this helps to explain a passage of Varro, which Lipsius and Vossius have misunderstood. When he says that *luit* hath the former short in the present, and long in the preterite. But he means nothing more than that in the present tense U was short by nature, and in the preterite it was long, so that they pronounced *lŭit*, according to the common rule of preterites of two syllables, which generally have the former long: this did not hinder however the first of *lŭit*, even in the preterite, from being short by position; as

as the diphthong *æ*, though long of itself, is short by position in *præcit* according to what we have already observed. And therefore, all things considered, notwithstanding that this passage of Varro is the strongest argument that Lipsius and Vossius make use of, yet it does not prove that the Romans formerly pronounced their U in the same manner as the French diphthong *ou*, or as it is pronounced by the modern Italians.

But an invincible argument, in my opinion, (to mention it here only by the way) that U short and U long had but one and the same sound, is that the word *cuculus*, which hath the former short and the second long, as we have shewn, p. 348. was certainly pronounced in the same manner as the French would pronounce *couculous*, since in French we still say *un coucou*, and in both languages these words were formed by an Onomatopœia, or imitation of the sound, in order to express the note of this bird.

SECTION III.

OF LATIN POETRY,

And the different Species of Metre; as also of the Feet, the Figures, and Beauties to be observed in versifying; and of the Manner of intermixing them in divers Sorts of Composition.

Divided in the clearest Order and Method.

AFTER having laid down the rules to know the measure of syllables, whether long, short, or common, in the treatise of Quantity; and the manner of pronouncing them properly in prose, in the discourse upon accents; we must now treat of Latin poetry, and the different species of verse, though this subject is less relative to grammar than the precedent.

Verses are composed of feet, and feet of syllables.

CHAPTER I.

Of Feet.

I. *Of the Nature of Feet in Verse.*

FEET are nothing more than a certain measure and number of syllables, according to which the verse seems to move with cadence, and in which we are principally to consider the rising ἄρσις and the sinking θέσις, of which we took notice when

when treating of the accents. These feet are of two sorts, one simple, and the other compound. The simple are formed of two or three syllables, as we are now going to explain.

II. *Of Feet of Two Syllables.*

The feet of two syllables are four.

1. The SPONDEE, *Spondæus*, consists of two long ones, as *Mūsāē*; and is so called from the word σπονδὴ, *libatio, sacrificium*, from its being particularly made use of in sacrifices, on account of its majestic gravity.

2. The PYRRHIC, *Pyrrichius*, consists of two short ones; as *Dĕŭs*; and is so called, says Hesychius, from the noun πυῤῥιχὴ, signifying a kind of dance of armed men, in which this foot was predominant; and which is supposed to have been invented by Pyrrhus, son of Achilles; though others will have it to be the invention of Pyrrhicus the Cydonian.

3. The TROCHEE, *Trochæus*, consists of a long and a short, as *Mūsă*; and takes its name from the word τρέχειν, *currere*, because it moves quickly. But Cicero, Quintilian, and Terentianus, call it *Choreus*, from the word *chorus*, because it is well adapted to dancing and music.

4. The IAMBUS, *Iambus*, the reverse of the Trochee, consists of a short and a long, as *Dĕō*; and is so denominated, not from the verb ἰαμβίζω, *maledictis incesso*, which is rather a derivative itself from the foot Iambus, but from a young woman named *Iambé*, who is said to have been the author of it; or rather from ἰάπτω, *maledico*, because this foot was at first made use of in invectives and satyrical pieces, as we are informed by Horace.

Archilochum proprio rabies armavit Iambo.

III. *Of Feet of Three Syllables.*

We reckon eight feet of three syllables, of which no more than three are used in verse, *viz.* those immediately following the Molossus.

1. The MOLOSSUS, *Molossus*, consists of three long ones, *aūdīrĕ*, and takes its name from a certain people of Epirus, called *Molossi*, who particularly affected to make use of it.

2. The TRIBRAC, *Tribrachys*, consists of three short ones, *Prŭdĕntĭs*; whence its name is derived, being composed of τρεῖς, *three*, and βραχὺς, *short*. But Quintilian generally calls it TROCHEE.

3. The DACTYL, *Dactylus*, consists of one long and two short, *Cārmĭnă*, and derives its name from δάκτυλος, *digitus*, because the finger is composed of three joints, the first of which is longer than any of the rest. Cicero calls it *Heroïs*, from its being particularly made use of in relating the exploits of great men and heroes.

4. The ANAPÆST, *Anapæstus*, consists of two short and one long, *Dŏmĭnī*, and is thus denominated from the verb ἀναπαίω, *repercutio*, because those who danced according to the cadence of this foot, used to beat the ground in quite a different manner from that which was observed in the Dactyl.

5. The

5. The BACCHIC, *Bacchius*, consists of one short and two long, *ĕgēstās*, and is so called from its having been frequently used in the hymns of Bacchus.

6. The ANTIBACCHIC, *Antibacchius*, consists of two long and one short, *cāntātĕ*, and takes its name from its opposition to the precedent. But Victorinus says that the *Antibacchic* is composed of one short and two long, as *lăcūnās*, where it is plain that he gives the name of *Antibacchius* to what the others call *Bacchius*. Hephestion calls it *Palimbacchius*.

7. The AMPHIMACER or CRETIC, *Amphimacer* sive *Creticus*, is composed of one short between two long, *cāstītās*. Both these names are mentioned in Quintilian. The former comes from ἀμφὶ, *utrinque*, and μακρὸς, *longus*; and the latter is owing to the particular liking which the people of Crete had for this foot. Which shews that it is a mistake in Hephestion to read Κρητικὸς, instead of Κρητικὸς, Cretan.

8. The AMPHIBRAC, *Amphibrachys*, *short on both sides*, consists of one long between two short, *ămārĕ*; which plainly shews its name. Diomedes takes notice that it was also called *scolius*, from a kind of harp, to which it was particularly adapted.

These are the twelve simple feet, of which no more than six are used in verse; three of two measures, namely the *Spondee*, the *Dactyl*, and the *Anapæst*; and three of a measure and a half, *viz.* the *Iambus*, the *Trochee*, and the *Tribrac*.

And the reason is, because a foot, in order to have its proper cadence, ought to have two parts or half feet, by which the antients frequently measured their verses. Now every half foot can have no more than one measure, which is the space in pronouncing one long syllable, and two short ones; for more would make an entire foot, as a Trochee (ˉ˘) or an Iambus (˘ˉ).

Thus the Pyrrhic, having in all but one measure, which is the value of two short syllables, is rather half a foot than a foot.

The Molossus having three long ones, which make three measures; and the Bacchic, Antibacchic, and Amphimacer, having two long and one short, which make two measures and a half, one half foot of each of those four feet would have two measures, or a measure and a half, which is too much.

And it is the same in regard to the Amphibrac, though it contains in the whole but two measures, because its long syllable being between two short, and one of the half feet being obliged to be of two successive syllables, it must necessarily be composed of a long and a short, consequently it will have a measure and a half.

There remain therefore only the six above mentioned, three of which have half feet equal, and answering to the unison, *viz.* the Spondee, the Dactyl, and the Anapæst. The others have them as one to two, which answers to the octave; *viz.* the Trochee, the Iambus, and the Tribrac.

Therefore we must not fancy that the Amphimacer or the Cretic, (ˉ˘ˉ) ever enters into the composition of a comic verse, as no such thing hath been mentioned by any of the antients that have

have treated of this sort of metre. But if there are verses that seem to be incapable of being measured without having recourse to this foot, as this of Terence,

Student facere, in apparando consumunt diem ;

it is to be supposed that in such a case they rather made use of a synæresis, by contracting *apparando* into three syllables, *apprando*, according to the opinion of Vossius in his Grammar, and of Camerarius in his Problems.

Thus we may take it for certain that there are but six feet necessary for composing all sorts of verse, which may be comprised in the following rule.

RULE OF THE SIX NECESSARY FEET.

All verse whatever is composed but of six sorts of feet; the Spondee – –, the Trochee – ⏑, the Iambus ⏑ –, the Tribrac ⏑ ⏑ ⏑, the Dactyl – ⏑ ⏑, and the Anapest ⏑ ⏑ –.

IV. *Of Compound Feet.*

Compound feet are formed of two of the preceding joined together; and therefore are rather a collection of feet, according to the observation of Cicero and Quintilian.

They are generally reckoned sixteen, the name of which it is proper to take notice of, not only by reason there are some sorts of verse which are denominated from thence, but because otherwise we shall not be able to understand the remark of Cicero and Quintilian in regard to the numerosity and cadence of periods.

1. The double Spondee, *Dispondeus*, is composed of four long ones, *cōnclūdēntēs*, that is, of two Spondees put together.

2. The Proceleusmatic, *Proceleusmaticus*, consists of four short, *hŏmĭnĭbŭs ;* and therefore it is formed of two Pyrrhics. It seems to have taken its name from κέλευσμα, *hortatus nauticus*, because the captain of the ship generally made use of it to hearten the crew, being very well adapted by its celerity to sudden and unexpected occasions.

3. The double Iambus, *Diïambus*, two Iambus's, one after another, *sĕvĕrĭtās.*

4. The double Trochee, or double Choree; *Ditrocheus*, or *Dichoreus ;* two Trochees, one after another, *cōmpŏbārĕ.*

5. The great Ionic, two long and two short, that is, a Spondee and a Pyrrhic, *cāntābĭmŭs.*

6. The small Ionic, two short and two long, that is, a Pyrrhic and a Spondee, *vĕnĕrāntēs.*

These two feet are called Ionic, from their having been used chiefly by the Ionians. One is called Great, *Ionicus major*, sive *à majore*, because it begins with the greatest quantity, that is, with

with two long ones: and the other small, *Ionicus minor*, or *à minore*, because *à minore quantitate incipit*, that is, with two short.

7. The Choriambus, *Choriambus*, two short between two long, *hīstŏrĭæ*. That is a Choree or Trochee, and an Iambus.

8. The Antispast, *Antispastus*, two long betwixt two short, *sĕcūndārĕ*. And therefore it is composed of an Iambus and a Trochee. It derives its name from ἀντισπάσθαι, *in contrarium trahi*, because it passes from a short to a long, and then the reverse from a long to a short.

9. The first Epitrit, *Epitritus primus*, one short and three long, *sălūtāntĕs*; and therefore is composed of an Iambus and a Spondee.

10. The second Epitrit, *Epitritus secundus*, a long and a short, and then two long, *cōncĭtātī*; and therefore consists of a Trochee and a Spondee.

11. The third Epitrit, *Epitritus tertius*, two long, then a short and a long, *cōmmūnĭcānt*; and therefore is composed of a Spondee and an Iambus.

12. The fourth Epitrit, *Epitritus quartus*, three long and one short, *ĭncāntārĕ*. And therefore it is composed of a Spondee and a Trochee.

These four last feet derive their name from ἐπὶ, *supra*, and τρίτος, *tertius*, because they have three measures, and something more, namely, a short syllable. But the first, second, third, and fourth, are so called from the situation of the short syllable. The second was also called Κάρικος, the third Ῥόδιος, and the fourth μονογενὴς, as Hephestion observeth.

13. The first Pæon, one long and three short, *cōnfĭcĕrĕ*; and therefore it consists of a Trochee and a Pyrrhic.

14. The second Pæon, a short and a long, with two short, *rĕsŏlvĕrĕ*; and therefore it consists of an Iambus and a Pyrrhic.

15. The third Pæon, two short, a long and a short, *sŏcĭārĕ*; and therefore is composed of a Pyrrhic and a Trochee.

16. The fourth Pæon, three short, and one long, *cĕlĕrĭtās*; and therefore consists of a Pyrrhic and an Iambus.

The Pæon may be also called Pæan, these words differing only in dialect. And it was so denominated from its having been used particularly in the Hymns to Apollo, whom they called *Pæana*.

The Pæon is opposite to the Epitrit. For whereas in the Epitrit there is one short with three long; on the contrary, in the Pæon you have one long with three short; where each of the four is named according to the order in which this long syllable is placed. The first and last Pæon compose the verse called *Pæonic*.

These are all the simple and compound feet. But, to the end that they may be the better retained, I shall exhibit them in the following table, in the order above described.

A

REGULAR TABLE

OF ALL THE FEET.

THEY RECKON IN ALL EIGHT AND TWENTY FEET, *viz.*

XII. SIMPLE, of which no more than six are used in verse, which we have marked in capitals with a particular cypher.

Of two syllables, 4.	*contrary in the*	Quantity.	1. SPONDÆUS,	Lēgī, *Pret.*
			Pyrrhichius,	Lĕgĭt, *Pres.*
		Disposition.	2. TROCHÆUS, *sive* Choreus,	Lēgĭt, *Pret.*
			3. ĭAMBUS,	Lĕgŭnt,
Of three syllables, 8.	*contrary in the*	Quantity.	Molossus,	Lēgērūnt.
			4. TRIBRACHYS,	Lĕgĕrĕt.
		Disposition.	5. DACTYLUS,	Lēgērăt.
			6. ANAPÆSTUS,	Lĕgĕrĕnt.
		Disposition.	Bacchius,	Lĕgēbănt.
			Antibacchius,	Lĕgissĕ.
		Quantity.	Amphimacer,	Lēgērānt.
			Amphibrachys,	Lĕgēbăt.

XVI. COMPOUNDS, of two feet of two syllables.

Of the two first, one has four long, and the other has four short.

The following six have two long and two short.

The four next have three long and one short.

And the four last, three short and one long.

I. Of the same foot repeated, 4.	Two Spondees,	Dispondæus,	Mæcēnātēs.
	Two Pyrrhics,	Proceleusmaticus,	Tĕnŭĭbŭs.
	Two ĭambus's,	Diiambus,	ămœnĭtas.
	Two Trochees *or* Chorees.	Dichoreus,	Pĕrmănĕrĕ.
II. Of two contrary feet, 4.	Spondee & Pyrrhic,	Major ïonicus,	Pŭlchĕrrĭmŭs.
	Pyrrhic & Spondee,	Minor ïonicus,	Dĭŏmēdēs.
	Choree & ĭambus,	Choriambus,	Hĭstŏrĭus.
	ĭambus & Choree,	Antispastus,	Sĕcŭndārĕ.
III. Of two feet not contrary where the long predominate, 4.	ĭambus & Spondee,	Epitritus, *three long and one short,*	1. Vŏlŭptātēs.
	Trochee & Spondee,		2. Cōncĭlĭāri.
	Spondee & ĭambus,		3. Cōmmūnĭcānt.
	Spondee & Trochee,		4. ĕxpĕctārĕ.
IV. Of two feet not contrary, where the short predominate, 4.	Trochee & Pyrrhic,	Pæon, *vel* Pæan; *three short and one long,*	1. Cōncĭpĕrĕ.
	ĭambus & Pyrrhic,		2. Rĕsŏlvĕrĕ.
	Pyrrhic & Trochee,		3. ălĭēnŭs.
	Pyrrhic & ĭambus,		4. Tĕmĕrĭtas.

CHAPTER II.

Of Verse in general.

VERSE is nothing more than a certain number of feet disposed in a regular order and cadence. The Latins call it *versus*, from the verb *vertere*, to turn, because verses being set in lines, when you come to the end of one, you must turn your eye to the beginning of the other, in order to read or write it.

The Greeks call it στίχος, *order*, or rank, because of the same disposition of lines. And from this word joined with ἥμισυς, *dimidius*, comes *hemistichium*, an hemistich or half verse.

Verse is called also κῶλον, *membrum*, with regard to the entire stanzas it composes, and to which they gave the name of *metrum*. And from thence come the words δίκωλον, stanzas composed of two sorts of verse; τρίκωλον, of three sorts, &c.

In the general notion of verse, there are three things to consider: the cæsure, *cæsura*; the final cadence, which they call *depositio*, or *clausula*: and the manner of scanning or measuring.

II. *Of the Cæsura and its different Species.*

The word *cæsura* comes from *cædere*, to cut; and this name is given in verse to the syllable that remains after a foot, at the end of a foot, from which it seems to be cut off, to serve for a beginning to the next word.

The Greeks for the same reason call it τομὴ or κόμμα, and Cicero, as also Victorinus, *incisio* or *incisum*.

The cæsura is commonly divided into four different species, which take their name from the order wherein they are placed in verse, which the antients, as hath been observed already, used to measure by half feet. Therefore calling them all by the word ἥμισυς, *dimidius*, and μοῖρις, *pars*, they specified them by the numeral nouns according to their order, thus,

1. *Trichemimeris*, from the word τρεῖς, *three*; that which is made after the third half foot; that is, in the syllable immediately next to the first foot.

2. *Penthemimeris*, from the word πέντε, *quinque*; that which is made in the fifth half foot; viz. in the syllable which follows the two first feet.

3. *Hephthemimeris*, from the word ἑπτὰ, *septem*, that which is made in the seventh half foot, viz. in the syllable which follows next to the three first feet.

4. *Ennehemimeris*, from the word ἐννέα, *novem*, that which is made in the ninth half foot, viz. in the syllable next to the fourth foot.

The three first cæsuras are in this verse of Virgil.

Silvestrem tenui musam meditaris avenâ.

All four in this:

Ille latus niveum molli fultus hyacintho.

To these four we may add a fifth species of cæsura called,

5. *Hendechemimeris*, from the word ἕνδεκα, *undecim*, because it is formed in the eleventh half foot, that is in the syllable next to the fifth foot, as in Virgil,

Vertitur interea cœlum, & ruit oceano nox.
Sternitur, exanimísque tremens procumbit humi bos.

But it is very rare, and ought to be used with great discretion, as Virgil has done in these two verses, and a few others.

II. *In what place the Cæsura is most graceful; and of the Beauty it gives to Verse.*

In heroic verse or hexameter, the cæsura is most graceful after the second foot; as

Arma virúmque cano, &c.

Otherwise we should endeavour to place it after the first and third foot; as

Ille meas errare boves, &c.

But a verse that has no cæsura, especially if it be an hexameter, is very disagreeable to the ear; as

Urbem fortem nuper cepit fortior hostis.

Though in Catullus's epithalamium we meet with one that is esteemed.

Tertia pars data patri, pars data tertia matri.

And when the cæsura is not till after the third foot, the verse is not much more agreeable; as in Lucretius.

Et jam cætera, mortales quæ suadet adire.

III. *That the Cæsura has the power of lengthening short Syllables.*

Now it is observable that the cæsura hath such a power, as to lengthen a syllable that was short by nature, even when it is followed by a vowel; whether after the first foot, as

Pectoribūs *inhians spirantia consulit exta.*

Or after the second;

Omnia vincit amŏr, *& nos cedamus amori.*

Or after the third;

Dona dehinc auro gravĭ *sectóque elephanto.*

Or after the fourth;

Graius homo infectos linquens profugŭs *Hymenæos.*

And the reason is extremely natural, because as the antients pronounced their verse according to the cadence of the feet; and the syllable which thus remaineth at the end of a word, was predominant in the next foot, whose beginning it formed; it ought to receive such a force in the pronunciation, as thereby to sustain all the syllables of that very foot. Hence the cæsura produces this same effect likewise in smaller verses, as in the following Sapphic of Ausonius.

Tĕrtĭŭs *hōrūm mĭhĭ nōn măgĭstĕr.*

And in this Phaleucian of Statius,

Quō nōn dīgnĭŏr hăs sŭbīt hăbēnăs.

And 'tis also by virtue of this same figure that the enclitic QUE is long in Virgil and other poets:

Limi-

Liminaquē, *laurúsque Dei, totúsque moveri*, Æn. 3.
Sideraquē, *ventíque nocent; avidæque volucres*, Ovid.

Without pretending that the *que* is common by nature, as Servius would have it; or that those passages should be read in another manner, since they are not the only ones, as some imagined, that are to be found in antient authors.

It is also by this figure that Virgil seems to have made the latter long in the nominative *fagūs*, in the following passage Georg. 2. which has puzzled all the commentators.

Et steriles platani malos gessere valentes:
Castaneæ fagōs, ornúsque incanuit albo
Flore pyri——————

For the meaning seems to be this, *fagos* (A Greek nominative for *fagus*) *incanuit flore castaneæ, & ornus flore pyri.* And this is the explication Vossius gives it, which seems to be much clearer and more natural than any other I have seen hitherto.

IV. *Of the final Cadence called* DEPOSITIO, *and of the four Names it gives to Verse.*

The Latins give the name of *Depositio* to the final cadence, which terminates as it were the measure of the verse. The Greeks called it ἀπόθεσιν; but they likewise termed it καλάλειξιν, that is, *terminationem, clausulam*; for καλαλήγειν, signifies *desinere.*

And thence ariseth the distinction of verse into four species, ACATALECTIC, CATALECTIC, BRACHYCATALECTIC, and HYPERCATALECTIC, which are terms more difficult to retain than the thing itself, and which we are obliged nevertheless to explain, in order to render those intelligible, who make use of them, when treating of poetry.

1. The Acatalectic or *Acatalect*, ἀκαλάληκτος, *non desinens*, is that which does not stop short, but has its full measure, having neither too much nor too little. Hence it is by the Latins called *perfectus*: as the following iambic verse of four feet.

Musæ Jovis sunt filiæ.

2. The Catalectic or *Catalect*, καλάληκτος, is that which seems to halt by the way, having a syllable too little to arrive at its journey's end: hence it is that Trapezont calls it *pendulus*, and others *semimutilus*, by reason it does not want an entire foot, but only half a one. As the following:

Musæ Jovem canebant.

3. The Brachycatalectic, or *Brachycatalect*, βραχυκαλάληκτος, is that which is still more mutilated and deficient than the former, because it wants an entire foot; for which reason the Latins called it *mutilus*: such is this other of three feet instead of four.

Musæ Jovis gnatæ.

4. On the contrary, the Hypercatalectic, or *Hypercatalect*, ὑπερκαλάληκτος, is that which has something more than its just measure, or the end where it ought to terminate. Whether this surplus be a syllable, as in the following verse:

Musæ sorores sunt Minervæ.

Or

Or whether this be an entire foot, as in the following;

Musæ sorores Palladis lugent.

Which is also called ὑπέρμετρον, *excedens metrum*, because the Greeks dividing their Iambics and Trochaics into dimeters and trimeters, that is into verses of four or six feet, and allowing two feet to each metre, that which hath five of them, exceeding this first sort of metres, has more than is necessary to make a full measure. But the whole of this will be further illustrated by what is to follow presently, where we shall shew that without amusing ourselves too long about these terms, we ought to consider the defect of a syllable sometimes in the beginning, and sometimes at the end of a verse.

Chapter III.

Of the Measure or Manner of scanning Verse, and of the Figures used therein.

THE manner of measuring and scanning verse consists in dividing it into the several feet of which it is composed.

The Latins call it *scansio*, because it seems as if the verse climbed up by means of those feet. The Greeks term it ἄρσιν, *elevationem*, and θέσιν, *positionem*, which hath been observed already. Attilius calls it *motum & ingressionem carminis.*

A verse is scanned either by the measure of distinct feet, as hexameters and pentameters; or by the measure of two feet, according to what we mentioned in the preceding chapter. But in order to scan verse, there are four principal figures to observe, *Ecthlipsis*, *Synalœpha*, *Synæresis*, and *Diæresis*: to which we may add *Systole* and *Diastole.*

I. *Of Ecthlipsis.*

The word *Ecthlipsis* comes from ἐκθλίβειν, *extundere*, *elidere*, to break and to bruise. It is formed by cutting of the *m* final of a word together with its vowel, when the following word begins with another vowel; as

*Mult*um ille *& terris jactatus, & alto.* Virg.

O *curas homin*um, *ô quan*tum est *in rebus inane.* Pers.

Formerly by this figure they used also to cut off the *s* final, either the *s* only, in order to hinder the length of the position, when it was followed by another consonant; or the *s* and the preceding vowel, when the next word began with a vowel, just as they used to do with the *m*: as

Doctu' *fidelis, suavis homo* facundu' *suoque*
Content' *ātquĕ bĕātus, scitus jucunda loquens in*
Tempore, commod' *& verborum vir paucorum.* Ennius.
Delphinus jacet haud nimio lustratu' *decore.* Cic. in Arat.
Longè erit à primo, quisqui' *secundus erit.* Alcin.

And this is still more usual in Terence and other comic writers, as *eju'* for *ejus*, *omnibu'* for *omnibus*, *dignu'* for *dignus*, &c. In other pure

pure writers this is rare, though some think that Virgil did not scruple to make use of it in divers places, as in the following.

Limina tectorum, & medii' in penetralibus hostem.

As Pierius says it was wrote in antient MSS. as Farnaby still reads it, and as Erythreus thinks it ought to be read; which he endeavours to defend not only by the authority of Lucretius, but moreover by several other passages in Virgil. Though others read *medium* instead of *mediis*.

Now as the letter *s* was sometimes cut off before a consonant in order to prevent the position, the same was practised also on the *m* by antient writers, as

Lanigeræ pecudis & equŏrŭ' dŭcllica proles. Lucret.

Sometimes it was left standing, as we now leave the *s*, and then it was made short, as already we have observed, when treating of quantity.

Cōrpŏrŭm *officiu' est quoniam premere omnia deorsum.* Lucr.

II. *Of Synalœpha.*

The Synalœpha is in regard to vowels and diphthongs, the same as the Ecthlipsis in respect to *m*. For it is formed by cutting off a vowel or a diphthong at the end of a word, because of another vowel or diphthong with which the next word begins, as

Conticucr' omnes intentiqu' ora tenebant. Virg.

The Latins for this reason give it the name of *collisio*. But the word Συναλοιφὴ properly signifies *counctio*, coming from ἀλείφω, *ungo*. So that the metaphor seems to be taken from fat or unctuous things, the last layer of which makes the other disappear.

III. *Directions in regard to the use of those two figures, Ecthlipsis and Synalœpha.*

These two figures are smoother, when the vowel subsequent to that which was cut off, happens to be long, than when it is short: as appears from this verse of Catullus,

Troja, nefas, commune sepulchrum Europæ, *Asiæque.*

This is owing to the nature of the voice, which having thus lost a syllable at the end of a word, ought in return to be sustained at the beginning of the next, to prevent too great a bending and precipitancy in the cadence. And it is observable particularly in regard to the Ecthlipsis, that Virgil generally makes it fall on a syllable long by position; as

*Post*quam in*trogressi, & coram data copia fandi.*

Illum ex*pirantem transfixo pectore flammas.* And the like.

The synalœpha on the other hand seems to have a particular smoothness, when the following word begins with the vowel that was cut off at the end of the precedent, because then it does not depart so much from the natural sound which we are accustomed to hear in those words; the remaining vowel having nearly its own value, and that of the vowel suppressed in the foregoing word, as

Ille

Ille ego *qui quondam gracili modulatus avenâ.* Virg.
Ergo omnis *longo solvit se Teucria luctu.* Id.

Be that as it may, we must always take care that the pronunciation arising from these figures be not too harsh, or disagreeable to the ear, which is the judge of these matters. Nor should they be too often repeated, especially in elegiac verse, which requireth a particular softness; whereas in heroics they may sometimes occasion a more extraordinary gravity, according to particular occasions; as in this verse of Virgil:

Phillida amo ante alias.

Which he has designedly strewed with soft figures, extremely well adapted to the subject. As on the contrary he intended to represent something hideous, when he described Polyphemus,

Monstrum horrendum, informe, ingens, &c.

Again:

Tela inter media, atque horrentes Marte Latinos.

Except in such cases, these figures should not be seen above twice in the same verse. Nor should they readily be put in the beginning of a verse, though Virgil has sometimes done it with elegance, as when he says:

Si ad *vitulam spectes; nihil est quod pocula laudes.*

These figures are also harsh at the beginning of the sixth foot, as in Juvenal.

Loripedem rectus derideat, Æthiopem albus.

Though we meet with them in Virgil:

Frigida Daphni boves ad flumina: nulla neque amnem.

And even in the middle of a pentameter, as in Propertius,

Herculis, Antæique, Hesperidumque comes.

We may likewise observe that they are not the most graceful at the end of the fifth foot in heroic verse, as in this of Catullus.

Difficile est longum subito deponere amorem.

Though there are several instances of them in Virgil, who seems even to have affected them on some occasions, as

Juturnamque parat fratris dimittere ab armis.

Where he might have said, *dimittere fratris ab armis.*
Again,

——— *findit se sanguine ab uno*

Where he might have said, *se sanguine findit ab uno.*

Thus in the 4th Georg. he expresseth Orpheus's concern in this beautiful verse:

Ille cavâ solans ægrum testudine amorem.

Now these figures produce very near the same effect in the last dactyl of the pentameter, if they are used with great discretion, as.

Quadrijugo cernes sæpe resistere equo.

The ecthlipsis and synalœpha are also sometimes at the end of a verse, whose last syllable is cut off by the first word of the next verse, which begins with another vowel; as

Aut dulcis musti Vulcano decoquit humorem,
Aut foliis undam——— Virg.
Omnia Mercurio similis, vocemque, coloremque,
Et crines flavos——— Virg.

Et

Et magnos membrorum artus, magna ossa, lacertosque
Exuit——————————————Idem,

Which led some into a mistake that an hexameter might sometimes end with a dactyl. But this opinion we shall refute more amply, chap. 4. n. 5.

IV. *The Synalœpha omitted.*

The synalœpha is sometimes omitted either regularly, or by licence. Regularly, as in *o, heu, ah, pro, væ, vàh, hei,* and the like interjections, which sustain the voice, and retard the pronunciation, because of the passion they express, which vents itself outwardly, and thereby hinders those words from being cut off. As

O pater: ô hominùm, *divúmque æterna potestas.* Virg.
Heu ubi *pacta fides, ubi quæ jurare solebas.* Ovid.
Ah ego *ne possim tanta videre mala?* Tibul.

The same may be said of *iō*, since we find in Ovid,

Et bis iō Arethusa, iō Arethusa vocavit.

The synalœpha is omitted by licence: first when it is considered as a consonant, as the French do with their aspirated H, saying not *l'honte*, but *la honte.*

Posthabità coluisse Samo: hîc *illius arma.* Virg.

Whence, I think, we might infer that the H may sometimes produce a position in verse; though it is difficult to prove it, the authorities that are brought on that account, being generally joined with a cæsura, as when Virgil says:

Ille latus niveum molli fultus hyacintho.

Secondly the synalœpha is omitted without any other reason than the will and pleasure of the poet, who takes this liberty in imitation of the Greeks, as

Et succus pecorī et *lac subducitur agnis.* Virg.

We meet likewise with examples of this figure both before H and before another vowel in the same verse.

Stant & juniperī & castaneæ hirsutæ. Virg.
Clamassent, & littus Hĭlă, Hĭlă *omne sonaret.* Id.

But be that as it may, this figure ought to be very rarely used, because it produceth what we call an *hiatus* in verse, which we should endeavour to avoid; especially when the syllable is short, though there are instances of some in Virgil, as *Hilă* in the fourth foot of the above-mentioned verse. Again,

Et vera incessu patuit Deă. *Ille ubi matrem, &c.*

Where the poet thought he might stop at *Dea*, because the sense ends there; and then begins another sentence.

The long vowel, or the diphthong that is not cut off by synalœpha, becomes common in verse. Therefore it is short by position, that is because of the next vowel, in these here:

Nomen & arma locum servant: tĕ ămice, *nequivi.* Virg.
Credimus? an quĭ ămant *ipsi sibi somnia fingunt?* Id.
Te Coridon ŏ Ă*lexi! Trahit sua quemque voluptas.* Id.
Implerunt montes; flerunt Rhodopēiæ arces. Id.

On

On the contrary it is long in these.

Lamentis gemitúque & fœmineō ululatu. Id.

Ante tibi Eoæ Atlantides abscondantur. Id.

There are even instances of its being long and short in the same verse, as

Ter sunt conatī *imponere* Peliō *Ossam.* Id. 1. Georg.

And in the same book,

Glaucō & Pănŏpeæ & *Inoo Melicertæ.*

For *o* in *Glaucō*, not being cut off, remaineth long: and *æ* in *Panopeæ* (the first and second of which are short) not being cut off is made short by position.

But it is proper to observe that the most antient authors did not allow themselves this liberty, but generally put a *d* to remove this hiatus, as in the following verse of Ennius quoted by Tully,

Nam videbar somniare med' ego *esse mortuum.*

Where to make it a complete trochaic, we must necessarily read it with this *d*. And there is something like it in the French language, where, to avoid the same kind of gaping, they frequently insert a *t*, as *a-t-il fait, fera-t-il*, &c.

V. *Of the Contraction of Syllables, which includes the* Synæresis and the Synecphonesis.

We have just now shewn in what manner syllables are cut off by synalœpha, when they meet together, one at the end of a word, and the other at the beginning of another. But as this meeting may likewise happen in the middle of the same word, we are oftentimes obliged to contract them into one syllable. And this is what some grammarians have called *episynalœpha*, as much as to say, a second species of *synalœpha*: others *synesis*, from the verb ἵζάνω *subsido*: others *synæresis*, from the verb συναιρέω, *unà complector, in unum contraho*; and others *synecphonesis*, from the verb ἐκφωνέω, *pronuncio, effero.* Though some make this distinction between *synæresis* and *synecphonesis*, that in the former the two vowels remain entire, and are only united in a diphthong; whereas in the latter, one of the two is cut off and entirely lost in pronouncing; as *alvearia* of four syllables, *ariete* of three; *omnia* of two. But since it is very difficult, as we have observed in the treatise of Letters, to determine on many occasions, whether in this contraction of syllables they formed a diphthong or not; and besides this diversity of names and figures is puzzling to the learner: we have therefore comprehended all these figures under the word *contraction of syllables*, after the example of Quintilian, who includes them all under the word Complexio: for which reason we have mentioned in the title the words Synæresis and Synecphonesis, leaving it to every body's option to apply which of these terms he pleases, and to what passages he pleases, if thereby he thinks he shall render himself better understood.

Now this contraction is particularly formed by drawing E or I into one syllable with the following vowel.

E and

E and A; *antehac, eadem*, dissyllables; *anteambulo, usqueadeo alvearia*, of four syllables.

Seu lento fuerint alvearia *vimine texta.* Virg.

Anteambulones *& togatulos inter.* Mart.

Two *ee, deest* of one syllable; *deerit, deerant, deessem, deero, prehendo*, of two.

E and I; *dein, dehinc* of one syllable; *deinceps, deinde, proinde, ærei, aureis, anteit*, of two syllables; *anteire* of three syllables.

E and O; *eodem, alveo, seorsum, deorsum*, of two syllables; *graveolens*, of three.

E and U; *eum, meus*, monosyllables in comic writers; and such like.

In like manner is formed the contraction of I and A; *omnia* of two syllables; *vindemiator, semianimis*, of four.

Of I and E; *semiermis* of three syllables.

Of two *ii; Dii, dis, ii*, of one syllable; *iidem, iisdem*, of two; *denarius* of three.

Of *i* and *o; semihomo* of three syllables.

Of *i* and *u; huic, cui*, in one syllable; *semiustus, denarium, promontorium*, of four.

Examples of all these may be easily found among the poets; for which reason I shall be satisfied with giving only a few.

Atria, dependent lychni laquearibus āureis. Virg.

Bis patriæ cecidere manus, quin protinus ōmniū. Id.

Assuetæ ripis volucres & fluminis ālveō. Id.

Seu lento fuerint ālveārĭă *vimine texta.* Id.

Præcipuè sanus, nisi cūm pĭtuītă *molesta est.* Hor.

And this figure is particularly applied to nouns in EUS and their genitive in EI, as *Mnesteus, Orpheus. Pantheus*, dissyllables; as also *Mnestei, Thesei*, dissyllables; *Ulyssei, Achillei*, trissyllables. Likewise in the vocative, *Pantheu*, a dissyllable, and others of the same sort.

But we are further to observe, that *u* being of its nature a liquid vowel after *s*, as well as after *q* and *g*, according to what we have observed in the treatise of Letters, it slides away and is dropped in *suadeo, suesco*, and *suavis*, with their derivatives, as *suadu, suade, suasit, suasor, suave, suetus*, dissyllables; *suadela, suavibus*, trissyllables, and the like; without there being any necessity to call this a licence; for if at any time it occurs otherwise, this is rather by licence, being contrary to the nature of this *u*, which is a liquid vowel in those words, as well as in *qua*, and the like.

Tum celerare fugam patriáque excedere suadet. Virg.

Suadet *enim vesana fames, mandítque, trahítque.* Virg.

*Et metus & male*suada *fames, & turpis egestas.* Id.

Suetus *hiat tantum, ceu pullus hirundinis ad quem.* Juv.

Suave *locus voci resonat conclusus inanes.* Hor.

Tum casia atque aliis intexens suavibus *herbis.* Virg.

Nesciaque humanis precibus mansuescere *corda.* Id.

——— *Adeò in teneris* consuescere *multum est.* Id.

Non insueta *graves tentabunt pabula fœtas.* Id.

Arcadas insuetos *acies inferre pedestres.* Id.

Candidus

Candidus insuetum *miratur limen Olympi.* Id.
Nec tibi tam prudens quisquam persuadeat *autor.* Id.
At patiens operum, parvóque assueta *juventus.* Id.

ANNOTATION.

Sometimes a Synalœpha meets with a Synæresis, as

Uno eodemque *tulit partu, paribúsque revinxit*
Serpentum spiris.——————Virg.

where we see a Synalœpha of the *o*, which is cut of in *uno;* and then a *synæresis* in *eodem*, which is a dissyllable; so that we must scan the verse thus,

Un' ôdemque tulit, &c. in like manner,
Uno eodemque *igni, nostro sic Daphnis amore.* Virg.
Unâ eâdemque *viâ sanguísque, animúsque sequuntur.* Id.

VI. *Of* Diæresis.

Diæresis is contrary to the preceding figure, and is properly when two syllables are made of one, as *aulaï* for *aulæ*, *vitaï* for *vitæ*, *dissoluenda* for *dissolvenda* in Tibullus.

VII. *Of* Systole *and* Diastole.

Systole is the shortening of a long syllable, and derives its name from *συστέλλειν, contrahere.* Quintilian gives the following example hereof in his first book, chap. 5.

Ūnĭus *ob noxam & furias*, &c.

Which perhaps sheweth that in his time the second of *unius* was generally long, though now we look upon it as common; and Catullus, who lived before Virgil, made it also short.

Rumorésque senum severiorum
Omnes unĭus *æstimemus assis.* Carm. 5.

Others for an example of Systole give *stetĕrunt*, and the like preterites, when we find them short in the penultima. But we have shewn, when treating of Quantity, rule 15. p. 314. that heretofore this syllable was common. So that we shall find but very few examples of this licence in pure authors. And in regard to the others, as in the following verse attributed to Tertullian, where we find the first short in *Ecclesia*,

Sin & Apostolico decurrit ĕcclesia *verbo;*

we have more than once observed that the writers of the latter ages can be no authority.

Diastole, on the contrary, is when we lengthen a syllable short by nature. This figure takes its name from διαστέλλειν, *producere, distendere;* and perhaps occurs more frequently than the other; because it seems less exceptionable to add than to take away from a syllable. Though to tell the truth, those licences were seldom permitted except in proper names, or extraordinary words, as *Āsĭācŭs, Prĭāmĭdēs*, &c.

Atque hic Prĭamidem *laniatum corpore toto.* Virg.
Et quas Prĭamides *in aquosæ vallibus Idæ.* Ovid.
Ecquid ibi Āsĭacus *casuras aspicit arces?* Id.

For with regard to the other examples which Ricciolius produceth in his book, intitled *Prosodia Bononiensis*, there is very little stress to be laid upon them, since they are either corrupted or misunderstood, or taken from inaccurate writers whose example is no rule to us. As when he says that it *is* by this licence *recido* taken from *cado* hath the first syllable long, and in his table he refers to this verse of Horace,

Transverso calamo signum: ambitiosa recidet
Ornamenta. In Arte.

Where it is obvious that *recidet* hath the former short by nature; besides that it comes from *cædo*, and not from *cado*, having the second long, and being put for *amputabit, he will cut off.* When he says the same thing of *quatuor;* whereas this word is so far long by nature, that neither Horace nor Virgil ever used it otherwise. Also when he mentions *malitia*, as having the first long, and strives to prove it by a pentameter, out of Ovid, where all the editions that ever I saw have *militiam*, and where indeed it is nonsense to read *malitia*, as the entire distich will demonstrate,

Tempora jure colunt Latiæ fecunda parentes:
Quarum militiam votáque partus habet. Fast. 3.

Quintilian likewise mentions *Italiam*, as an example of this figure, when Virgil says,

Ītălĭam *fato profugus*, &c.

Which is not perhaps exempt from difficulty, since Catullus, who was prior to Virgil, made the first long in Italus.

Jam tum cùm ausus es unus Italorum. Carm. 1.

So that there is reason to doubt whether it be not as much a licence in Virgil to make the first short in *Italus*, as to lengthen it in *Italia*.

VIII. *Of the Caution with which we ought to make use of those Licences.*

But here it is to be observed that we are not allowed to use those figures and licences on every occasion, especially now that the Latin is no longer a living language. *In licentiâ magis inventis quàm inveniendis utimur*, says Servius. And it is easy to see that the antients were very cautious in this respect, since Ovid, writing to *Tuticanus*, makes an apology for not having said any thing in his praise, because the word *Tuticanus*, which hath the second short between two long, cannot have a place in verse.

Quod minus in nostris ponaris, amice! libellis,
Nominis efficitur conditione tui.
Lex pedis officio, fortunáque nominis obstat,
Quâque meos adeas est via nulla modos.
Nam pudet in geminos ita nomen scindere versus,
Desinat ut prior hoc, incipiatque minor:
Et pudeat si te quâ syllaba parte moretur,
Arctius appellem, Tuticanumque vocem.
Nec potes in versum Tuticani more venire,
Fiat ut à longâ syllaba prima brevis:

Aut

Aut ut ducatur, quæ nunc correptiùs exit,
Et sit porrectâ longa secunda morâ.
His ego si vitiis ausim corrumpere nomen.
Ridear, & meritò pectus habere neger. Lib. 4. de Pont. Eleg. 12.

I thought it right to give this whole passage at length, in order to prove that even in proper names, where Servius pretends we may do what we list, they were so cautious as to admit nothing that might offend the ear, which is the judge of these as well as all other words.

And this appears further from Martial, who makes an excuse for not having inserted the name *Earinus* in verse, because it consists of four short.

Nomen nobile, molle, delicatum,
Versu dicere non rudi volebam;
Sed tu syllaba contumax! repugnas:
Dicunt Ἐάρινον, tamen Poëtæ,
Sed Græci, quibus est nihil negatum,
Et quos Ἄρεις, Ἄρεις, decet sonare:
Nobis non licet esse tam disertis,
Qui musas colimus severiores. lib. 9. Epigram 12.

Whereby he shews the difficulty of Latin poetry beyond the Greek, because Homer, in the fifth Iliad, has made the first of this word Ἄρης both long and short in the same verse. The same he has also done by ἀνὴρ, Theocritus by κάλος, and others in the like manner.

Chapter IV.

Of the chief Species of Verse.

And first,

Of Hexameters, and such as are relative thereto.

LATIN verses may be divided into three principal species, *viz.*

Hexameters, and such as are relative thereto, as the Pentameter, which is generally joined with it, or makes part thereof; as the Archilochian, and others of which we shall speak hereafter.

Iambics, which are of three sorts of measure, namely Dimeter, that have four feet; Trimeter that have six feet; and Tetrameter, that have eight feet; not to mention those which are either defective or redundant.

Lyrics, the name we may give in general to all such as cannot be referred to the two first species, because the most elegant are used in writing odes, as Asclepiads, Sapphics, and others.

I. *Of Hexameter Verse.*

Hexameter verse is so denominated from the word ἕξ, *sex*, and μέτρον, *mensura*, because it consists of six feet, the first four of which may

may be indiscriminately, either Spondees or Dactyls; the fifth must be a dactyl, and the sixth necessarily a Spondee.

1 | 2 | 3 | 4 | 5 | 6

Ab Jŏvĕ prīncĭpĭ-ūm Mū-sæ, Jŏvĭs ōmnĭă plēna.

The intermixing of Spondees and Dactyls contributes greatly to the beauty of this verse.

1 | 2 | 3 | 4 | 5 | 6

Ille ĕtĭ-am ēxtĭn-cto mĭsĕ-rātūs Cæsărĕ Rōmām,

1 | 2 | 3 | 4 | 5 | 6

Cūm căpŭt ōbscū-rā nĭtĭ-dūm fēr-rūgĭnĕ tēxit,

1 | 2 | 3 | 4 | 5 | 6

Implă-que ætēr-nām tĭmŭ-ērūnt sæcŭlă nōctēm. Id. 1 Georg.

Otherwise those which have most Dactyls, are generally more agreeable than those which have most Spondees: as

Dīscĭtĕ jūstĭtĭ-ām mŏnĭ-ti, ĕt nōn tĕmnĕrĕ dīvōs. Æn. Virg. 6.

But the great art is in making use of Spondees (which are slow) and of Dactyls (which are rapid) according as they are best adapted to the things we want to express. Thus Virgil has represented the great labour of blacksmiths in lifting up their heavy hammers, in the following verse, which abounds with Spondees,

Illi ĭntĕr sēsĕ māgnā vī brachia tollunt. Georg. 4.

and the gravity of an old man in the following, which is preparatory to a speech of king Latinus,

Ōllī sĕdātō rĕspōndĭt corde Latinus. Æn. 12.

and the slowness of Fabius, whereby he saved the commonwealth, in this other:

Ūnŭs quī nōbīs cūnctāndō restituit rem. Æn. 6.

On the contrary he expresseth the rapid motion of a horse by the following verse abounding with Dactyls:

Quādrŭpĕdāntĕ pŭtrēm sŏnĭtū quătĭt ūngŭlă cāmpūm. Æn. 8.

and the swift flight of a pigeon by the following,

Mox aëre lapsa quieto

Rādĭt ĭtĕr lĭquĭdūm, cĕlĕrēs nĕquĕ cōmmŏvĕt ālās. Æn. 5.

and the fury of the wind and tempest by these, where he has put two dactyls in the beginning:

Quā dătă pōrtă rŭunt, & terras turbine perflant,
Incŭbŭērĕ mări, totămque à sedibus imis.

and by this other;

Intŏnŭērĕ pŏli, & crebris micat ignibus æther. Æn. 1.

The fifth foot of this verse is sometimes a Spondee, and then it is called a Spondaic verse; which, to make up for the slowness of two Spondees at the close, has generally the fourth foot a Dactyl:

Cara deûm soboles, magnūm Jŏvĭs ĭncrēmēntūm. Ecl. 4.

Constitit, atque oculis Phrygia āgmĭnă cīrcūmspēxit, Æn. 2.

And this verse seems more agreeable, when it concludes thus with

with a word of four syllables; though they reckon about ten or twelve in Virgil, that end with a trissyllable, such as these:

Pro molli violâ, pro purpureo narcisso. Ecl. 5.
Stant & juniperi, & castaneæ hirsutæ. Ecl. 7.

There are even two in this poet, that have not the fourth foot a Dactyl:

Aut leves ocreas lento ducunt argento. Æn. 7.
Saxa per & scopulos, & depressas convalles. Georg. 3.

II. *Whether an Hexameter Verse may sometimes end with a Dactyl.*

Here a question may arise whether an Hexameter verse may not sometimes have the sixth foot a Dactyl, as the fifth may be a Spondee: but it is certain it cannot, though some authors have believed the contrary. And the reason may be this, at least if we can give credit to Erythræus, that those verses having been heretofore made entirely of Spondees, as indeed there are some of that sort in Ennius,

Olli respondit Rex Albaï-Longaï.

they have ever preserved their Spondee at the latter end; just as the Iambic having consisted at first entirely of Iambuses, the last foot has always remained an Iambus.

And when we find some of those verses that seem to finish otherwise, it is either by reason of a Synalœpha, the end of the verse being considered as joined to the beginning of the next, according to what we have observed in the precedent chapter, or by reason of a Synæresis or contraction of two syllables into one, of which we have also taken notice in the same chapter, n. 5. as in Virgil:

Inseritur verò ex fœtu nucis arbutus hŏrrĭ-da
Et steriles platani ——— ———Georg. 2.
Bis patriæ cecidere manus, quin protinus ŏmniă. Æn. 6.

So that we must conclude the first verse at *horri*, and keep *da* for the next, pronouncing it thus, *ărbŭtŭs hŏrrĭ-d' Et steriles platani*, &c. And as to the third verse, we must make *omnia* a dissyllable.

III. *Division of Hexameters into Heroic and Satyric, and Cautions to be observed in order to render them elegant.*

Hexameters may be divided into Heroic, which ought to be grave and majestic; and Satyric, which may be more neglected.

In regard to the former, we may make a few remarks here for rendering them elegant, over and above what has been said of the intermixture of their feet.

1. These verses, except the Spondaic, ought not to conclude with a word that has more than three syllables, except it be a proper name; as

Amphion Dircæus in Actæo Aracyntho. Ecl. 2.
Hirtacidæ ante omnes exit locus Hippocoontis. Æn. 5.

Quarum

Quarum quæ forma pulcherrima Deiopeiam. Æn. 1.

Or some other uncommon word, to express some passion.

Per connubia nostra, per inceptos Hymenæos. Æn. 4.

2. Neither ought they to conclude with a monosyllable, except it be the word *est*, or some other that begins with a vowel, and forms an elision of the precedent word, whereby it seems to be connected and incorporated with it.

Semiputata tibi frondosâ vitis in ulmo est. Ecl. 2.

Quem circum glomerati hostes hinc cominus atque hinc. Æn. 9.

Una dolo divûm si fœmina victa duorum est. Æn. 4.

Or when there are two monosyllables one after another, which produce nearly the same effect as a word of two syllables;

——————Tuus ô regina! quid optes
Explorare labor, mihi jussa capessere fas est. Æn. 1.

Ne qua meis esto dictis mora: Jupiter hac stat. Æn. 12.

or in fine there be some particular reason which shall render this uncommon ending more graceful; as in Virgil:

Sternitur, exanimisque tremens procumbit humi bos. Æn. 5.

Vertitur interea cœlum & ruit oceano nox. Æn. 2.

Dat latus, insequitur cumulo præruptus aquæ mons. Æn. 1.

Prima vel autumni sub frigora, cùm rapidus sol. Georg. 2.

Tum pietate gravem ac meritis si fortè virum quem
Conspexere, silent—————— Æn. 1.

And several others in the same poet, but most of which have their particular grace and beauty, as when he says again,

Ipse ruit, dentesque Sabellicus exacuit sus. Georg. 3.

——————sæpe exiguus mus. Georg. 1.

In regard to which, Quintilian, lib. 8. c. 3. observeth; *At Virgilii miramur illud; nam Epitheton* exiguus *aptum & proprium efficit, & casus singularis magis decuit, & clausula ipsa unius syllabæ addit gratiam.* *Imitatus est itaque Horatius,*

Parturiunt montes, nascetur ridiculus mus. In Arte.

But Horace has likewise expressed the usual avarice of mankind most admirably in these two verses, which terminate in the same monosyllable,

Isne tibi melius suadet, qui ut rem facias, rem
Si possis recte: si non quocunque modo rem? Lib. 1. Epist. 1.

Except on such particular occasions, it is certain we ought to endeavour to avoid putting monosyllables at the end of hexameters, and that Erythreus had not much reason for blaming the judgment of Servius and Quintilian on this article; since excepting the two particular cases above mentioned of the elision and the two monosyllables, and of those other peculiar beauties, we shall find very few in Virgil, considering the length of his work. As for the enclitics they ought not to be considered as monosyllables, because they are incorporated with the word to which they join; for which reason they do not so much as follow the rule of monosyllables in regard to quantity. Whereto we may add, that Servius himself excepts the names of animals, as *mus, sus*, &c. So that there remains but very few of those which Erythreus has thought fit to mark, whereby we can be induced to believe that in so delicate a

point as cadence he had a more exquisite ear than either Servius or Quintilian, who without all manner of doubt must have been better judges than we of their native language.

3. Hexameters are also, generally speaking, somewhat displeasing, when they conclude with several words of two syllables, as the following of Tibullus.

Semper ut inducar blandos offerre mihi vultus. Lib. 1. Eleg. 6.

4. The want of cæsura likewise takes off a great part of their beauty: though Virgil made one without a cæsura till after the fourth foot, the better to express the transports of a violent passion by those broken and unconnected feet.

Per connubia nostra, per incæptos Hymenæos. Æn. 4.

And Horace to express the pains and trouble he had in writing verse amidst the hurry and noise of the town, has done it by this verse without a cæsura, which has scarce the appearance of verse;

Præter cætera, Romæ quòd poëmata censes
Scribere posse, inter tot curas, tótque labores? Ep. 2. l. 2.

5. On the contrary the varying of the cæsura gives them a particular grace, as we have already observed, c. 2. n. 2. And especially that which is made in the fifth half foot. But this same cæsura is remarkably beautiful, when it finishes the sense; as

Arma virúmque cano, &c. Æn. 1.

especially if this sense includes some remarkable sentence; as

Omnia vincit amor, & nos cedamus amori. Ecl. 10.

Stat sua cuique dies: breve & irreparabile tempus. Æn. 10.

Or at least, when the verse containing two distinct sentences, the cæsura includeth one; as in Virgil,

Nos patriæ fines, & dulcia linquimus arva. Ecl. 1.

Fluminibus salices, crassísque paludibus alni. Georg. 2.

The cæsura is also beautiful, when it is formed on the last syllable of a word relative to that which ends the verse; as in the same poet;

Tityre tu patulæ *recubans sub tegmine* fagi,
Silvestrem tenui *musam meditaris* avenâ. Ecl. 1.
Nec tam præsentes *alibi cognoscere* divos. Ibid.
Julius à magno *demissum nomen* Iülo. Æn. 1.

6. But we must take care that this same cæsura does not rhime fully with the end of the verse, that is, it must not include the vowel that precedes the last syllable: which are called LEONIAN verses, from Leonius, a monk of the abbey of St. Victor at Paris, who brought them into vogue towards the middle of the twelfth century, for he lived till the year 1160. And yet some of these are to be found even among the antient poets, as

Ora citatorum dextrâ contorsit equorum. Virg.
I nunc, & verbis virtutem illude superbis. Id.
Si Trojæ fatis aliquid restare putatis. Ovid.

But these rhimes are not so much observed, when some word immediately follows that hinders us from resting upon them; as

Tum caput orantis nequicquam, & multa parantis. Virg.
Illum indignanti similem, similémque minanti. Id.

And

And they are still less taken notice of, where there is an elision with them, as,

Æneam fundantem arces, & tecta novantem. Id.
Cornua velatarum obvertimus antennarum. Id.
Ad terram misêre, aut ignibus ægra dedêre. Id.

by reason that pronouncing those verses, as they did, with an elision, they did not sound them like rhime; *fundant' arces, velatar' obvertimus; miser' aut ignibus*, &c.

IV. *Of neglected Hexameters.*

Excellence of those of Horace.

Neglected hexameters are such as Horace made use of in his Satyres and Epistles, which we undervalue through ignorance, because they have not the majesty and cadence of heroics, like those of Virgil: not knowing that Horace wrote so on purpose, to render his versification more like to prose, and that it is a studied negligence, which he has varied with such beauties, and such purity of stile, as to be no less deserving of admiration in its way, than the gravity of Virgil. This is what he has declared himself so elegantly in the following lines, *Serm.* lib. 1. sat. 4.

Primum ego me illorum dederim quibus esse poëtas
Excerpam numero. Neque enim concludere versum
Dixeris esse satis: neque si quis scribat uti nos
Sermoni propiora; putes hunc esse poëtam.

But this simple, and in appearance, humble manner, is almost beyond the reach of imitation: and they who prefer Juvenal's satyres to those of Horace, seem to have but a very indifferent notion of the fine taste in writing, and to be incapable of distinguishing between real eloquence and declamation. One single fable of Horace's has more beauties than the most elaborate passages of Juvenal. As in the 3. sat. lib. 2.

Absentis ranæ pullis vituli pede pressis,
Unus ubi effugit, matri denarrat, ut ingens
Bellua cognatos eliserit. Illa rogare
Quantâne? num tandem, se inflans, sic magna fuisset?
Major dimidio. Num tanto? cùm magis atque
Se magis inflaret: non si te ruperis, inquit,
Par eris. Hæc à te non multùm abludit imago.

There is nothing so pretty as those little dialogues, which he inserts in his discourse without *inquam* or *inquit*, as if it were a comedy. In this manner he writes to Mæcenas, lib. 1. ep. 7.

Non quo more pyris vesci Calaber jubet hospes,
Tu me fecisti locupletem. Vescere sodes.
Jam satis est. At tu quantum vis tolle. Benignè.
Non invisa feres pueris munuscula parvis.
Tam teneor dono, quàm si dimittar onustus.
Ut libet: hæc porcis hodie comedenda relinques.

But the most admirable of all, is the picture he every where draws

of the humour, passions, and follies of mankind, not even sparing himself, as when he writes to his steward, lib. 1. ep. 14.

Rure ego viventem, tu dicis in urbe beatum:
Cui placet alterius, sua nimirum est odio sors.
Stultus uterque locum immeritum causatur iniquè,
In culpâ est animus qui se non effugit unquam.

See also his description of a miser, lib. 2. sat. 3. beginning with this verse, *Pauper Opimius*, &c. And the story of Philip and Menas, lib. 1. epist. 7. which is far beyond all that we can say of it.

I hope I shall be indulged this short digression in favour of a poet, whose excellence in hexameters is not sufficiently known to a great many; and who ought to be read constantly in schools, in order to acquire the purity of the Latin tongue, leaving out whatever may be prejudicial to the purity of morals.

V. *Of Pentameter Verse.*

A pentameter is denominated from the word πέντε, *quinque*, because it consists of five feet, of which the two first may be either spondees, or dactyls; the third always a spondee; and the two last, anapæsts; as

1 | 2 | 3 | 4 | 5

Nōn sŏlĕt ĭngĕnĭ-ĭs sūm-mă nŏcē-rĕ dĭēs.

Others measure it by leaving a cæsura after the two first feet, then two dactyls and another syllable.

1 | 2 | | 3 | 4 |

Nōn sŏlĕt ĭngĕnĭ-ĭs sūmmă nŏ-cērĕ dĭ-ēs.

Now because this middle syllable ought to make part of a spondee in the first manner of measuring the verse, some have questioned whether this syllable could be short; yet there is no doubt but it may, because the cæsura has the same force here as any where else, of lengthening a syllable; and we find sufficient authority for it among the antients.

Perspecta est igitur, unica amicitia. Catul.
Lacteus, & mistus obriguisse liquor. Tibul.
Vinceris aut vincis, hæc in amore rota est. Propert.
Qui dederit primus oscula, victor erit. Ovid.
Thessalicamque adiit hospes Achillis humum. Id.

VI. *Observations for making elegant Pentameters.*

In order to make this verse agreeable and elegant, we are to observe,

1. That there be a cæsura after the second foot. Hence this verse is intolerable, which happens to be at the end of the 50th psalm of the Vulgate translation.

Imponent super altare tuum vitulos.

2. That the cæsura be not followed by an elision, as in these verses of Catullus.

Troja virûm, & virtutum omnium acerba cinis. Carm. 69.
Illam affligit odore, ille perit podagrâ. Carm. 72.

3. That

3. That the most graceful pentameters end with a dissyllable, as generally in Ovid.

Mœnia finitimis invidiosa locis.
Non bene cœlestes impia dextra colit.
Tempora si fuerint nubila, solus eris.

Sometimes they end with a word of four syllables, as in the same poet,

Non duris lachrymas vultibus aspiciant.

And of five, as in the same also,

Arguor obscœni doctor adulterii.

But they are very seldom agreeable, if they end with a trissyllable, though there are a great many such in Tibullus, as

Sera tamen tacitis pœna venit pedibus.

or with a monosyllable, as in Catullus,

Aut facere, hæc à te dictaque, factaque sunt,

unless there is an elision of the monosyllable, because it is then no longer considered as a monosyllable, according to what we have observed in regard to hexameters, as

Invitis oculis littera lecta tua est. Ovid.

4. We ought also to avoid perfect rhimes, such as this in Ovid.

Quærebant flavos per nemus omne favos.

But when the rhime goes no farther than the last vowel, so far is it from being a fault, that it is rather a great elegance, as

Huc ades & nitidas casside solve comas. Ovid.
Fulmineo celeres dissipat ore canes. Id.
Jordanis refugas in caput egit aquas. Buchan.

VII. *Six lesser Verses which make part of an Hexameter.*

And 1. *Of three which form the beginning.*

Of the verses relative to an hexameter, there are three which form the beginning of it.

The 1. is called *versus Archilochius*, because of its author Archilochus, who gave his name to several sorts of verse: but particularly to this, which is composed of two dactyls and a cæsura; whence it is called *dactylica penthemimeris* by the scholiast of Aristophanes.

1 | 2 |

Pŭlvĭs ĕt ūmbră sŭ-mus. Hor. lib. 4. Od. 7.

The 2. consists of three dactyls with a cæsura, and is called *Alcmanius*, or *dactylica hephthemimeris*. To which we may refer these half verses in Virgil,

1 | 2 | 3 |

Mūnĕră lætĭtĭ-āmquĕ Dĕ-i. Æn. 1.
Infabricata fugæ studio, &c. Æn. 4.

The 3. contains the first four feet of an hexameter; the last of which is always a dactyl.

Lūmĭ-

1 | 2 | 3 | 4
Lūmĭnŭ-būsquĕ prĭ-ōr rĕdĭ-īt vĭgŏr. Boet.

VIII. *Of the other three lesser Verses, which form the end of an Hexameter.*

The first contains the four last feet, and is called heroic, or dactylic-tetrameter. Horace makes use of it in three odes.

1 | 2 | 3 | 4
O fŏr-tēs pē-jŏrăquĕ pāssī.

The second is formed of the three last, the first of which is always a spondee. And it is called *Pherecratius*, from Pherecrates, an Athenian poet, who was the inventor thereof, and acquired a reputation by his comedies. Horace makes use of it in seven odes.

1 | 2 | 3
Quāmvīs Pōntĭcă Pīnus.

But instead of the first spondee, Catullus frequently useth a trochee, as

1 | 2 | 3
Prōdĕ-ās nŏvă nūptă.

And Boetius now and then puts an anapæst, as

1 | 2 | 3
Sĭmĭlī sŭrgĭt ăb ōrtū.

The third hath only the two last feet of an hexameter, and is called *Adonic*, from Adon, son of a king of Cyprus. Boetius has put several of them successively in his first book *de Consol.*

Gaudia pelle,
Pelle timorem;
Spemque fugato,
Nec dolor adsit.
Nubila mens est,
Vinctaque frenis,
Hæc ubi regnant.

Chapter V.

Of Iambic Verses.

And first,

Of the different Species of Iambics, according to the different Feet of which they are composed.

IAMBIC verse is so called, because of the foot iambus that predominates therein.

It may be considered either according to the difference of the feet it receives, or according to the number of its feet, namely, four, six, or eight. At first it consisted entirely of iambuses; some

some of that sort are still remaining, and known by the name of pure iambics: as in Catullus the praise of a ship:

1 | 2 | 3 | 4 | 5 | 6

Phăsē-lŭs īl-lĕ quēm vĭdē-tĭs hō-spĭtēs,

1 | 2 | 3 | 4 | 5 | 6

Āit fŭīs sĕ nā-vĭŭm cĕlēr-rĭmūs, &c. Carm. 4.

and in Horace, the iambics which he has joined to the hexameters in his epodes, od. 16.

1 | 2 | 3 | 4 | 5 | 6

Sŭīs ĕt īp-să Rō-mă vī-rĭbūs rŭīt.

Afterwards, as well to remove this constraint, as to render the verse more grave, they put spondees in the odd places; as

1 | 2 | 3 | 4 | 5 | 6

Pārs să-nĭtā-tīs vĕl-lĕ să-nārī fŭīt. Senec. Hipp.

Therefore joining the spondee and iambus together, the antients measured them by third epitrits, as St. Austin observeth. Hence those of six feet were called trimeters, as being composed of three epitrits only; and those of four, dimeters, as consisting only of two. Which seems to prove that the odd feet were also obliged to be spondees, and the even ones iambuses.

But in process of time they took more liberty. For

1. In the odd places they put indifferently either an iambus or a spondee, except in tragic verses in the fifth foot, where Seneca made it a rule never to put an iambus, because two iambuses successively at the end of the verse render it less majestic.

1 | 2 | 3 | 4 | 5 | 6

Ămōr tĭmē-rĕ nē-mĭnēm vērūs pŏtēst. Sen. Med.

2. The tribrac having the same time as an iambus, because its two short syllables are equivalent to one long; it has been put instead thereof, except in the sixth foot, where they have indispensably preserved an iambus.

1 | 2 | 3 | 4 | 5 | 6

Prŏhĭbē-rĕ rătĭ-ōnūl-lă pĕrĭ-tūrūm pŏtēst. Sen. Hipp.

3. The dactyl and anapæst having also the same time as the spondee, they have been put instead thereof, wherever they can be put, that is, in all odd places.

1 | 2 | 3 | 4 | 5 | 6

Quī stătŭ-ĭt ălĭ-quīd, pār-te ĭnău-dīta ăl-tĕrā,

1 | 2 | 3 | 4 | 5 | 6

Æquūm lĭcēt stătŭĕ-rĭt, hāud ăquūs fŭīt. Sen. Med.

1 | 2 | 3 | 4 | 5 | 6

Dŏmĭnā-rĕ tŭmĭ-dūs, spī-rĭtūs ălтōs gĕrē:

1 | 2 | 3 | 4 | 5 | 6

Sĕquĭtūr sŭpēr-bōs ūl-tŏr ā tergō Dĕūs. Id. Her. Fur.

4. The comic poets have gone further, and, satisfied with ending the verse with an iambus, they have inserted every where else those feet which are allowed to be put in odd places; namely the Iambus, the Tribrac, the Spondee, the Dactyl, and the Anapæst.

1 | 2 | 3 | 4 | 5 | 6
Vĭrtū-te ămbī-re ŏpŏr-tēt nōn făvĭtō-rĭbūs.
1 | 2 | 3 | 4 | 5 | 6
Săt hăbēt făvĭtō-rūm sēm-pĕr quī rēctē făcīt.
1 | 2 | 3 | 4 | 5 | 6
Hŏmō sum, hūmā-nī nĭhĭl ā me ălĭ-ēnūm pŭtō. Ter.

Almost all Phædrus's fables are written in this sort of verse.

1 | 2 | 3 | 4 | 5 | 6
Ămīt-tīt mĕrĭ-tōprŏprĭ-ūm qui ălĭ-ĕnum āp-pĕtit. l. 1. f. 4.
1 | 2 | 3 | 4 | 5 | 6
Făcīt părēn-tēs bŏnĭ-tās, nōn nĕcēs-sĭtās. l. 1. f. 13.
1 | 2 | 3 | 4 | 5 | 6
Ĭnŏps pŏtēn-tēm dūm vŭlt ĭmĭ tārī pĕrīt. l. 1. f. 23.
1 | 2 | 3 | 4 | 5 | 6
Sŭccēs-sŭs ĭm-prŏbŏ-rūm plū rēs āl lĭcit. l. 2. f. 3.

II. *Of a Scazon or Claudicant Iambic.*

Another difference in the feet of an iambic hath produced a kind of verse called Scazon, from the word σκάζων, *lame*; because having begun with spondees in the odd places, and with iambuses in the even, they change the cadence of the verse, which particularly depends on the two last feet, taking for the fifth indispensably an iambus, and for the sixth a spondee.

1 | 2 | 3 | 4 | 5 | 6
Nīmī-rum ĭdem ōm-nēs făl-lĭmŭr, nĕque ēst quīsquām.
1 | 2 | 3 | 4 | 5 | 6
Quēm nōn ĭn ălĭ-quā rē vĭdē-rĕ Sŭf-fēnūm
1 | 2 | 3 | 4 | 5 | 6
Pōssīs. Sŭūs cuīque āt-trĭbū-tŭs ēst ērrŏr.
1 | 2 | 3 | 4 | 5 | 6
Sĕd nōn vĭdē-mŭs mān-tĭcæ quŏd ĭn tĕrgo ēst. Catul.

III. *Of Iambics according to the Number of their Feet.*

Of these there are three sorts; of four feet, called Dimeters, because the Greeks used to measure them two feet to two feet, for the reason above given; of six feet, called Trimeters; and of eight feet, called Tetrameters.

1. *Of*

1. *Of Dimeters, or Four Feet.*

Most of the hymns of the Latin Church are in this sort of verse. But when the quantity is not observed, as in that of the Ascension, so beautiful in regard to the sentiments:

1 | 2 | 3 | 4

Jēsū nōstrā rĕdēm-tĭo,
Amor & desiderium, &c.

it is a certain proof that they are falsely attributed to St. Ambrose, who had a very good knack at writing these verses, and generally ended them with a trissyllable, which is their best cadence, as

1 | 2 | 3 | 4

Jēsū cŏrō-nā vīr-gĭnūm,
Quem mater illa concipit,
Quæ sola virgo parturit!
Hæc vota clemens accipe.

The antients seldom or ever used this sort of verse by itself, but they generally joined it to trimeters, or hexameters.

2. *Of Trimeters, or Iambics of Six Feet.*

These are the most agreeable Iambics, being the verse in which tragedies are written. They are most graceful, when they terminate with a word of two syllables,

1 | 2 | 3 | 4 | 5 | 6

Quīcūm-quĕ rē-gnō fī-dĭt, ēt māgnā pŏtēns
Dominatur aulâ, nec leves metuit Deos,
Animumque rebus credulum lætis dedit. Sen.

or with a trissyllable, beginning with a vowel, that makes an elision of the last syllable of the precedent word.

Juvenile vitium est regere non posse impetum. Sen.

Generally speaking, there ought to be a cæsura after the two first feet; yet there is sometimes a peculiar beauty in sentences that have not the cæsura till after the third foot.

Qui nihil potest sperare, desperet nihil. Sen. Med.
Qui non vetat peccare, cùm possit, jubet. Sen. Troad.
Minimum decet licere cui multum licet. Sen. Ibid.
Quod non potest vult posse qui nimium potest. Sen. Hipp.
Curæ leves loquuntur, ingentes stupent. Sen. Hipp.

But it is likewise to be observed that in all the above verses we are not to pause till after the cæsura which follows the third foot.

3. *Of Tetrameters, or Iambics of Eight Feet.*

We meet with this kind of verse no where but in comic poets; as in Terence.

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8

Pĕcŭ-nĭam īn lŏcō nēgligĕ-rĕ, mā-xĭmum īn-tĕrdum ĕst lŭcrūm. Ter.

Ōmnēs

1 | 2 | 3 | 4 | 5 | 6 | 7
Ōmnēs quĭbŭ' rēs sūnt mĭnŭ' sĕcūn-dæ măgʼ sūnt nēs-cĭŏ
| 8
quō mŏdō.

1 |2 |3 | 4 | 5 | 6 | 7 | 8
Sūspĭcĭ-ōsī, ād cōn-tŭmē-lĭam ōm-nĭa āc-cĭpĭūnt măgis:-
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8
Prōptēr sŭamīm-pŏtēn-tĭămsē sēm-pēr crē-dūnt nēg-lĭgī.
Ter.

IV. *Of Iambics either Defective or Redundant, whereto we must refer those which are commonly called* TROCHAICS.

Besides these three sorts of Iambics, which have exactly the syllables of their four, six, or eight feet; there are some that have more or less than one or two syllables. And grammarians not considering this redundancy or defect till the end of the verse, have called them, as already hath been observed, p. 375. Κατάληκτοι, βραχυκατάληκτοι, ὑπερκατάληκτοι. But here we may make two observations.

The first is, that the syllable may be wanting as well in the first foot, as in the last. So that what they call Trochaic verses, that is which have Trochees or Chorees in odd places, are nothing more than Iambics, that want a syllable in the first foot.

Thus this verse of Horace,

1 | 2 | 3 | 4
——*Nōn ĕbūr, nĕque āu-rĕūm,*

is a dimeter that wants a syllable in the beginning.

And the long verses of fifteen half feet, which we more particularly distinguish by the name of Trochaics, are nothing more than tetrameter iambics or of eight feet, the first of which wants a syllable; as there are others where it is wanting at the end.

1 | 2 | 3 | 4 | 5 | 6 | 7 |
——*Prō pĕccā-tō mā-gnō, paū-lūm sūp-plĭcĭī sătĭs ēst*
8
Pătrī. Ter.

——*Pallidi fauces Averni, vósque Tænarei specus.* Sen.

And this is what grammarians do partly acknowledge, when they say that these verses are only Trimeters, to which a Cretic or Amphimacer (-υ-) was added in the beginning. For this Cretic making an iambus (υ-) of those two last syllables, no more is wanting than one with the first to make the two first feet of the Tetrameter.

Hence it follows that if you take away this Amphimacer or Cretic from one of those verses which they call Trochaic, you make an Iambic of six feet; as in the second above quoted, beginning

ginning to scan it from the word *fauces;* and, on the contrary, adding this foot to an Iambic Trimeter, you make a Trochaic of it. As if in this,

Suis & ipsa Roma viribus ruit. Hor.

you were to put *præpotens* in the beginning.

The second observation is, that Iambics, which are a syllable short at the latter end, have always an Iambus before the syllable that remains alone, though this be an odd foot: and therefore they may pass for defective Scazons, as well as for Iambics.

1 | 2 | 3 |
Hăbĕt ōm-nĭs hōc vŏlūp-tas. Boët.

1 | 2 | 3 | 4 | 5 |
Nŏvæ-quĕ pēr-gūnt ĭn-tĕrī-rĕ lūnæ. Hor.

1 | 2 | 3 | 4 | 5 | 6 | 7|
Nām sī rĕmīt-tēnt quīp-pĭām Phĭlū-mĕnām dŏlō-rēs. Ter.

1. *Of Imperfect Dimeters.*

Imperfect Dimeters are either defective or redundant. Defectives either want a whole foot at the latter end;

1 | 2 | 3 |
Mūsæ Jŏvīs nātæ——

or a syllable, which may be wanting either in the beginning, and these in Horace consist entirely of Iambuses;

1 | 2 | 3 | 4
——*Trū-dĭtūr dĭēs dĭē.*

or at the end, so that before the last syllable there is always an Iambus; and then the verse is called *Anacreonteus*, as

1 | 2 | 3 |
Adēs Pătēr sŭprĕ-me,
Quem nemo vidit unquam. Prud.
Habet omnis hoc voluptas,
Stimulis agit furentes. Boët.

Dimeters in which a syllable is redundant at the latter end, are like those which form the third verse of an Alcaic ode, which Horace most frequently useth, as *Motum ex Metello*, &c. lib. 2. Od. 1.

1 | 2 | 3 | 4|
Ĕt cūn ctă tĕr-rārūm sŭbā-cta.

2. *Of Imperfect Trimeters.*

There is but one sort, namely such as want a syllable at the latter end, which have always an Iambus before the last syllable. Horace has made use of them, lib. 2. Od. 18. where he joins them to the first sort of defective Dimeters:

Non

Non ebur neque aureum
1 | 2 | 3 | 4 | 5 | 6
Mĕā rĕnī-dĕt ĭn dŏmō lăcū-nar ———.

But we shall take notice of the defective Archilochian hereafter.

3. *Of Imperfect Tetrameters.*

Of these there are two sorts of defectives. One such as want a syllable in the beginning, and which we have observed to be erroneously called Trochaics. The hymn on our Saviour's passion, *Pange lingua*, is of this kind, each verse of which is divided, as it were, into two; so that the stanzas which appear to be of six verses, are in reality no more than three.

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8
—Pān-gĕ lĭn-guă glō-rĭō-sī prĕ-lĭūm cĕrtā-mĭnīs:
—Et super Crucis trophæum dic triumphum nobilem:
—Qualiter Redemptor orbis immolatus vicerit.

The other sort of defectives are those that want a syllable at the latter end, where the foot preceding the last syllable, though in the odd place, is ever an Iambus. There are some in Catullus that are pure Iambics,

1 | 2 | 3 | 4 | 5 | 6 | 7 |
Rĕmīt-tĕ păl-lĭūm mĭhī mĕūm quŏd ĭn-vŏlā-sti—

Chapter VI.

Of Lyric Verses, and those any way relative to Lyrics.

UNDER the word Lyrics I comprehend all verses that cannot be referred to the two species above mentioned; because the chief of them are made use of in odes and in tragic choruses, though we meet with some that are not used in those pieces, as the Phaleucian; and others that are used there, though belonging to the two first species.

We may therefore divide them into three sorts: 1. Choriambics: 2. Verses of eleven syllables: 3. Anapæstics, and a few others less usual.

I. *Of four sorts of Choriambics.*

The antients gave the name of Choriambics to verses which they measured by a Choriambus, that is, by a foot composed of a Choree and an Iambus (˘¯¯˘) though they may be measured likewise by simple feet. There are four sorts.

The first and smallest is called a Glyconic, which consists of a Spondee, a Choriambus, and an Iambus. Or more simply of a Spondee and two Dactyls. There are two entire Choruses of this verse in Seneca.

Illī

1 | 2 | 3
Illī mōrs grăvĭs īncŭbăt,
Qui notus nimis omnibus,
Ignotus moritur sibi.

But Horace never uses them without the Asclepiad verse.

The second is the Asclepiad, consisting of a Spondee, two Choriambuses, and an Iambus; or of a Spondee, a Dactyl, a Cæsura, and two Dactyls.

1 | 2 | | 3 | 4
Mæcē-nās ătă-vīs ēdĭtĕ rēgĭbŭs. Hor.

The third is longer than an Asclepiad by a Choriambus, or by a Dactyl and a long syllable, as lib. 1. Od. 11.

1 | 2 | | 3 | | 4 | 5
Seū plū-rēs hўĕ-mēs seū trĭbŭ-ĭt Jūpĭtĕr ūltĭmam.

The fourth is like the first, except that it finishes with a Spondee.

Heū quām præcĭpĭ-tī mērsă prŏ-fūndō. Boët.
1 | 2 | | 3 | 4
Ō quām glōrĭf ĭ-cā lūcĕ cŏ-rūscās.

Therefore we must not read at the latter end of this hymn to the Virgin,

Qui tecum nitido vivit in æthere.

as some would fain alter it: but

Qui tecum nitidâ vivit in æthrâ.

as it is in the antient editions, and as George Cassander reads it in his collection of hymns: the word *æthra*, which is necessary for the measure of the verse, being not only in Virgil more than once, as we have elsewhere observed, but likewise in Cicero, *Aërem complexa summa pars cœli, quæ æthra dicitur.* 2. de Nat.

II. *Of Verses of eleven syllables, Sapphic, Phaleucian, and Alcaic.*

I join these three sorts of verses together, because (except the fourth sort of Choriambics, which are very little used) none but these are always and indispensably composed of eleven syllables. Yet the name of HENDECASYLLABIC is particularly appropriated to the Phaleucian.

I. *Of Phaleucian Verse.*

The Phaleucian verse is so called from a poet of the name of Φάλαικος. They consist of five feet; a Spondee, a Dactyl, and three Chorees or Trochees. Catullus makes likewise the first foot an Iambus or a Trochee. They may be extremely elegant without a cæsura. There is hardly a Latin verse that sounds more agreeably in Epigram than this, if it be well wrote. Catullus excels in it, but it is pity that he has mixed such a number of things offensive to chaste ears. We shall give here an example

ample of this verse from the 14th epigram of the first book to Licinius Calvus.

1 | 2 | 3 | 4 | 5

Nī tē plūs ŏcŭ-līs mĕ-īs ă-mārĕm,
Jucundissime Calve! munere isto,
Odissem te odio Vatiniano.
Nam, quid feci ego, quidve sum locutus,
Cur me tot malè perderes Poëtis?
Dii magni, horribilem & sacrum libellum,
Quem tu scilicet ad tuum Catullum
Misti, continuò ut die periret,
Saturnalibus, optimo dierum.
Non, non hoc tibi, salse, sic abibit.
Nam si luxerit, ad librariorum
Curram scrinia, Cæsios, Aquinos,
Suffenum, omnia colligam venena,
Ac te his suppliciis remunerabor.
Vos hinc interea valete, abite
Illuc, unde malum pedem tulistis,
Sæcli incommoda, pessimi Poëtæ.

2. *Of Sapphic Verse.*

Sapphic verse was invented by Sappho, from whom it derives its name. It has the same feet as the Phaleucian, but differently disposed, viz. a Choree, a Spondee, a Dactyl, and two Chorees.

1 | 2 | 3 | 4 | 5

Crēscĭt īndūl-gēns sĭbĭ dīrŭs hȳdrŏps. Hor.

After three Sapphics they generally put an Adonic. Yet there are choruses where you find a longer series of Sapphics.

They are harsh to the ear, unless they have a cæsura after the two first feet; though there are several in Horace that have it not.

Quam jocus circumvolat & Cupido. lib. 1. Od. 2.
Phœbe silvarúmque potens Diana. In Carm. Secul.
Lenis Ilithya tuere matres:
Sive tu Lucina probas vocari,
Seu Genitalis.

Sapphics and Phaleucians may be easily changed into one another; thus this Sapphic verse in Horace,

Non eget Mauri jaculis nec arcu,

may be changed into a Phaleucian only by transposing the words:

Non Mauri jaculis eget, nec arcu.

And this Phaleucian in Martial

Nympharum pater, amniúmque Rhene,

becomes a Sapphic, by transposing it thus:

Rhene nympharum pater, amniumque.

3. *Of*

3. *Of Alcaic Verse.*

Alcaic verse derives its name from the poet Alcæus. It hath two feet and a half of an Iambic (which they call *Penthemimerim Iambicam)* and two Dactyls. Hence in the first foot it may have an Iambus.

1 | 2 | | 3 | 4

Vĭdēs ŭt āl-tā stēt nĭvĕ cāndĭdŭm. Hor.

Though generally it has a Spondee.

1 | 2 | | 3 | 4

Aūdī-rĕ mā-gnōs jām vĭdĕ-ōr dŭcĕs.

1 | 2 | | 3 | 4

Nōn īn-dĕcō-rō pūlvĕrĕ sōrdĭdŏs. Lib. 2. Od. 1.

This verse is never put by itself, but after two of them it is customary to subjoin, as a third, an Iambic of four feet, with a long syllable redundant.

Et cuncta terrarum subacta. Hor.

4. *Of the lesser Alcaic.*

The lesser Alcaic consists of two Dactyls and two Trochees. I have placed it here, though it consists but of ten syllables, because it has a relation to the great Alcaic.

1 | 2 | 3 | 4

Prætĕr ă-trōcem ănĭ-mūm Că-tōnĭs. Hor.

III. *Of Anapæstic Verse.*

All verses of the third species have the number of their syllables determined, except these. The Anapæstic is so called, because it was originally composed of four Anapæsts. But as they afterwards took the liberty to put, instead of the Anapæst, a Spondee or Dactyl which have the same quantity, namely four *times;* thence it comes that this verse, though called Anapæstic, has not sometimes so much as one Anapæst. The chorus of tragedies is frequently composed of this sort of verse; which requires no cæsura.

1 | 2 | 3 | 4

Quāntī cāsūs hūmā-nă rŏtānt,
Minùs in parvis fortuna furit,
Leviúsque ferit leviora Deus. Sen. in Hipp.

Of this sort of verse there are some that have only two feet, and which now and then are joined to the others, though Seneca on the death of Claudius has pu. them by themselves.

Deflete r rum,
Quo non l lius
Potuit citiùs
Discere causas,
Unâ tantùm
Parte auditâ,
Sæpe & neutrâ.

IV. *Of*

IV. *Of Archilochian Verse, and others less frequently used.*

We have already made mention of the Archilochian verse, called *Dactylica Penthemimeris*, p. 391. where we observed that there were several sorts of this name. We shall here take notice of two more.

The first are called *Heptameter Archilochian*, which have the four first feet of an Hexameter, whereof the last is always a dactyl; and three Chorees or Trochees, as

1 | 2 | 3 | 4 | 5 | 6 | 7

Sŏlvĭtŭr ācrĭs hў-ēms grā-tā vĭcĕ vērĭs ēt Fă-vōnĭ.

The second are *Iambic-Archilochian*, as they are called by Diomedes, comprehending the Iambic Penthemimeris, as well as the above-mentioned Alcaic, and then three Chorees, as

1 | 2 | | 3 | 4 | 5

Trăhūnt-quĕ sĭc cās mā-chĭ-næ că-rīnăs.

Horace has joined these two verses together, and formed thereof the fourth ode of his first book. But the latter may be measured another way, by leaving a syllable at the end.

1 | 2 | 3 | 4 | 5 |

Trăhūnt-quĕ sĭc-cās mā-chĭnæ cărī-nas—.

So that these verses are nothing more than Iambics that want a syllable, but always require their third foot to be a Spondee; whereas the others, of which we have made mention above, p. 397, suffer it to be an Iambus. Thus they may be changed into perfect Trimeters, only by adding a syllable; for instance, if we were to put in the precedent verse *carinulas* for *carinas*.

I shall take no notice of other sorts of verse that are very seldom used, but proceed to say a word or two concerning compositions in verse, and the mixture that is made of different sorts of metre.

Chapter VII.

Of Compositions in Verse, and the Mixture of different Sorts of Metre.

After having explained the nature of verse and its various species, it now remains that we treat of compositions in verse, which the Latins comprehended under the word Carmen, whether it be an epigram, an ode, an epistle, a poem, or

or other work. Hence it is that Catullus's epigrams are called *Carmen* 1, *Carmen* 2, &c. that the odes of Horace are intitled, *Carminum libri*; and that Lucretius stiles his first book *Carmen*.

Quod in primo quoque carmine claro.

Hence a single verse cannot be called *Carmen*, unless it be perhaps an intire epigram or inscription, comprized in one verse; as Virgil calls the following verse *Carmen*.

Æneas hæc de Danaïs victoribus arma.

I. *Compositions of one sort of Metre only.*

Compositions in verse may be considered, either according to the matter, or to the versification.

According to the matter they are divided into Epic Poem, Satyre, Tragedy, Comedy, Ode, Epigram, &c.

According to the versification, which is the only point we consider here, they are divided into verse of one sort only, or into verse of different sorts. The former is called *carmen μονόκωλον*, and the other *carmen πολύκωλον*.

The verses most frequently used in composing entire pieces are Hexameter, Iambic-Trimeter, Scazon, what they call Trochaic, Asclepiad, Phaleucian, and Anapæstic.

Those less frequently used in single pieces are Iambic-Dimeter, Glyconic, Sapphic, and Archilochian in Prudentius.

Those used very rarely are Pentameter, in Ausonius; and Adonic in Boëtius.

II. *Compositions of different Metre, and their division into Stanzas, called* STROPHES.

Compositions of different metre are, generally speaking, but two or three sorts. But these are again divided according to the number of verses contained in the stanza, (by the Greeks called *στροφὴ*) which being finished, they return to the first sort of verse with which they began. With this difference from the French, that the latter generally conclude the sense in one stanza; whereas the antients seldom observed this rule except in elegiac verse, where the distich ought to end with a full point, or at least a colon: for Horace does not scruple to complete a sense, begun in one stanza, with the two first words of the next, especially in stanzas of two verses: as

Eradenda cupidinis
Pravi sunt elementa: & teneræ nimis
Mentes asperioribus
Formandæ studiis. Nescit equo rudis
Hærere ingenuus puer, &c. lib. 3. od. 24.

And even in stanzas of four verses, where it does not sound so well,

Districtus ensis cui super impiâ
Cervice pendet: non Siculæ dapes
Dulcem elaborabunt saporem;
Non avium citharæque cantus
Somnum reducent. lib. 3. od. 1.

III. *Compositions of two sorts of Metre. And first of those in which the Stanza has but two Verses, and which are called δίκωλον δίστροφον.*

The Latin stanzas consist only of two, three, or four sorts of verse; Catullus alone having made one of five. And as to compositions of two sorts of verse, there are none regular except stanzas of two or of four verses, but not of three. The former is called *Dicolon-distrophon*, and the latter *Dicolon-tetrastrophon*.

There are a vast number of the former sort. I shall take notice only of nine that are most frequent, and of which (except the elegiac) there are examples in Horace. It will be easy to judge of the rest, which are to be found in Boëtius, Prudentius, or Ausonius, by what we have said concerning the different species of verse.

1.

The first sort is the Elegiac, consisting of Hexameter and Pentameter. It is so called, because it was made use of in funerals, from the Greek word ἔλεγος weeping, ἀπὸ τῦ ἐ ἐ λέγειν, as those do that weep. Which made Ovid say,

Flebilis indignos Elegeia solve capillos,
Heu nimis ex vero nunc tibi nomen erit.

2.

The second, an Hexameter, and a lesser Archilochian. Horace.

Diffugêre nives: redeunt jam gramina campis
Arboribúsque comæ.
Quis scit an adjiciant hodiernæ crastina summæ
Tempora Dî superi?

3.

The third, an Hexameter, and the verse which contains the four last feet of an Hexameter. Horace.

Dant alios furiæ torvo spectacula Marti:
Exitio est avidis mare nautis:
Mista senum ac juvenum densantur funera: nullum
Sæva caput Proserpina fugit.

4.

The fourth, an Hexameter and an Iambic Dimeter. Horace.

Nox erat, & cœlo fulgebat Luna sereno
Inter minora sidera.

5.

The fifth, an Hexameter, and a Trimeter of pure Iambics. Horace.

Altera jam teritur bellis civilibus ætas,
Suis & ipsa Roma viribus ruit.

6.

The sixth, an Iambic Trimeter followed by a Dimeter. Horace.

Beatus ille, qui procul negotiis,
Ut prisca gens mortalium,
Paterna rura bobus exercet suis,
Solutus omni fœnore.

The

7.

The seventh, is an Iambic Dimeter that wants a syllable of the first foot, and a Trimeter that wants a syllable at the latter end. Horace, lib. 2. od. 18.

Truditur dies die,
Novæque pergunt interire Lunæ:
Tu secanda marmora
Locas sub ipsum funus, & sepulchri
Immemor, struis domos, &c.

8.

The eighth, a Glyconic and an Asclepiad. Horace.

O quisquis volet impias
Cædes, & rabiem tollere civicam,
Si quærat pater urbium
Subscribi statuis; indomitam audeat
Refrænare licentiam,
Clarus postgenitis: quatenus, heu nefas,
Virtutem incolumem odimus,
Sublatam ex oculis quærimus invidi.

9.

The ninth is composed of an Heptameter, and an Archilochian Trimeter, of which we have made mention above, p. 402. Horace has wrote the 4th ode of the 1st book in this metre.

Pallida mors æquo pulsat pede pauperum tabernas,
Regumque turres, ô beate Sexti! Lib. 1. od. 4.

IV. *Compositions of two sorts of Metre in Stanzas of four Verses. Which are called* δίκωλον τετράστροφον.

Of these there are two species in Horace.

1.

Three Asclepiads and a Glyconic.

Lucem redde tuæ, dux bone, patriæ:
Instar veris enim vultus ubi tuus
Affulsit populo, gratior it dies,
Et soles melius nitent.

2.

Three Sapphics and an Adonic.

Auream quisquis mediocritatem
Diligit, tutus caret obsoleti
Sordibus tecti: caret invidendâ
Sobrius aulâ.

V. *Compositions of three sorts of Metre, in Stanzas of three Verses. Which are called* τρίκωλον τρίστροφον.

There is but one species of them in Horace, consisting of a Trimeter, an Archilochian, and a Dimeter; and some of the antients believed that the two last made only one great Archilochian.

Petti! nihil me sicut antea juvat
Scribere versiculos
Amore perculsum gravi.

Prudentius also made the preface to his book of Hymns, of the three first species of Choriambics, beginning with the smallest, and ascending to the greatest.

Dicendum mihi, quisquis es,
Mundum quem coluit mens tua perdidit,
Non sunt illa Dei quæ studuit, cujus habeberis?

VI. *Compositions of three sorts of Metre, and Stanzas of four Verses. Which are called* τρίκωλον τετράστροφον.

Of these there are also but two species in Horace.

1.

The first consists of two Asclepiads, a Pherecratian, and a Glyconic.

O navis referent in mare te novi
Fluctus. O quid agis? fortiter occupa
Portum, nonne vides ut
Nudum remigio latus? Lib. 1. od. 14.

2.

The second is the most agreeable and the most common of all Horace's odes, among which there are no less than thirty-seven of this sort.

We have already taken notice of the three species of verse that are used in these odes, chap. 6. n. 3. p. 401.

Damnosa quid non imminuit dies?
Ætas parentum pejor avis, tulit
Nos nequiores, mox daturos
Progeniem vitiosiorem. Hor. l. 3. od. 6.

The above are the principal species of metre, and compositions in verse. But as it will be of use to be able to consider them at one view, I have thought proper to exhibit them in the two following tables; which suppose a person to be acquainted with the six necessary feet, of which I shall at the same time give a small table, to the end they may be known in the large one by the initial letter of their name. Where it must be observed that I call the foot containing a long and a short (¯˘) a Choree rather than Trochee, to give it the C, and to let the Tribrac have T. The long cæsuras I have distinguished by the same mark as the quantity (¯).

THE FIRST TABLE:

OF DIFFERENT SPECIES OF VERSE reduced to Three.

FEET.	
1. Spondée – –	S.
2. Iambus ⏑ –	I.
3. Chorée – ⏑	C.
4. Tribrac ⏑ ⏑ ⏑	T.
5. Dactyl – ⏑ ⏑	D.
6. Anapest ⏑ ⏑ –	A.

ALL VERSES MAY BE REDUCED TO THREE SORTS, *viz.*

I. Hexameters and Pentameters.

- Entire.
  - Hexameters.
    - Ordinary. 4. S. *or* D. | the 5. D. | the 6. S. . . . 1
    - Spondaics. Ending with two S. 2
  - Pentameters. . . . 2 S. *or* D. | the 3. S. | the 5. and 6. A. . 3
- Parts.
  - Beginning.
    - 1. Archilochian. 2. D. and a syllable. 4
    - 2. Alcmanian. 3. D. and a syllable. 5
    - 3. . . . . 3. S. *or* D. | the 4. D. 6
  - End.
    - 1. Dact. Tetram. The four last feet. 7
    - 2. Pherecratian. S. | D. | S 8
    - 3. Adonic. D. | S. 9

II. Iambics, according to

- The quality of their feet.
  - Pure Iambics. That is, all Iambuses. 10
  - Mixed with I. *or* T. with S. *or* D. and A.
    - Ordinary, ending with an I.
      - More exact, having in the even feet. *viz.* 2. and 4. I *or* T. In the uneven also S. *or* D. *or* A. 11
      - Neglected, having in even feet, what the exact ones have only in the uneven. 12
    - Scazon. . . Ending with an S. after an I. . . 13
- The number of their feet.
  - Of 4 feet called Dimeters.
    - Perfect. 14
    - Defective
      - Of a foot. 15
      - Of a syllable.
        - In the beginning. 16
        - At the end. *Anacreontics.* 17
    - Redundant Of a syllable at the end. 18
  - Of 6 feet Trimeters.
    - Perfect. . . . . *
    - Defective Of a syllable. 19
  - Of 8 feet Tetrameters.
    - Perfect. 20
    - Defective of a syllable
      - In the beginning called Trochaics. 21
      - At the end. 22

III. Lyrics.

- Choriambics.
  - 1. Glyconic. . . . . 1. S. | 2. D. 23
  - 2. Asclepiad. . . . . S. | D. | - | D. D. . . . 24
  - 3. Alcaics. . . . . S. | D. | - | D. | - | D. | D. 25
  - 4. Alcmanian. . . . . S. | D. | - | D. | S. . . . 26
- Of eleven syllables.
  - 1. Phaleucian. . . . . S. | D | C. | C. | C. . . . 27
  - 2. Sapphic. . . . . C. | S. | D. | C. | C. . . . 28
  - 3. Alcaic. . . . . S *or* I. | I. | - | D. | D. . 29
  - * Small Alcaic. . . . D. | D. | C. | C. . . . 30
- Anapæstics, and others.
  - Anapæstic. . . . . 4. A. *or* D. *or* S. 31
  - Heptameter Archilochian. 4. feet, one Hexameter and 3 C. 32
  - Trimeter defect. Archiloc. I. *or* S. | I. | - | 3. C. . . . 33

EXAMPLES

EXAMPLES

OF THE

DIFFERENT SPECIES OF VERSE

Contained in the foregoing Table, according to the correspondent Figures.

1. Ab Jove principium, Musæ! Jovis omnia plena. *Virg.*
2. Cara Deûm soboles, magnum Jovis incrementum. *Id.*

3. Non solet ingeniis summa nocere dies. *Ovid.*

4. Pulvis & umbra sumus. *Hor.*
5. Munera lætitiæque Dei. *Virg.*
6. Luminibusque prior rediit vigor. *Boëth.*
7. O fortes pejoraque passi. *Hor.*
8. Quamvis Pontica pinus. *Id.*
9. Gaudia pelle. *Boëth.*

10. Phaselus ille quem videtis hospites. *Catul.*

11. Pars sanitatis velle sanari fuit. *Sen.*

12. Homo sum, humani nihil à me alienum puto. *Ter.*

13. Sed non videmus manticæ quod in tergo est. *Catul.*
14. Fortuna non mutat genus. *Hor.*
15. Musæ Jovis natæ.
16. Truditur dies die. *Hor.*
17. Ades Pater supreme. *Prud.*
18. Et cuncta terrarum subacta. *Hor.*
*. Pars sanitatis velle sanari fuit. *Sen.*
19. Novæque pergunt interire Lunæ. *Hor.*
20. Pecuniam in loco negligere, maximum interdum est lucrum. *Ter.*

21. Vos precor vulgus silentum, vosque ferales Deos. *Sen.*
22. Nam si remittent quippiam Philumenam dolores. *Ter.*

23. Ignotus moritur sibi. *Sen.*
24. Mæcenas atavis edite regibus. *Hor.*
25. Seu plures hyemes, seu tribuit Jupiter ultimam. *Id.*
26. O quàm glorificâ luce coruscas!
27. Ni te plus oculis meis amarem. *Catul.*
28. Crescit indulgens sibi dirus hydrops. *Hor.*
29. Audire magnos jam videor duces. *Id.*
30. Præter atrocem animum Catonis. *Id.*

31. Quanti casus humana rotant. *Sen.*
32. Pallida mors æquo pulsat pede pauperum tabernas,
33. Regumque turres: ô beate Sexti. *Hor.*

THE

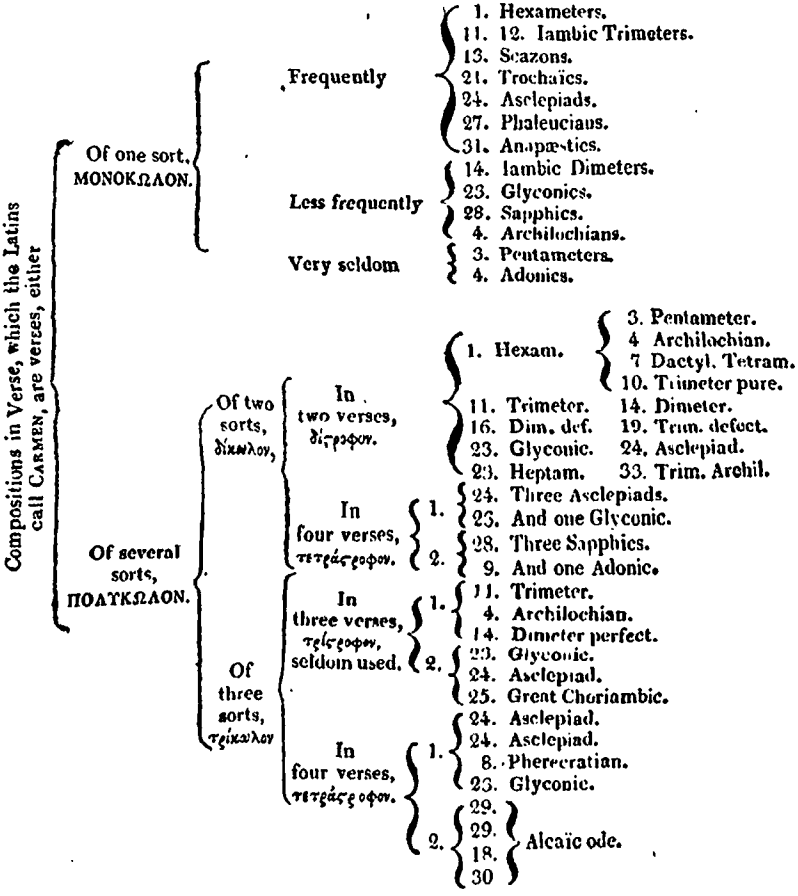
THE SECOND TABLE:

OF THE

MIXTURE OF LATIN VERSE

IN COMPOSITION.

With the Figures referring to the precedent Table, to point out the Examples.


Compositions in Verse, which the Latins call CARMEN, are verses, either
Of one sort, MONOKΩΛΟΝ.
Frequently
1. Hexameters.
11. 12. Iambic Trimeters.
13. Scazons.
21. Trochaïcs.
24. Asclepiads.
27. Phaleucians.
31. Anapæstics.
Less frequently
14. Iambic Dimeters.
23. Glyconics.
28. Sapphics.
4. Archilochians.
Very seldom
3. Pentameters.
4. Adonics.
Of several sorts, ΠΟΛΥΚΩΛΟΝ.
Of two sorts, ΔΙΚΩΛΟΝ,
In two verses, ΔΙΣΤΡΟΦΟΝ.
1. Hexam. 3. Pentameter. 4 Archilochian. 7 Dactyl. Tetram. 10. Trimeter pure.
11. Trimeter. 14. Dimeter.
16. Dim. def. 19. Trim. defect.
23. Glyconic. 24. Asclepiad.
23. Heptam. 33. Trim. Archil.
In four verses, ΤΕΤΡΑΣΤΡΟΦΟΝ.
1. 24. Three Asclepiads. 25. And one Glyconic.
2. 28. Three Sapphics. 9. And one Adonic.
Of three sorts, ΤΡΙΚΩΛΟΝ
In three verses, ΤΡΙΣΤΡΟΦΟΝ, seldom used.
1. 11. Trimeter. 4. Archilochian. 14. Dimeter perfect.
2. 23. Glyconic. 24. Asclepiad. 25. Great Choriambic.
In four verses, ΤΕΤΡΑΣΤΡΟΦΟΝ.
1. 24. Asclepiad. 24. Asclepiad. 8. Pherecratian. 23. Glyconic.
2. 29. 29. 18. 30 Alcaïc ode.

Examples of this mixture of verses may be seen more particularly in the 7th Chapter, art. 34, 5, and 6.

END OF THE GRAMMAR.

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